

"Grace and Truth"

A BIBLE STUDY MAGAZINE
FOR CHRISTIAN MEN AND WOMEN EVERYWHERE



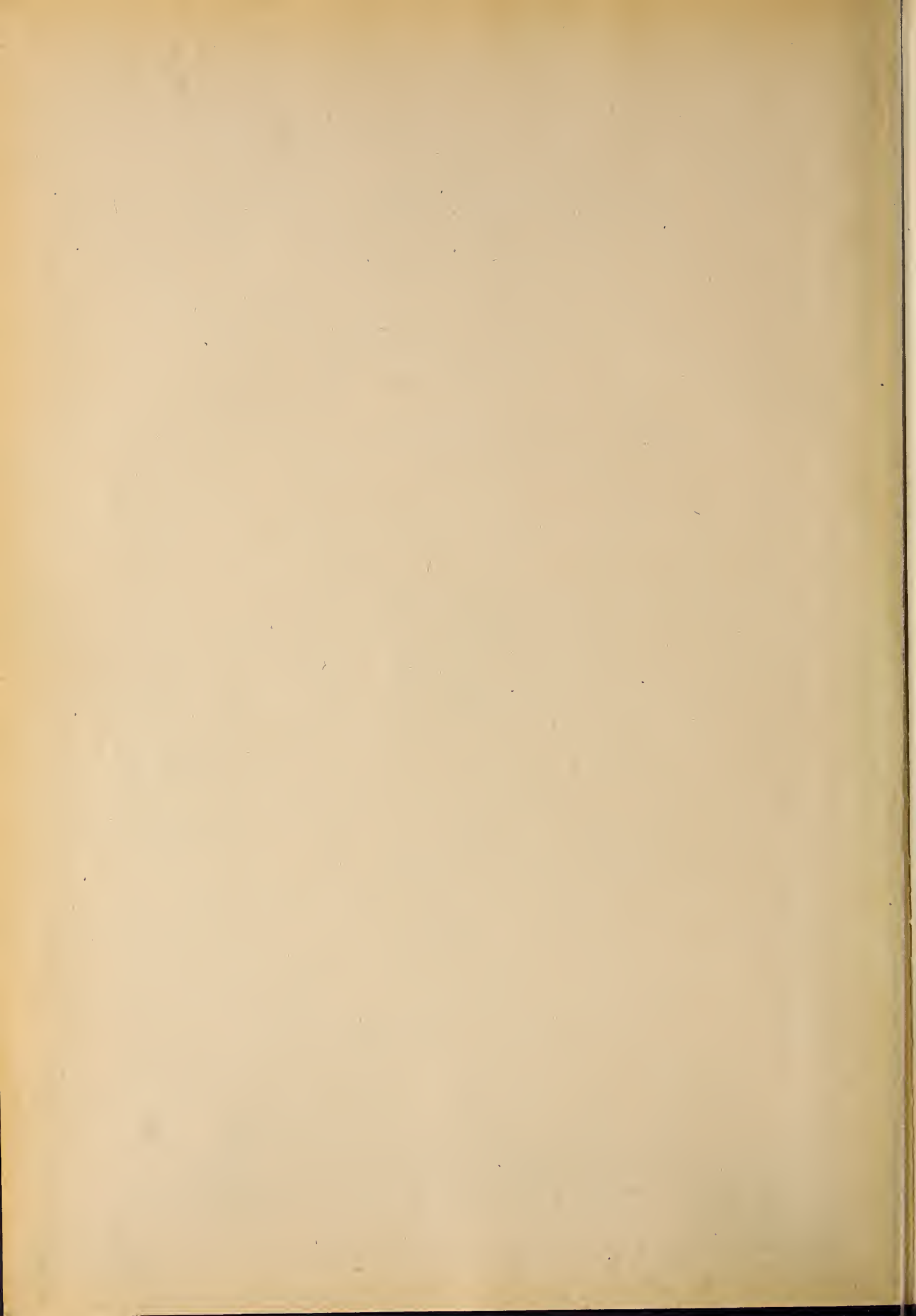
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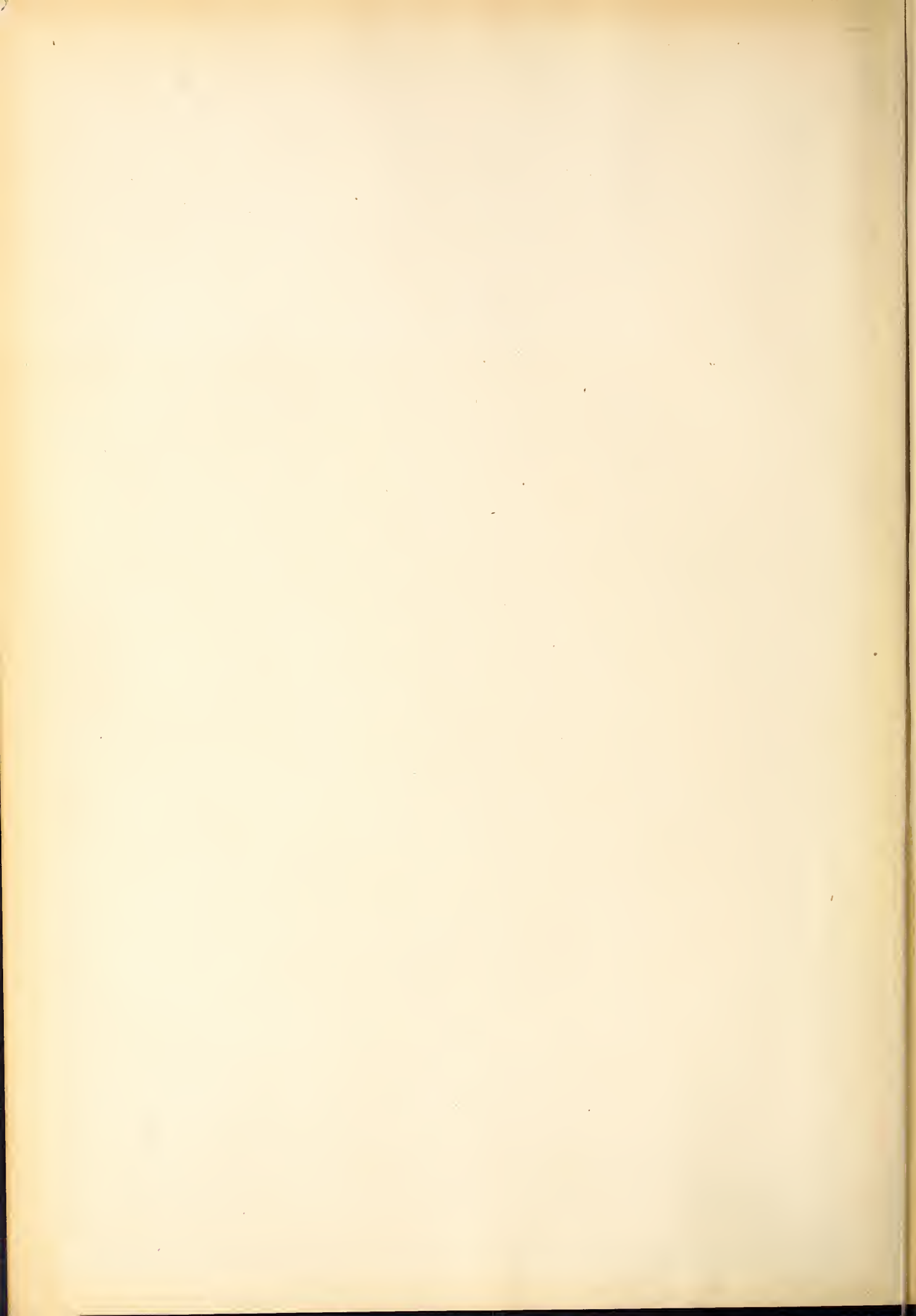
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"GRACE AND TRUTH"

"The Topical Bible Study Magazine of America"

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A HINT to the WISE is SUFFICIENT

About three years ago an earnest Christian in a Pacific coast state saw an advertisement of the Denver Bible Institute Summer Bible Conference in a Christian magazine. He attended the Bible Confer-

ence that year and reveled in the rich Bible study and warm Christian fellowship he found there.

While at the Conference he heard of *Grace and Truth* for the first time and decided to subscribe. Thus, another ardent *Grace and Truth* friend and booster was won.

And here is the hint we want to pass on to you. This gentleman believes something good is worth sharing. Recently we received a club of 25 gift subscriptions from him to friends and neighbors in his home town.

A HINT TO THE WISE IS SUFFICIENT. Remember that

5 or more subscriptions cost only \$1.00 per subscription—a saving of one-third. How could you better put \$5.00 to work for the Lord than to give subscriptions to five friends and thus bring blessing to that home every month for a whole year?

With MANY NEW DEPARTMENTS *Grace and Truth* promises to be even better in the months to come. It will be a veritable *Bible Institute brought right into the home*.

GRACE AND TRUTH

The Topical Bible Study Magazine
of America

Box 1617, Denver, Colorado

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GRACE & TRUTH

The Fight Is On!



Our country has been invaded. The heritage of liberty for which our forefathers bled and died is being threatened.

If our country is to be victorious, we must quickly augment our fighting forces on the firing lines.

To the heart of every true-blooded American youth comes the challenge:

"Remember Pearl Harbor"



Likewise, our spiritual heritage, provided by God's own Son Who shed His own blood to set us free, is being contested by subversive forces of evil.

It is imperative that we supplement our fighting forces on the firing lines with spiritual forces in the home land.

To the heart of every consecrated Christian youth comes the challenge:

"Remember Calvary's Cross"

**"AWAKE TO RIGHTEOUSNESS,
and sin not; for some have not the knowledge of God; I speak this to
your shame" (I Corinthians 15:34).**

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Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practises—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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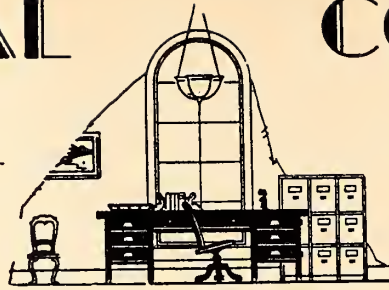
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CHRISTIAN AMERICANISM NUMBER

It's A great thing to be an American. It's a greater thing to be a Christian. It's even greater to be both a Christian and an American.

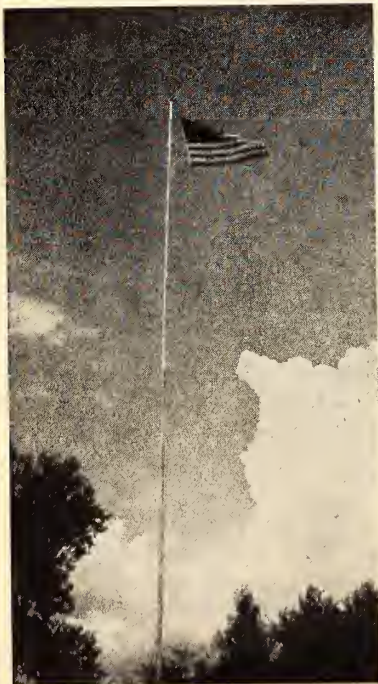
This Christian Americanism Number of *Grace and Truth* is going forth with the express purpose of exhorting those who know the Lord to seek His face on behalf of our nation.

God has blessed America. We have enjoyed blessings immeasurable. America has not honored God as she should. God grant that this nation might be a real Christian nation. We pray that this issue of *Grace and Truth* may have some part in this worthy effort.



SAID DANIEL WEBSTER

"IF GOD and His Word are known and received, the Devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the papers of the corrupting and licentious literature will; if the power of the gospel is not felt throughout the land, anarchy and misrule, degradation and misery, corruption and darkness will reign."



"Old Glory" — A gift to D. B. I. by the Class of '41

Has Daniel Webster's *analysis* come true? We leave it to our readers. Instead of Christ being known and received, Satan and his sinister forces are gaining the ascension. Instead of the Word of God being found and read in every hamlet, magazines of every type, shade, and description, with varied and sundried captions, such as *Life*, *Look*, *Gaze*, and *Squint*, etc., etc., present life

in the candid, lurid, licentious, and salacious. When you realize that the eye-gate takes in a great deal more than the ear-gate, what is the inevitable result?

Today anarchy, misrule, degradation, misery, corruption, and darkness prevail in the world. DANIEL WEBSTER WAS RIGHT! Wherever the power of the gospel is not felt, these conditions will continue in the ascendancy. May the Church of Christ be aroused to her mission and responsibility in this hour of declension.

—C. R. L.



NOTICE

THE ARTICLE by President Lindquist which was announced for this issue has been omitted. Mr. Lindquist graciously relinquished his space in favor of the timely article reprinted from *The United States News* appearing on page 8.

—H. H. S.



THE CHRISTIAN'S RELATIONSHIP TO HUMAN GOVERNMENT

FIRST, the Christian must be a good citizen. To this end he is specifically instructed in Romans thirteen, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. . . . Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom, fear to whom fear; honor to whom honor." Thus Paul, by the Spirit, instructs us.

Indeed, the Christian is the best citizen of any legitimate state; he can be a faithful citizen of any country so long as matters of conscience and faith are not invaded by the state. Dr. Dan Gilbert, in his book, *Our Chameleon Comrades*, shows how the Communists consider themselves citizens of no country in particular, though most of them recognize the Soviet Union as their common fatherland; yet Karl Marx, in his famous *Communist Manifesto*, declares, "The working men have no country." In spite of the recent claims of the Browders and others that Communism is a political party faithful to our



form of government, the Communist cannot be faithful to any country apart from Communist Russia. They are taught to abolish all countries and all nationalities, and while Christians can honor the flag under which they live, Communists must have their own blood-red flag. Christianity never destroys government, though often it destroys the evil in government; yet never by any revolutionary processes but by the substitution of good government for evil. In a nation such as ours, where freedom of speech is permitted, the Christian may denounce the act of his President, but at the same time he must pray for the President.

By William Ward Ayer in *Questions Jesus Answered*, published by Zondervan.

GOD HONORED IN THE ROYAL NAVY

ERNEST GORDON calls attention to an Admiralty Fleet Order issued to the British Navy in his recent *Survey of Religious Life and Thought* in the Sunday School Times. It shows that these Navy leaders are determined to honor God, as you will see:

"In the conviction that the present war is a struggle between good and evil, and that in the practise of the Christian religion may be found today the same support experienced by our forefathers in establishing in the Royal Navy those ideals of service and sacrifice which we have inherited,—their Lordships, whilst appreciating that under conditions of war the instructions concerning Sunday work seldom can be realized, wish to emphasize the need for observing the instructions for holding Divine Service and Prayers. They further direct that in battleships and cruisers all possible steps should be taken to provide a space set apart for the worship of God." We believe that such an act is not only pleasing to God, but it is positively helpful in successfully prosecuting a war. We base our opinion on a very definitely stated principle in God's dealing with man which we find in I Samuel 2:30: "Them that honour Me (God) I will honour, and they that despise Me shall be lightly esteemed." Let us, too, as Americans, honor the Almighty; let us invoke His aid in the conflict against our enemies who are, in a large part, His enemies. God will honor us if we honor Him. And do not forget that the Father desires that all men should honor the Son, even as they honor Him. You cannot truly honor God and ignore His Son, Jesus Christ.

—A. H. Y.

IN WHOSE HANDS LIES AMERICA'S FATE?

IN THESE days of man's extremity we hear much about our dependence upon God. Statesmen close their addresses with an appeal for God's help and guidance. Secular newswriters say that our big need is a spiritual need. Even commercial radio broadcasts appeal for the nation to get back to the Bible. It is evident that America is now God-conscious as perhaps never before. And it is 100 per cent right that we should be. Material defense is important, but nothing in this world will supplant the blessedness and solidity of that nation whose trust is in God. But just what is the spiritual defense we need? There is absolutely no question about God doing His part. Then there must be some conditions upon which the blessings of God may be obtained. There are:

If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land (II Chron. 7:14).

Here is the whole thing in a nutshell. It is not what rulers and military leaders do. It is what *God's people* do that counts with God. When His people are right with Him, God will see to it that everything else is in its proper place (Prov. 16:7). Upon the authority of God's Word we say unhesitatingly that the fate of our country hangs in the hand of the Christians. If they will *humble* themselves; if they will *pray*; if they will *seek* God's face; if they will *turn* from their wicked ways, then God will hear, forgive, and heal.

And the very fact that the world in general is thinking seriously of spiritual values makes the responsibility doubly great on the Christian. If we will get in the place that God wants us, He will use us mightily in these days to turn men to Jesus Christ.

It is a day of perplexity and doubt.

It is a day of responsibility.

It is a day of opportunity.

—H. H. S.

A CHRISTIAN GENERAL'S FUNERAL

GENERAL GALLET of the Belgian Army, who died November 26 in Brussels, Belgium, was a personal friend and adviser of King Albert of Belgium during the World War. He was Honorary Aid de Camp to the King, former Chief of the General Staff of the Army, was

decorated with the Order of Leopold, had received the War Cross and Victory Medal, and several other decorations. When General Gallet wrote a book on Belgium's participation in that great war, King Albert, in his own hand, wrote the introduction to it. That book was translated into other languages.

This great general was also a fine Christian and an active soul-winner. It is said that he often read the Bible with King Albert, who was a Roman Catholic. When a soldier had died, the General would send a personal letter of sympathy to his relatives, comforting them with verses of Scripture. At the same time he would send them a copy of the New Testament in which they could find the verses.

He did this on such a large scale that it came to the attention of the army authorities, who summoned him before a council of officers appointed to investigate this matter. They asked the General whether it were true that he rendered this kind of religious service to soldiers, and he said that it was. Then he asked the members of the Council whether they could prove that he did it during his office hours. When they admitted that they could not, he

assured them boldly that outside of that he did nothing else.

A large number of Belgian generals and other officers were present at his funeral. Some of them had been pupils of General Gallet's, as he had also been a professor of the military school in Brussels which corresponds to West Point in the United States. The representatives of King Leopold and the Queen Mother, Elizabeth, were also present.

VANQUISHED OR VICTORS

SIGNIFICANTLY the letter V which has been prominently displayed by Britain and America can either spell vanquished or victors. One of these two words will determine the final outcome of the present conflict. Either we as a nation shall go forth to victory, or we shall go down in ignominious defeat. The difference between defeat and victory can be summed up in one word—"Unity." Patrick Henry, long ago, declared, "United we stand; divided we fall." Today there are subversive forces within our nation seeking to undermine the united efforts. Unless we as a people turn from our selfish endeavors to become a united people in a common

cause, we stand in grave danger of being vanquished. Regardless of our national resources, man power and all the rest, we cannot go forth to victory unless all of these potential factors are concentrated for the protection of our national heritage and personal liberties.

As never before our spiritual forces are divided. Too long we have been bickering and battling within our own ranks, with the result that we have no united spiritual front in America today. It matters little now what political views you may hold or what pet opinions you may cherish—the stark fact that confronts us now is that the enemy has already struck; and unless we unite our forces to stem the onslaught of fiendish hordes, we too may be brought to the same ruthless subjection that the peoples of Europe are suffering today.

In our spiritual warfare, the enemy of human souls has already invaded the territory and is even now contesting our private and personal Christian privileges and liberties. What are we as Christians going to do about it? Now is the time,

CONSIDER THE WHOLE BIBLE

I HAVE JUST FOUND OUT THAT AS A CHRISTIAN, MY CITIZENSHIP IS IN HEAVEN. NOW WHAT SHOULD I DO ABOUT PAYING TAXES, VOTING, SALUTING THE FLAG OR GOING TO WAR?

THE SAME BIBLE ANSWERS...

THUS SAITH THE LORD OF HOSTS... GO AND SMITE AMELEK; AND UTTERLY DESTROY ALL THAT THEY HAVE AND SPARE THEM NOT. 1 SAM. 15: 2-3

THEY THAT RECEIVED TRIBUTE MONEY CAME TO PETER, AND SAID, DO NOT YOUR MASTER PAY TRIBUTE? HE SAITH, YES- (JESUS SAID) THOU SHALT FIND A PIECE OF MONEY; THAT TAKE, AND GIVE UNTO THEM FOR ME AND THEE. MATT. 17: 24-27

LET EVERY SOUL BE SUBJECT UNTO THE HIGHER POWERS. WHOSOEVER THEREFORE RESISTETH THE POWER, RESISTETH THE ORDINANCE OF GOD. FOR FOR THIS CAUSE PAY YE TRIBUTE ALSO; FOR THEY ARE GOD'S MINISTERS, ATTENDING CONTINUALLY UPON THIS VERY THING. ROM. 13: 1A, 2A, 6

SUBMIT YOURSELVES TO EVERY ORDINANCE OF MAN FOR THE LORD'S SAKE: WHETHER IT BE TO THE KING, AS SUPREME: FOR SO IS THE WILL OF GOD, THAT WITH WELL DOING YE MAY PUT TO SILENCE THE IGNORANCE OF FOOLISH MEN. 1 PET. 2: 13, 15

CLARENCE TURPE

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A FLAG WORTH LIVING UNDER IS A FLAG WORTH DEFENDING

regardless of creed, dogma, or private interpretations, for all Bible believing Christians everywhere to unite as "one body we," lest the cause of Christ suffer defeat in this crucial hour.

David Lawrence, editor of the *United States News*, recently commented on the significance of our spiritual resources in this crucial hour of our national existence. This timely article so effectively deals with this imperative issue, that we have relinquished space that this discussion might be presented to our *Grace and Truth* readers. You will find it on page 8.

—C. R. L.

★ ARE WE EXPERIENCING A SPIRITUAL FAMINE?

THIS thought has been suggested by a letter to a widely-circulated news magazine, and is on the subject of "How to Improve the Churches." The writer feels that many church attendants know very little of the Bible because it has never been presented in its entirety by their pastors. It is argued by this person that few people would pretend to know our great books by selecting a few paragraphs from them in a hit or miss fashion and spending a few minutes each Sunday in the study of these fragments. The rise of Bible classes is caused, according to this writer, by the failure of many churches to really teach the Bible.

Was something like this the thing that Amos the prophet foresaw by Divine inspiration when he penned these lines: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the Words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it" (Amos 8:11-12)?

Perhaps this prophecy was partially fulfilled in the four hundred silent years between the writing of the Book of Malachi and the coming of our Lord Jesus Christ into the world. Probably it will have a final fulfilment when Jesus Christ shall return and take His people, all believers in Him, to glory as predicted in I Thessalonians 4:16-17. Unquestionably, there will be a famine of hearing the Word of the Lord for a time at least. But



there is also a present-day application. People need to know what God has to say, and God has spoken in the Bible. It is God's Word to man. Let all ministers heed His command to His servants: "He that hath My Word, let Him speak My Word faithfully" (Jer. 23:28). Concerning the man who withholds food, it is recorded, "the people shall curse him" (Prov. 11:26). What will they say of the the minister who withholds the Words of eternal life?

—A. H. Y.

★ STARTING THE NEW YEAR RIGHT

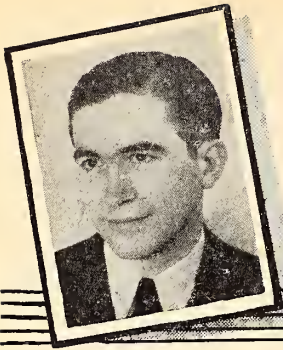
NEW YEAR'S DAY was observed by the two great democracies, Great Britain and the United States, as a day of prayer. We sincerely hope that most of the praying was in the form of repentance because we have no right to ask God to bless a sin-loving, ungodly America. It must be remembered that Christians in our country are in a regrettable minority. The only kind of America that God will bless is a repentant, conscience-smitten people.

No matter what may be the personal beliefs of President Roosevelt and Prime Minister Churchill; regardless of their interpretation of God's Word in regard to prophecy; and in spite of the God-cursing and atheistic individuals in both nations; the significant, undeniable fact is that *a day for prayer was called*. Dictatorships do not follow any such practise. God will certainly honor this faith and respect on the part of our rulers and leaders.

May this be the first step in *awakening America*. May many souls find Christ as their Saviour.

—E. E. L.





Inside



WASHINGTON D.C.

By

• DAN GILBERT •

THE outbreak of war signalized the opening of hundreds of new offices and the employment of thousands of new workers in the Nation's Capitol, as well as in other parts of the country. But it also signalized the closing of some one-time important offices in Washington, D. C., and the throwing out of work of some one-time important and profitably employed individuals.

The outbreak of war meant the closing up of the once powerful pacifist lobby in the Nation's Capitol. It meant the unemployment of thousands of professional pacifist propagandists and lobbyists. It signalized the end of an era in American history—an era dominated as none other has been by the philosophy and practise of pacifism. Of course, pacifism had been on the wane ever since the "pact of Munich" in 1938, which time will go down in history as the apogee of the pacifist advance.

From 1918 to 1938, pacifism grew and flourished as a powerful political movement in America. For at least fifteen of these twenty years, its lobby in Washington was the most powerful and highly-financed in the Nation's Capitol. No accurate figures are available, but it is conservatively estimated that \$300,000,000 was collected and spent by the pacifist propagandists.

The pacifist movement had two important wings: the political and the religious. The political pacifists consisted chiefly of the left-wing element; the pinks and reds; the socialists, communists, and anarchists, who championed total pacifism for purely political purposes. The "religious" pacifists consisted chiefly of the so-called modernists or liberals who, while disavowing the authority of the Word of God, scrambled Scripture—after the fashion of the devil who quotes it for his own purposes—with sob-sister humanitarianism in the championing of an emotional and psuedo-religious opposition to national defense.

There are, of course, a number of small Fundamental denominations which are religiously committed to some form of pacifism. But we need not consider these, since they did not maintain lobbies in Washington, D. C. These sincere fundamental Christians maintained their historic policy that, as individuals, they must not

take part in war; but they did not endeavor to dictate the policy of the federal government.

The pacifist movement, about which we are talking, is the one that endeavored to set up a super-censorship over all measures of national defense proposed in the national Congress. During at least ten of its twenty years' reign, the pacifist lobby was successful in throttling every major measure aimed at providing national defense. America was systematically disarmed under the pressure of the pacifist lobby, and that is the main reason why our defense effort has involved so tremendous an undertaking in the present crisis.

The "political wing" of the pacifist movement was indirectly controlled by the Communist Party. Until the Nazi invasion of Soviet Russia less than a year ago, the Communists were the most vociferous pacifists in the nation. The propaganda of Communism was identified with the propaganda of pacifism. Such organizations as the "League Against War," the "American Women's League for Peace and Freedom," the "American Youth Congress," and hundreds of similarly named organizations were indirectly linked with the Communist party leadership.

The "religious wing" of the pacifist movement was indirectly controlled by the leading "liberals" of the Federal Council of Churches. Sherwood Eddy, Kirby Page, Harry Emerson Fosdick, and dozens of other "big names" were more or less identified with its activities. Several of the leading denominations gave aid and support to the pacifist program. The strange thing about the "religious" pacifists was that, while they claimed a "religious support" for their "position," they uniformly derided and scorned the Bible as an authority. While claiming to be "religious," they were openly anti-Bible.

The propaganda device of the professional pacifists was to identify their special brand of pacifism with the entire "peace movement." Any one who favored national defense was branded as "pro-war." The pacifist propaganda centered around the claim that disarmament and unpre-

(Continued on page 37)

PEOPLE who do not believe in miracles argue that the laws of nature are so fixed that God is not able to interfere with them. Reversal of a prescribed order is discounted as untenable, even from the divine standpoint. But surely a man making a machine and owning it can alter or use it as he likes. And God, as the Creator of natural forces, has arbitrary power. He is not bound by rules. "He doeth according to His will in the army of Heaven, and among the inhabitants of earth; and none can stay His hand, or say unto Him, What doest thou?" (Daniel 4: 35).

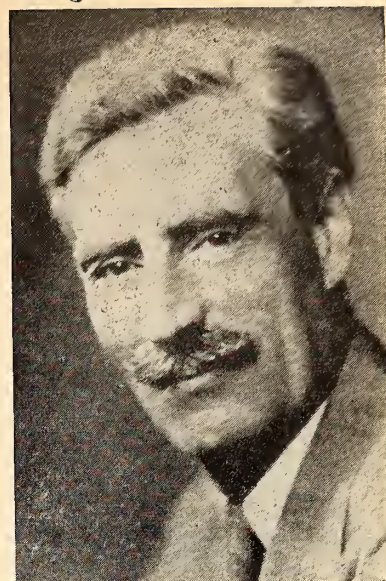
Everywhere the Scriptures are eloquent with the truth of the Omnipotence of God. Psalms 147 and 148, for example, leave no doubt of such a theme. He is supreme in every realm. His command causes the ice to melt, the winds to blow, the waters to flow. Fire, hail, snow, vapours, storms fulfil His word. Even in the days of His flesh, our Lord had power to command the wind and the waves to obey Him.

Quite recently we had great interest in bringing together the striking illustrations of God's sovereignty in the matter of mists or fogs. How thrilled we were, as we discovered that He is able to make even fogs His servants, using them in unique ways for the deliverance of His own dear children! And, truly, we ought to be encouraged by the fact that there is no natural force outside His control. God can cause all things, even the wrath of man, to contribute to His praise. Here, then, are the three incidents proving that at the precise moment—in the nick of time—God can intervene and use any of His creations in any way He desires.

Take, for example, the story of Alexander Peden, the Scottish Covenanter who was known as "Puir Auld Sandy" or "Peden the Prophet." Without doubt, the most picturesque of the Covenanters, his allegiance to the Lord made him a much hunted man. For long, Claverhouse had desire to lay hands on him. At one time while being hunted by the dragoons, with Donald MacLeod, a strong and sturdy lad, a close companion of Peden's, he narrowly escaped capture. They could hear the soldiers clambering among the rocks a few hundred yards away.

"Down on your knees, lad," said Peden, and Donald saw the old man lift up his hands to heaven and heard him raise his voice to the God of the everlasting hills in an importunate prayer, "Lord, we're tired and done, let not Thine enemies prosper against us. Twine them in the hills, Lord, and we'll tell it to Thine honour and glory." And even as he finished his brief prayer, Donald saw the dread Scottish mist come down on the hill. Like a great blanket of white it rolled down the mountain side, blotting out everything in the twinkling of an eye that was more than two feet distant.

THE FOGS OF GOD



By
Herbert Lockyer
D.D.

"So long as the English tongue survives, the word 'Dunkerque' will be spoken with reverence"

Not fifty yards away Peden could hear the soldiers cursing the mist.

"Let us go," said Peden, "the cloak of the Lord is over us." And for the time being, Puir Auld Sandy and young Donald were graciously sheltered from detection. God intervened for the fugitives and commanded the forces of nature to come to the aid of His valiant servants. Yes, even mists and fogs obey His will when He requires them for man's protection.

Then there is the graphic story of George Mueller, the Apostle of Faith, retold for us by Mrs. C. E. Cowman in *Streams in the Desert*. Here is her telling account of what the Lord accomplished for Mr. Mueller. "I went to America some years ago with the Captain of a steamer who was a very devoted Christian. When off the coast of Newfoundland he said to me, 'The last time I crossed here, five weeks ago, something happened that revolutionized the whole of my Christian life. We had George Mueller on board. I had been on the bridge

(Continued on page 38)

The

Reprinted from "The United States News," an independent weekly magazine on national affairs, published at Washington.

DEFENSE We Cannot Buy

BY DAVID LAWRENCE

THOSE of us who have sons of military age must needs take counsel of each other. We observe about us a nation which cries out against war, which foresees its horrors and protests firmly the ultimate futility of force as a means of adjusting the conflicts of human society. But as we perceive reason challenged by brute force, as we see ruthlessness let loose on a more vicious scale than ever the world has known, we must not assume that a belated upbuilding of our Army, our Navy, and our Air Forces will alone protect us against the savagery of a mad invader.

Materials we can assemble and fabricate into weapons of war. Men we can mobilize and train in the arts of combat. But the spiritual preparedness which makes heroism possible and sacrifice easy to bear cannot emerge from a self-centered indulgent people.

For decades now we have grown fat on the food of an abundant land. We have piled gold into heaps of incalculable wealth. We have applied the gains of science to attain luxuries unsurpassed. We have had creature comforts unparalleled. Time and space have yielded to our touch as we have multiplied eagerly the life-hours of the human span.

Even the coming of depression has not given the people as a whole any taste of real suffering. The billions of dollars for relief have cushioned the blow to the poverty-stricken, even as they have conveniently removed from the eyes of the more fortunate the annoying spectacle of their brethren in distress.

The genius of invention and the achievements of mechanization have put an emphasis on man's ego, for we are told that man has outgrown mysticism and that spiritual strength is something only for the soft-natured among us. We have little dreamed that tomorrow the spiritual vitality of our nation would depend on the resoluteness of our individual surrender to the will and service of Divine Providence.

IS DEATH WORSE FOR US THAN THOSE
IN EUROPE?

WE CAN appropriate huge funds for airplanes. We can train thousands of pilots. We can quickly transform ingots of steel into battle-ships and armored tanks. But we shall not know the meaning of courage till the fathers, the

mothers, and the sons and daughters who face a realistic world of tomorrow do so with a knowledge of what service to our fellow man can and does mean.

If the purpose of things is to aggrandize self, to hold tight to materialism, to seek shelter for our trembling selves even as men die gallantly abroad for the defense of humanity against slavery, against bondage, against the bestial fury of an enemy who scoffs at neutrality and scorns the simple requirements of protection for innocent women and children—if to fear death because it is presumably a worse fate for us than it is for those in Europe who now sacrifice all for principle, then must it be said a decadent, selfish America is destined to no greatness in our time.

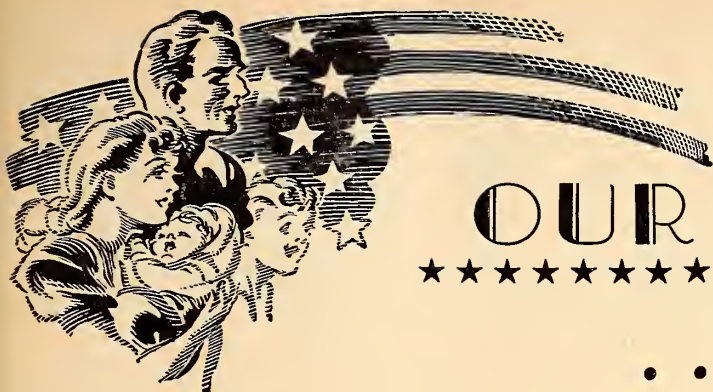
CIVILIZATION, ITSELF, HANGS IN THE BALANCE

WE HAVE eloquently condemned war. We have earnestly exhorted fate to keep us out of war. We have decried any meddling that might provoke any nation into combat with us. But we cannot now stand aloof and see the last remnants of democracy and Christian culture swept from the earth as the invader devastates lands where for centuries peaceful peoples have toiled without malice.

The time may be coming even this very year when north of us a free people—the Canadian nation—may harbor in refuge the seat of the British Empire, when the British fleet may either be captive in the hands of the Nazi victor or waiting in American waters for another thrust at its enemy. Civilization hangs in the balance, empires totter, men gladly give their lives for country and for freedom—to emancipate more than half of Europe's peoples already enslaved.

We who want our comforts and yet will venture naught for future security need not, if such philosophy prevails, look forward to normal times or the so-called blessings of peace. For as the sovereignty of nations change, as a few tyrants extend their government over vast areas of the earth's surface, those who are thinking only of the immunity of their precious lives and their possessions will not sleep easy again. The days of freedom are numbered unless another Waterloo can stem once more the tide of tyranny.

(Continued on page 39)



OUR FIRST LINE

★ ★

... of Defense

IN THESE times of stress and strain, the rise and fall of nations, and the bloody carnage of war taking its toll from the flower of humanity, one is not surprised that the leaders of this nation are concerned about our safety, and talk much about "Our First Line of Defense." This is as it should be; for it would be folly for this nation not to recognize what is happening over in Europe and China, and consider very carefully a defense program, that these shores might be adequately defended against invasion, and the American people protected from alien domination.

But after all this has been said, surely a closer analysis of the phrase, "Our First Line of Defense," will make us conscious of defense measures that can be taken that could bring to our aid a power greater than organizations, men, money, or opposition.

WHAT IS OUR TRUE FIRST LINE OF DEFENSE?

THERE is a wonderful story in Exodus seven-
teen that is well worthy of our attention. It is
a story that reveals a truth which runs through
the whole gamut of the inspired book, and is
seen from Genesis to Revelation. In this par-
ticular chapter, and in the eighth verse, we find
these words, "Then came Amalek, and fought
with Israel in Rephidim." The fluctuations of
this battle were astonishing, and it was soon
found out that the issue of the battle was not
with the fighters in the field, but the intercessors
in the mount; and as Moses prayed and lifted
his hands toward heaven, Israel prevailed; but
when he let them down, Amalek prevailed. Be-
loved, I am definitely persuaded of this fact,
that our true first line of defense is to be found
not in armaments, but in those believers who
go first to the throne of grace in prayer with
their problems, instead of seeking to meet the
demands of life with their own limited re-
sources.

One of the greatest surprises of the Bible is the praying of the Lord Jesus. It is hard to imagine why prayer was necessary with the Son of God. Yet He spent whole nights in prayer,

and it is recorded that even now He ever lives to make intercession for us. If Jesus prayed, how much more ought we. No wonder the disciples said, "Lord, teach us to pray." And I am sure that the more any of us pray, the more we feel the need of prayer; but I am certain of this, and say it solemnly as a note of warning, that the less we pray, the less we shall feel the desire.

FIRST LINE OF DEFENSE IN ACTION

HEBREWS 11:6 states that without faith it is impossible to please God. Here we see that faith is absolutely necessary. In fact, it is the first great requisite of the spiritual life. "Believe on the Lord Jesus Christ, and thou shalt be saved." Faith is not salvation, but it brings salvation. It does not cover sin (only the blood can do that), but there is no possibility of contact with Almighty God apart from it. To believe in God is not just to give a mental assent or acknowledgement of God and all His attributes, for this the devils do. Yes, devils believe and tremble, but do not trust. When we come to God in faith believing, we come with absolute confidence that in His love and by His power our heavenly Father can adequately take care of the needs of His own. It is not that we have faith in faith, but in GOD; and in His omnipotent wonder-working power, we believe that all things are possible with Him. Faith is the means whereby the blessing of God can be experienced in the life.

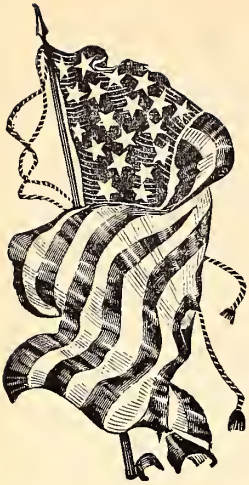
The prayer of faith does not change the purposes of God, but it does release His power. When the believer prays, it gives God an opportunity to work by giving Him material to work with. By faith, man reaches God. In response to faith, God operates in the life of the believer. Would to God that Christians in America were fully awake to the position they occupy, and how, on their knees, they could be this nation's "first line of defense."

KEEPING IN TOUCH WITH THE BASE OF SUPPLIES

PRAYER is not just for emergencies; neither is its power dependent upon time. The Lord
(Continued on page 34)

BY H. H. RAGATZ

District Secretary, Rocky Mountain District,
American Bible Society



The Bible in the World To-day



*The Sword of the Spirit
is still by far the most
used and most powerful
sword.*

ONE of the greatest endorsements the Bible has ever received has been given to it during the past decade by Messrs. Hitler, Stalin, Franco, Mussolini, and others of the totalitarian school of thought. It has been amply verified that last year the Spanish Government seized 125,000 Bibles belonging to the British and Foreign Bible Society, and ground them for pulp.

It is a matter of public record that during the first six years of Hitler's regime, during which time every adult in Germany was required by law to read *Mein Kampf*, the Bible outsold this book by over 200,000 volumes per year. It is also a matter of record that at the end of that period Hitler banned the Bible. In light of recent developments, we see that Mr. Hitler was unable to make this edict stick. Somehow the Bible did not quite stay banned! With customary dexterity, he circumvented this difficulty by writing his own Bible. That is, he called it a Bible. It extolled the virtues of the National Socialistic State. Its evil forces were all of the Jewish race, and its heroes were all German! But best of all, it taught that man's highest calling was service to the state! All the "rubbish" about human liberty and individual freedom was junked.

Reports from Germany today indicate that the Bible is again outselling *Mein Kampf* by about 200,000 copies per year. It may reasonably be questioned whether this "Bible" which is today being circulated in Germany is the Book as we know it, or the new national socialistic volume written and edited by Nazi officials. Reliably informed persons tell us that today the greatest unsolved problem in internal Germany is the religious question, and that the only enemies of the state who have not been silenced are the religious leaders of a notoriously religious people. Perhaps this is why Mr. Hitler has announced his intention of obliterating the Bible completely, and placing *Mein Kampf* on the altars of the world instead.

In view of the fact that the countries mentioned above are seeking to destroy Democracy, it might be reasonable to presume that there is a relation between the Open Book and the perpetuation of Democratic principles. Certainly the Bible has always been a Democratic Book. A study of our early history reveals that many of our heroes of the American Revolution were deeply religious men and conscientious Bible students. The very wording of our Constitution is decidedly reminiscent of Scriptural language which may be explained by the fact that Thomas Jefferson, who was responsible for so much of our form of Government, was himself a famous Bible student and indeed made a translation called *The Jefferson Bible*.

So important was Scripture in our early history that one of the first acts of Congress was designed to keep the country's supply of Bibles adequate. It is interesting to note in passing that there is today before our Congress a bill commending Bible reading to the people of this country. It is a bill about which we have heard little in the past, but may hear more in the future.

There are numerous influences abroad in our country today which make this subject vital to patriotic American citizens. Those who are informed in such matters say that one of the chief weapons used by the "Fifth Column" is an attempt to corrupt the spiritual welfare of our people. We know there is an American Association for the Advancement of Atheism. We know, also, that there is an Anti-Bible Society. We have evidence to indicate that these organizations are operating in our public schools. This may be readily understood when we remember that the Bible teaches the equality of man and the rights of the individual to worship as he sees fit. The objection of the totalitarian state to these doctrines is equally understandable when we realize that its fundamental requirement is the suppression of the individual to the will of the state.

Heretofore, there have been numerous agencies engaged in the distribution of Bibles throughout the world. Their combined efforts
(Continued on page 34)

America's Place in Prophecy

By Dan Gilbert, Litt.D.

Have We Learned Our Lesson?

A MINISTER of Great Britain is quoted as saying:

"We have been a pleasure-loving people, dishonoring God's day, picnicking and bathing—Now the seashores are barred; no picnics, no bathing.

"We have preferred motor travel to church-going—Now there is a shortage of motor fuel.

"We have ignored the ringing of the church bells calling us to worship—Now the bells cannot ring except to warn of invasion.

"We have left the churches half empty when they should have been filled with worshippers—Now they are in ruin.

"The money we would not give to the Lord's work—now is taken from us in taxes and higher prices.

"The food for which we forgot to give thanks—now is unobtainable.

"The service we refused to give to God—now is conscripted for the Country.

"Lives we refused to live under God's control—now are under the nation's control.

"Nights we would not spend in 'watching unto prayer'—now are spent in anxious air raid precautions.

"The evils of modernism we would not fight—Now see what Germany, the seat of this teaching, has produced!"

Every American minister might well apply these words to the United States.

The Orientals whom we would not evangelize—we must now fight. The men and money which we would not send abroad to evangelize the world—we now must send abroad to carry on our part of the world war. We would not preach the Gospel in all parts of the world—now we must wage war in all parts of the world.

"Go ye into all the world and preach the gospel to every creature"

MARK 16:15

IF WE HAD EVANGELIZED HIM
WE WOULD NOT HAVE TO FIGHT HIM...

HAD WE USED THE 'SWORD OF THE SPIRIT'
WE WOULD NOT NEED THE SWORD OF THE FLESH.



For five years and more, I have been pleading with a mother of seven young men. I besought her to offer at least one of them upon the altar of service for God. I implored her to train at least one of them to serve the Lord on the mission field. But she had "bigger plans" for her boys. All seven of them must go to great state universities—none might go to Bible school or a Christian college. All seven must be trained to make money and be a worldly "success." She had no sons to help in the cause of evangelizing the world. But now she knows that all seven of her sons will be obliged eventually to serve in

(Continued on page 36)

A fitting contribution to a Bible study magazine is this rich tour through the first eleven chapters of John. Use these installments as the basis for a Bible class. They will appear for the next twelve months.

The Glory of the God-Head In the Gospel of John

By

Albert Hughes, B.A., D.D.

Pastor, Church of the Crusaders, Toronto, Canada

Chapter I **The Book of the God-Head**

Introductory

JOHNS Gospel is the book of the God-head, the source-book of the signs which prove the Deity of our Lord and Saviour Jesus Christ. With a series of sublime and stupendous statements John sets before us the signs that prove conclusively the Deity of Jesus Christ. (We use the word Deity wisely and advisedly, rather than Divinity; for we are living in a time when we must be careful of our terms.) As John concludes his Gospel, before he sets down the postscript chapter, he states, "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these (signs) are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30-31).

The fourth Gospel is by no means a biography of Jesus; if so, it is very poor biography, for John mentions events that happened on only twenty-three days of the life of our Lord. Good biography begins before the birth of the individual, dealing with the ancestry, leading up to the arrival of the child and the growth to full manhood, and the influence following after. But there

are far too many gaps in John's Gospel to call it a biography of Jesus. Neither is John writing in order to supplement or complement what the Synoptists have written. He is aware of all that the other Gospel writers have recorded, and believes everything, but he is not substantiating what they have given, or seeking to fill in something which they have missed. The passion of his heart is to set down proofs of the Deity of Jesus; to submit signs showing the *who*, the *what*, the *why*, and the *whence* of Jesus Christ." He may give us snatches of biography and also much that emphasizes and complements the record of the other writers, but primarily he is not writing from that standpoint.

Matthew, as you know, wrote his Gospel with the specific purpose of convincing the Jews that the Jesus who was in their midst was the long looked for and promised Messiah of God; the One whose shadow had been cast, for centuries, down the avenues of time. This being his purpose, he sets out to prove the relation of Jesus by tracing the genealogy to David and Abraham, which he does conclusively in the first seventeen verses of his first chapter. Then in

the eighteenth verse he starts out along another line, saying that, while this lineage is true from the human standpoint; the real explanation of Jesus is, "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." This, says Matthew, is the real explanation of the presence of Jesus in the world.

Mark's purpose in writing his Gospel is to convince the Romans that the greatest worker the world ever knew was Jesus Christ, who had come into the world to do God's work, and, as Isaiah had prophesied, to suffer and die for that work. So Mark presents him, in his first chapter, as a full grown man ready for his work. He moves Him swiftly from place to place performing the greatest work that the world had ever seen. In Mark, Jesus is the suffering Servant of Jehovah.

When we come to Luke, we find the purpose different again. He does not have the Jews in mind, nor the Romans, but the Greeks. Luke was writing for a people who loved beauty, art, poetry, perfection in every sphere. So here in the third Gospel, with the most perfect Greek of the entire Testament, Luke presents Jesus as the perfect Man, man as God intended man to be. It is Luke



whole tale, and even the four of them together cannot show the supreme picture, but there is enough for us to understand His glory and to appreciate His beauty.

John will tell his story of the Saviour by the means of signs. The word *sign* in other places, is translated *powers*, *wonders*, *miracles*. These signs are demonstrations of Deity, manifestations of majesty, and by use of these, John reveals Jesus, declaring His origin and expressing His eternal glory. These recorded signs that declare Deity could not have been done by anyone else except Jesus Christ. They are wonders which the disciples could not work; in fact they stood amazed in the presence of them. In this way we find they are proofs of the Lord Jesus Christ.

There are two sets of signs: signs of works and signs of words; mighty miracles on the one hand, and divine declarations on the other; for every mighty miracle there was a divine declaration. These things together reveal the source of His divine power and glory. He began His works at a wedding in Cana of Galilee; and finished the signs at a funeral in Bethany; and all the way between Cana and Bethany there are these marvelous manifestations in works and words, which reveal the glory and wonder of the Lord Jesus.

We are forced to the conclusion that the one who sets down for us these signs is a Jew, well acquainted with the customs and creeds and ceremonies of the day in which Jesus lived. The critics have been telling us that the fourth Gospel belongs to a much later day than we have thought, but a careful reading of the record easily disputes this. We cannot help but notice also, that, whoever the writer was, he had a perfect knowledge of the topography and geography of the land with which he was dealing. We see also that he was well acquainted with the racial and social hostilities of those days; and that he also possessed a knowledge of the religious difficulties which existed at that time. Again, it is clear to the careful reader, that, not only was the writer a Jew, but he was also an eye-witness

of all that he sets before us. He was present when these things took place. The word "witness" is used by him forty-seven times. His twenty-one chapters are a record of personal reminiscences; things that he himself saw and heard years before. He vividly portrays Nicodemus on the roof top; the woman at the well-side; the paralytic in the porches among the sick at Bethesda; the crowd of hungry people in the wilderness; and he makes all these scenes to live over again and he sets them down for our instruction. The griefs and glories of Gethsemane and Golgotha are presented to us in vivid detail. Only one who had been present during all these events could portray them in that vivid way. Then again, it looks as if the writer is an old man who is recalling vividly the events and scenes of his early days. One of the characteristics of old age is a clear memory of the things that happened sixty years before, while the events of yesterday are retained in the memory with great difficulty. So John is living over again the happenings of sixty years before, and he can see them as clearly as if they took place yesterday, and he makes us to see in that vivid way also. How vividly, almost startlingly, he shows us the water pots at the marriage feast; Nicodemus on the house top; the paralyzed man at the pool; the boy with his basket among the boulders of the wilderness; the sorrowing sister who sat still in the Bethany home; the washing of the disciples' feet in the Upper Room; the flashing of Peter's sword during the arrest in the Garden; the taking down from the Cross of the dead body of his Master; the arrangement of the grave-garments in the tomb on the morning of the resurrection; and the host of other vivid pictures, which forever are stamped indelibly upon the walls of our memory. These cannot be etchings of foolish fancy, but the real report of an eye-witness who is living over again the scenes of his young manhood, and recording with simple naturalness that which reveals the reality of Jesus. We must admit without the danger of any denial that here we have

(CONTINUED ON PAGE 32)

who gives us the story of the perfect birth, the coming of a sinless Babe, the perfect boyhood and the perfect manhood.

But when we come to John, the purpose is entirely different. He believes that Jesus is the Messiah, that he is the suffering Servant of Jehovah, that he is the perfect Man, but he will go back beyond all this and give us the secret of how Jesus could be the Messiah, the Servant, and the perfect Man. John's story is given not for one nation or people, but for the whole wide world. It is this message, I believe, that the Church needs to recover today: to see the full God-head in perfect manhood in order that sinning men might be brought into the presence of the God-head. Unless we glorify Jesus and give him his rightful place, there is no hope of any recovery of power. John 7:39 tells us: "The Holy Ghost was not yet given; because that Jesus was not yet glorified." That truth applies in every age among any people. Unless we put the crown on His brow in our individual lives and homes and cities and nations, there cannot be any pouring out of the divine Spirit upon us.

In order to get a perfect portrait of the Lord Jesus Christ, as far as the human mind can take it in, we must put the four pictures of the Gospels together. No one writer tells the



Conducted by
B. Grace Crooks

In the HARVEST FIELD

Praying always
with all prayer
and supplication
in the Spirit, and
watching there-
unto with all
perseverance
and supplication
for all saints.

Ephesians 6:18

The urgent appeal of the mission bulletins is for PRAYER. In the face of the new national hostilities, may God forbid that our intercession should be circumscribed to our own immediate interests. Rather may our vision be worldwide in scope, so that missionaries witnessing for Christ in danger zones will be included in our ministry of prayer.

Oh, what if the one we have failed to uphold

*By the prayers that we did not pray,
Should fall in defeat at the battle front
Or falter along life's way?*

*Do you think that the fault would be
wholly theirs,*

*If weary and sick at heart,
They fail to render some service true,
When we did not do our part?*



In addition to the missions mentioned in last month's Harvest Field, we would commend the following for your prayer support:

1. *Rev. and Mrs. Roger Howes*, who are laboring in Shanghai, China, as missionaries under the China Inland Mission, as well as their two small daughters, Mary Ruth and Flora Nell. Mrs. Howes, formerly Mary Fickett, is a graduate of the Institute of the class of '23.

2. *The Borneo Faith Mission*. We have no recent information as to Mr. and Mrs. John Breman, the missionaries, but their last news letter stated that Mr. Breman was remaining in Singapore while Mrs. Breman was returning to the states to be with their children.

3. *The Tia-Kam Island Chinese Leper Hospital and Colony* located in the South China Sea near Hongkong. Pray for safety in transporting food and medicines from China to the island, as well as for the need of a young doctor to carry on the medical service.

4. *The Bethel Mission of Eastern Europe*. Pastor Leon I. Rosenberg, founder and director, is still in the states unable to join Mrs. Rosenberg who is in charge of the orphanage on the field. The following are excerpts from censored letters from Mrs. Rosenberg quoted in the November-December, 1941, issue of *Bethel Witness*: "The mayor of our city responded sympathetically to our need, granting the

petition for the required number of coupons to supply our children here in the local orphanage with shoes. How badly they need such. The winter is already here. What this means to us can hardly be expressed in words. Of course, we need 800 zlotys (approximately \$175) immediately. If we were to order such a large number of shoes without the coupons, or shoe cards, we would have to pay at least ten times as much. Under the rationing system, it is impossible to get shoes at all without shoe cards. We adults, however, as badly as we need shoes, are obliged to wait. Now we are asking the Lord for the money we need. He knows that this cannot be delayed if we are not to lose the value of the cards. . . . We do not consider it a denial when we have not the simple things which, under normal conditions, are so essential. Comparing ourselves with others about us who are in such grave distress, we still have much cause to be thankful to the Lord for His loving care over us." Let us therefore pray for God's provision and protection for Mrs. Rosenberg and the orphans during the severe winter months.



Miss Lillian Daniel ('28), visiting friends in South Carolina at the present time, is preparing to engage in Child Evangelism work in Florida.



Evangelist Edward Calvin Clark conducted a series of meetings at the First Baptist Church of Dunkirk, New York, beginning November 30. Mr. Clark is well-known as the former superintendent of the Buffalo City Mission and was engaged in fruitful mission work in Denver the past year.



Rev. and Mrs. H. A. Sprague ('21), missionaries to the "Needy Places" in California, will resume their work after spending the holidays with relatives in Upland, California. Through their ministry, souls are being saved and Sunday Schools are being organized in neglected districts. Let us pray for continued provision for their support.



The Grant Avenue Presbyterian Church of Fort Collins, Colorado, of which the Rev. John R. Stevenson is pastor, was filled to capacity for the

combined young people's and church service held Sunday evening, November 23. Special musical numbers were rendered by the Institute Radio Choir under the direction of the Rev. E. E. Lott ('33), and the message of the evening was given by the Rev. E. Glen Lindquist ('35). Mr. Lott and Mr. Lindquist are members of the Institute faculty.



Rev. J. J. Edwards ('35), pastor of the First Baptist Church of Falls City, Nebraska, writes that he is exceedingly busy in his work which is being richly blessed of the Lord.



Rev. Henry A. Jansen ('33), pastor of the Baptist Church of San Diego, Texas, writes that his work is going along splendidly, and that the Lord is blessing in the saving of souls and strengthening of Christians.



CAMPUS NEWS FLASHES

Rev. and Mrs. Ford L. Canfield of the China Inland Mission Home in Los Angeles, California, were the guests of Rev. and Mrs. Archie Yetter ('28) on November 12 and 13. On Wednesday, Mr. Canfield spoke at the evening prayer service of the Fruitdale Baptist Church of which the Rev. John W. Bailey ('26) is pastor. On Thursday, he spoke to the Institute staff and students in the morning, and at a special missionary service in the Berean Fundamental Church in the evening. Mrs. Canfield gave the message at the devotional service of the Women's Missionary Society of the Church in the afternoon.

Institute staff and students were greatly blessed by the messages of Rev. Gavin Hamilton of England who was the special speaker at the Institute Auditorium from November 30 to December 2, and at the Galilee Baptist Church from December 3 to 5. Dr. Hamilton also gave helpful messages on the book of Ephesians each morning in the classroom.



On December 12 the Institute staff and students gathered in the Chapel for a two-hour season of intercession at the Throne of Grace in behalf of relatives and friends stationed in war zones, as well as for a back-to-the-Bible revival and the salvation of souls everywhere during this time of national stress. Among those for whom prayer was made were Mr. Charles Benthien, brother of Miss Anna Benthien ('29), and Mr. Walter Johnson, former student, who are stationed in the Philippines; and the Rev. W. L. Kennedy, formerly pastor at Colorado Springs, Colorado, who is serving as a chaplain in Hawaii.



Through the gracious arrangement of Mrs. J. W. Baldwin, Institute students have the privilege of singing the Gospel hymns in the wards of the Colorado and Denver General Hospitals on Sunday and Friday afternoons. The group assigned to assist Mrs. Baldwin on November 12 rejoicingly reported over fifteen public decisions for Christ.

The Berean African Missionary Society

The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary



INTERESTING EXPERIENCES

A fine, newsy letter was received from Mrs. Amie giving more details concerning Mr. Lindquist's illness and the experiences through which she has passed while alone at Ikozi.

As she was returning to Ikozi after helping to take Mr. Lindquist to Shabunda, Mrs. Amie said that the heavens suddenly opened and the rain came down in sheets. The road was good, so she had no trouble, but as she drove around the curve which brings the mission into view, she saw Mr. Lindquist's house blown over to a 45 degree angle. She left the car at the side of the road and rushed to the house. The native boys were already there, getting things moved and covered, so there was little damage to their stuff, but the floors and walls were drenched. Some of the other leaf huts were also blown over in storms. (These huts are leaf and bamboo structure and are only for temporary use.) With her usual pluck, Mrs. Amie took on the job of having the huts repaired so that they are now usable until work can be started on the permanent buildings. We understand that our missionaries have 100,000 bricks ready for burning.

MARCH FURLOUGH ADVISED

Mrs. Amie's letter also gave additional details concerning Mr. Lindquist's condition which made us realize, even more, the seriousness of his illness. At the time she wrote, he was quite weak following the relapse which he suffered about the middle of September. We have since received two more cables telling of improvement, but a third one, received November 17, stated that his physical condition was good but that he was suffering from complete nervous exhaustion, and the doctor, in charge of the Methodist hospital, where he was then, advised a furlough in March.

We are praying that the Lord's will shall be done. We know that if it is God's will for him to remain in Congo at this dangerous time, He will strengthen him and meet his physical need there. And if it be God's will for him to come to the homeland, the Lord will provide the strength and the funds needed.

Just here we wish to thank our friends who have so graciously contributed toward Mr. Lindquist's financial need during this trying period. Offerings came designated for him and were cable to him with our last remittance to the field. To say that these gifts helped tremendously, is putting it mildly. In fact, we would be most grateful,

and we know it would be a blessing and encouragement to Mr. Lindquist, if all his supporters would send in their pledges right on time and even ahead of time, so that he might have the care he needs so sorely without unnecessary worry about funds. We know that his prayer-helpers and supporters will graciously stand by at this time, not only with their prayers but with their gifts as well.

MR. JANSEN'S EVANGELISTIC TRIP

Last month we mentioned that Mr. Jansen expected to make a trip during the vacation period to villages that could not be touched regularly. He wrote on September 15 that they planted the gardens during the first part of the vacation period, and since they had still two weeks before school opened, he packed his trunk and camp kit and went visiting to the nearer villages. He said that usually he traveled by kipoy, but this time he walked because he planned to stop in every village, large and small alike, since the villages were not far apart. In the larger villages, the government has rest houses for the whites to use, but the villages Mr. Jansen visited were small, so he was forced to stay in native huts. "In spite of the fact that they gave me the best house in the village and swept it for me," said Mr. Jansen, "the smell of goats and the smoke were bad. These people build open fires in their huts and let the smoke find its own way out. Nevertheless, it is in these smaller villages that I had the best meetings, and the people were more friendly. I guess it is hard to reach them if one does not consent to sleep and eat in their huts. There have been decisions for the Lord, and one woman, who had accepted the Lord some time ago but had gone into witchcraft, came to me to find out if those things were sinful. When instructed, she said she was not going to do them any more.

"At the beginning of that trip, I had with me only Ngundu, one of our teachers, and my cook. But we have been joined by two other boys who had gone out some time before to teach in a more distant village, but because of road building and mining activities, the village was being moved, so it upset things for them. So they helped us with the meetings. Then another fellow, who was on his vacation, got tired of staying in his village and joined us. And there are with me two other boys who want to enter the school at Musuku. So my party has grown."

While Mr. Jansen was out on this trip Mrs. Jansen remained at Musuku

taking care of the Station. Mrs. Amie says that the Jansens do not see a white person from one month's end to the other, but that they are happy and busy in their work.

WHAT ARE THE NEEDS?

In answering this question, we feel that the greatest need just now is fervent prayer for the restoration to health of our beloved missionary, Rev. Irving Lindquist. His services are of paramount importance to our young, but growing, Mission.

Then we should be much in prayer for our other missionaries as they are bearing the added load during these trying days. Mrs. Amie says, "We need help—young men and young women—and more donors. But until we get them, we shall carry on and hold the fort. Souls are being saved each week and the boys and girls are growing in grace. So pray much for us as we do for you."

Of course, conditions make it impossible for us to send more help just now, but since that is the case, we are doubly anxious to be able to send more funds to make things a little easier for our missionaries now on the field.

Truly the events of the past few weeks serve to make us more conscious of the nearness of the coming of the Lord. We may not have many more years, or months, or days in which to serve Him, so it behooves us to do our utmost for Him while we may. The following tract, published by the Bible House of Los Angeles, we believe is most timely. It is entitled,

"HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?"

A Little Argument with Myself

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contributions.

3. If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go!"

4. If I advance my offerings beyond former years, then I favor an advance movement in the conquest of new territory.

(CONTINUED ON PAGE 32)



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

THE THREE "R'S" OF SALVATION

- I. RUINED (By sin)
Isa. 1:1-9
Rom. 1:19-32
Rom. 3:10-23
- II. RANSOMED (By Christ)
Matt. 20:28
I Tim. 2:6
- III. REGENERATED (By the Holy Spirit)
Titus 3:5

—W. L. T.



THE SUFFICIENCY OF CHRIST

- I. SUFFICIENT PROVISION
"It is finished"—John 19:30
- II. SUFFICIENT PROOF
"It is written"—Luke 4:4
- III. SUFFICIENT PRESENCE
"It is I"—Matt. 14:27

—A. H. Y.



THREE STEPS IN SERVICE

- I. THE VISION
Isaiah 6
Vss. 1-7
- II. THE VOICE
Vs. 8a
- III. THE VICTORY
Vs. 8b

—W. L. T.



THE LIVING WORD OF GOD

- I. SETTLED IN ITS SOURCE
Ps. 119:89
- II. SURE IN ITS PROMISES
Jer. 1:12
- III. SATISFACTORY IN ITS CONTENTS
Jer. 15:16
- IV. SECURE IN ITS GUIDANCE
Ps. 119:105
- V. SUPREME IN GOD'S ESTIMATION
Ps. 138:2

—W. L. T.



NUMBERLESS THINGS

- I. THE WONDERS OF GOD
Job 9:10
- II. THE YEARS OF GOD
Job 36:26
- III. THE THOUGHTS OF GOD
Ps. 139:17
- IV. THE GREAT MULTITUDE
Rev. 7:9
- V. THE DAYS OF FORGETFULNESS
Jer. 2:31-32

—A. H. Y.

THE SERVANT

- I. THE SERVANT IS SEPARATED
Rom. 1:1
- II. THE SERVANT IS SENT
Acts 28:28
- III. THE SERVANT IS SEALED
Gal. 6:17
- IV. THE SERVANT IS SUPPORTED
Phil. 4:10-13
- V. THE SERVANT IS STRENGTHENED
II Tim. 4:17
- VI. THE SERVANT IS SUC-CORED
Rom. 16:2
- VII. THE SERVANT IS SECURED
II Tim. 4:18

—W. L. T.



THE SUFFICIENCY OF THE LORD

(John 10:14-15)

- I. COMPLETE CHARACTER
"I am the Good Shepherd."
- II. COMPLETE KNOWLEDGE
"I know My sheep and am known of Mine."
- III. COMPLETE SACRIFICE
"I lay down My life for the sheep."

—C. H. S.



RENAMED

(Saul becomes Paul)

- I. SOUNDLY SAVED
Acts 9
- II. SUDDENLY SAVED
Acts 9:15
- III. SUPREMELY SURRENDERED
Acts 9:3
- IV. SWEEPINGLY SANCTIFIED
Acts 9:6
- V. SEPARATED FOR SERVICE
Acts 9:20
- VI. SHOWN THE SUFFERING
Acts 9:18
- VII. SINKING AND SINGING
Acts 9:16

—A. H.



THE VOICE OF GOD

- I. SPEAKING BY CREATION
Ps. 19:1-5
Ps. 33:6-9
- II. SPEAKING BY HIS SON
Heb. 1:1-3
- III. SPEAKING BY HIS WRITTEN WORD
II Pet. 1:19-21

—F. E. M.

HOW TO USE THE BIBLE

- I. Know the Bible in your Head
II Tim. 2:15
- II. Stow the Bible in your Heart
Ps. 119:11
- III. Show the Bible in your Life
Matt. 5:16
- IV. Sow the Bible in the World
Matt. 28:19

—W. L. T.



RAY'S OF REDEMPTION

From the Light of the World
John 12:36

- I. 1st Ray—Manifestation
I John 3:5
- II. 2nd Ray—Perfection
Heb. 10:10-12
- III. 3rd Ray—Consecration
Gal. 1:4
Rom. 12:2
- IV. 4th Ray—Propitiation
I John 2:2
- V. 5th Ray—Substitution
I Pet. 3:18
- VI. 6th Ray—Imputation
Rom. 4:22-24
- VII. 7th Ray—Identification
I Pet. 2:24
- VIII. 8th Ray—Remission
Matt. 26:28
- IX. 9th Ray—Revelation
I Cor. 15:3-4

—F. E. M.



SENTENCE SERMONS

"We do not believe in immortality because we have proved it, but we forever try to prove it because we believe it." —Martineau

The way to tell whether a thing is right or not is to consider how it would feel if someone did it to you.

The Law was given to bring condemnation; Grace was given to bring salvation.

To remind God of His promises is one of the privileges of prayer.

The first Adam got us into the grave; the last Adam will get us out of the grave.

If we do not die unto sin, we will never live unto God.

You may go to college for knowledge, but you must go to the Word for wisdom.

Other books were given for our information; the Bible was given for our transformation.

If there were more shouting in the house of God, there would be less pouting.

HELPS

FOR
GOD'S
WORKMEN

JAPAN'S ATTITUDE TOWARD CHRISTIANITY

A federation for a campaign against Christian churches has been organized in Japan. The following declaration was adopted by it: "Japan has its Emperor eternally succeeding to the ancestral throne and is a country of deities with a family system based upon loyalty, filial piety and faith as bequeathed by the Imperial ancestors. Christianity sets forth a heaven of illusions under the fair names of equality, freedom, and philanthropy and it forces men to believe in Jesus Christ, bespeaking its Jewish policy of seeking world conquest. This would radically destroy the polity of Japan."

Religious Digest, October, 1941, page 48



"SONG OF YOUR LIFE" FANS ASK FOR HYMNS

Completing a survey of 25,000 letters received from radio fans during the past month, Harry Salter, who directs "The Song of Your Life," heard on Wednesday at 9 p. m., E.S.T., over the NBC-Blue Network, reports that the demand for hymns has suddenly overtaken requests for every other type of music.

Today sixty per cent of the letters received by "Song of Your Life" ask for a hymn, and less than five per cent name a jitterbug song. Both urban and rural listeners vote for religious music. From smaller towns and farming communities the percentage of those wanting to hear hymns is seventy to eighty per cent.

The favorite is "God Will Take Care of You."

—*War Cry*



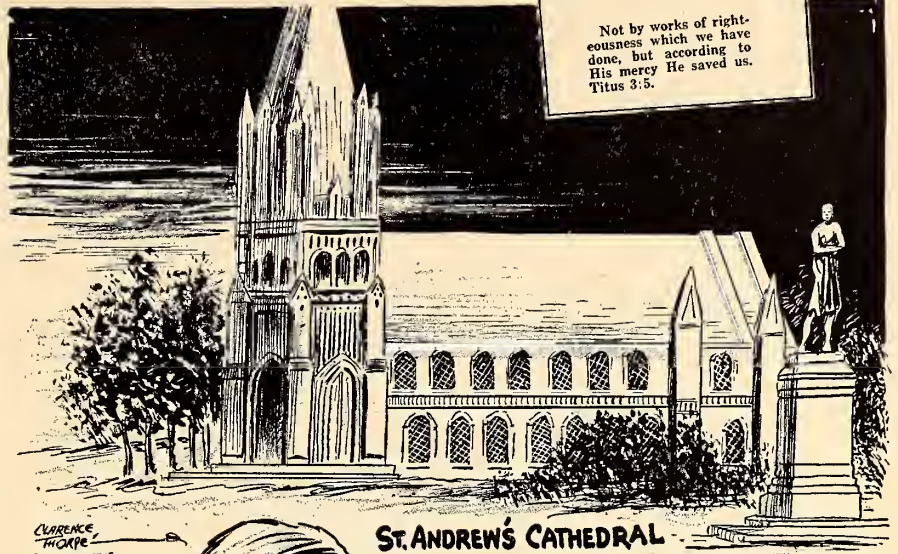
SOLDIERS

Speaking of soldiers and booze, we cannot help passing along the words of two soldiers who ought to know something about the effects of wine-bibbing on warriors. It was grand old General Pershing who said: "I shall not go slow on prohibition, for I know what is the greatest foe of my men—greater than the enemy!" He wanted to "banish the entire liquor industry from the United States, close every saloon, every brewery . . ."

It was old Bismarck—who made modern Germany—who put it just as forcefully in only three words: "Bier macht dumm!" Beer makes a man dumb! And if you want to complete the pic-

"Strange Things Happen"

BY THORPE



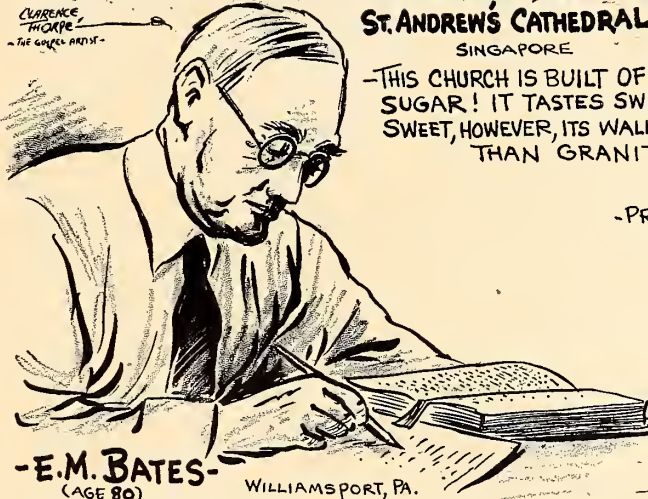
CLARENCE THORPE
—THE CARTOON ARTIST—

ST. ANDREW'S CATHEDRAL SINGAPORE

—THIS CHURCH IS BUILT OF EGGS, SHELLS AND SUGAR! IT TASTES SWEET AND SMELLS SWEET, HOWEVER, ITS WALLS ARE STRONGER THAN GRANITE!!

—PRESBYTERIAN PASTORS
IN RALEIGH, N.C. 1938

REV. WHITE
REV. BROWN
REV. BLUE
REV. GREY



—E.M. BATES— (AGE 80)

WILLIAMSPORT, PA.

—COPIED THE BIBLE IN LONG HAND!
MR. BATES USED ONE QUART OF INK, AND ONE PEN. FOR 3 YEARS HE SPENT HIS LEISURE HOURS AT THIS MONUMENTAL TASK!

ture, it was the Kaiser William II, Pershing's enemy in the days of 1917, who said to his troops: "The next war (!) will require of you sound nerves; these are undermined by alcohol . . . The nation which drinks the least will always be victorious . . ." If the French had only stopped, looked, and listened to that one! And this country had better listen now.

—*The War Cry*



CHINESE CHURCH IN MANILA

A Chinese church in Manila, the Philippine Presbyterian, is an old bare unattractive building, yet a congregation of 700 Chinese meets on the second floor three times on the Sabbath and at other times for prayer and Bible study. During the week, two or three prayer meetings are held in the church and at homes. On the Sabbath, each member comes to the church with his own Bible and hymn book. The sermons are Bible expositions. The church supports a pastor, an assistant pastor, and two Bible women who do evangelistic work. A gospel band of 40 women do excellent service in teaching and preaching to women who do not go to Christian churches.

—*Religious Telescope*

Earn a Valuable Prize

We will give away a one year subscription to "Grace and Truth" or a Scofield Bible to each person contributing an idea which is acceptable for this department. Observe the following rules:

1. Send photographs, or indicate the source of information in order that your statements can be proved. (Clippings from similar cartoons not accepted.)
2. Send postage if unused material is to be returned.
3. All decisions by our artist as to material used are final.
4. Address all communications to
Strange Things Happen
Grace and Truth
Box 1617, Denver, Colorado

BOOK REVIEWS

Conducted By
Harriet McKown Johnson



ONE ALTOGETHER BEAUTIFUL The Matchless Christ

The author has caught a glimpse of the majesty and beauty of the Lord Jesus and has portrayed the "Matchless Christ" in glowing language. However, in his attempt to "draw the picture and then let it tell its own story and make its own appeal," he has failed to make his doctrinal position clear. When he mentions the vicarious suffering, the individual's receiving Christ, the need for trusting Christ the Redeemer, it appears that he intends to set forth the Gospel. But in the following statements there is an indication of an inclination toward salvation by works: "Man's best fortune is found in making his way by following in His steps"; "It is the success of present earthly life which this gracious peace comes to approve"; "Whoever gives himself to such unselfish endeavor shall surely come at last to share the favor of the King."

Because the book contains the above statements and similar ones and because it fails to present a clear-cut

salvation message, we cannot recommend it to our readers.

One Altogether Beautiful, by George L. Rulison. Publishers, Zondervan Publishing House, 847 Ottawa Street, Grand Rapids, Michigan. 167 pages. Price, \$1.00, cloth.

—M. L. S.

★ THE CHRISTIAN FUNDAMENTALS

This book presents the Christian fundamentals in simple, brief studies, which will help believers to give a "reason for the hope" that is in them. The meaning and the importance of the Virgin Birth, the atonement, the resurrection, etc., are set forth in Dr. Pettingill's usual clear style.

The Christian Fundamentals, by William L. Pettingill, D. D. Publishers, Fundamental Truth Publishers, Findlay, Ohio. 64 pages. Price, 25c, paper.

—L. J.

★ AND GOD REMEMBERED

A book of sermons by a well-known writer and evangelist. These are primarily devotional messages and they will really stir the heart. Truth is brought home by the effective use of apt illustrations.

And God Remembered, by John R. Rice. Publishers, Sword of the Lord Publishers, Wheaton, Illinois. 123 pages. Price, 50c, cloth.

—H. H. S.

★ BELIEVE AND LIVE

The prolific pen of Dr. Pettingill brings us another of his excellent studies. This one he calls "Simple Studies in the Twenty-five Double Verities of John." The author's unusual ability to take profound truth and make it simple and plain is again demonstrated in this book. If one would like a book to present to an unbeliever or a newly-born Christian on the way of salvation and instruction in the Christian life, this book will be excellent. The chapter on "How To Obtain Eternal Life" makes the way of salvation as clear as possible; and the other chapters contain plenty of material on growing in grace.

Believe and Live, by William L. Pettingill, D.D. Publishers, Fundamen-

tal Truth Publishers, Findlay, Ohio. 94 pages. Price, 25c, paper.

—H. H. S.

★ AUNT HATTIE'S BIBLE STORIES

Another one of Aunt Hattie's Bible Story Books. This one contains stories of Abraham, Isaac, Jacob, and Joseph. The stories are told in a very interesting manner with details which hold the attention of the children, and yet do not detract from the truth of the Scriptures. We highly recommend this book.

Aunt Hattie's Bible Stories, by Harriet I. Fisher. Publishers, Bible Institute Colportage Association, 843-845 North Wells St., Chicago, Illinois. 127 pages. Price, 25c, paper.

—N. V. S.

★ QUESTIONS JESUS ANSWERED

The fundamental pastor of a great metropolitan church in New York follows our Lord as He answers pointed questions. Many of the queries were born of malice but the divine answers given by Jesus are very instructive. The author's ability to express his thoughts in descriptive style is seen in the following quotation from page 76:

Seven times may seem to exhaust the limits of human patience, but Christians cannot afford to be spiritually short minded; if personal wrongs exasperate you easily, it is a sign of fatty degeneration of the heart.

The book is uplifting and thought-provoking.

Questions Jesus Answered, by William Ward Ayer. Publishers, Zondervan Publishing House, 847 Ottawa Ave. N.W., Grand Rapids, Mich. 140 pages. Price, \$1.00, cloth.

—H. H. S.

★ FAIVRE ANNOTATED TESTAMENT

Last month these columns contained a notice concerning the *Faivre Annotated Testament*. However, not having had opportunity to examine it ourselves, our notice was in the form of quotation, rather than in the form of a review by us. Since that time, we have had opportunity to examine it ourselves and we wish to add this additional word.

The Faivre Annotated Testament is the Authorized Version interspersed with notes by Fernand Faivre. These notes, printed in Italics to distinguish them from the text, are very helpful in making the way of salvation plain. We like very much the way he accents salvation by grace through faith without works. We recommend this Testament highly for those who wish to put the New Testament into the hands of the unsaved, of men in the service, of Roman Catholics, of all who need the message of salvation by grace. The English translation is by Alice Fontannaz. (See advertisement on page 34.)

—E. G. L.

The Way of Peace

By Harry A. Ironside

There is a peace that flows as a river; a peace that may be obtained and enjoyed if men will but take God's way as revealed in His Word. This is a timely theme by one of our foremost evangelical authors.

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By A London Journalist

Out of war-torn England has come this masterpiece on the Bible. A gold mine of quotation and illustration, designed to stimulate a new interest and more reading of it. A thought-provoking, soul-stirring book which flings out a challenge to the Christian Church to return to its earlier faith in the Bible.

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Wit's End Corner

Bible Puzzles, Pastimes, Quizzes, and
Other Helps in Presenting Truth

Conducted by Ada M. Hess

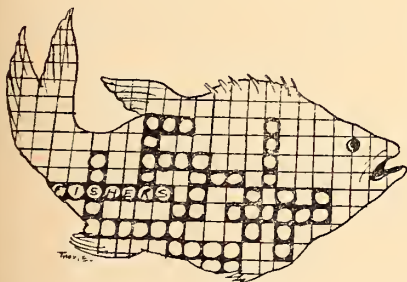
Sunday-school Lesson Puzzles

(See page 32 for answers)

For February 1

Can you fill in the missing letters
in the blanks below and make words?
All words taken from S. S. lesson for
Feb. 1. Scripture: Luke 5:1-11

- | | |
|---------------|------------|
| 1. -as- | 8. sa- |
| 2. -as---- | 9. sa- |
| 3. -as | 10. sa-- |
| 4. -as--- | 11. sa-- |
| 5. as----- | 12. sa- |
| 6. -as | 13. sa---- |
| 7. -----sa--- | 14. sa-- |



Golden Text: Mark 1:17—Feb. 1.

Can you fill in this puzzle with the
words of this golden text:

And Jesus said unto them, Come ye
after Me, and I will make you to be-
come fishers of men.



For February 8

Can you supply the missing vowels
in these words taken from Scripture
in S. S. lesson for Feb. 8. Scripture:
Mark 1:21-34

- | | |
|-------------|-------------|
| 1. cprnm | —9 letters |
| 2. strghtwy | —11 letters |
| 3. stnshd | —10 letters |
| 4. ntrd | —7 letters |
| 5. thrty | —9 letters |
| 6. syngg | —9 letters |
| 7. ncln | —7 letters |
| 8. ln | —5 letters |

- | | |
|------------|-------------|
| 9. th | —4 letters |
| 10. dstry | —7 letters |
| 11. rbkd | —7 letters |
| 12. pc | —5 letters |
| 13. ld | —4 letters |
| 14. vc | —5 letters |
| 15. hm | —3 letters |
| 16. mzd | —6 letters |
| 17. nsmch | —8 letters |
| 18. qstnd | —10 letters |
| 19. mng | —5 letters |
| 20. dctrn | —8 letters |
| 21. dsss | —8 letters |
| 22. mmdtly | —11 letters |
| 23. brd | —6 letters |
| 24. bt | —5 letters |
| 25. nn | —4 letters |
| 26. h | —2 letters |
| 27. cm | —4 letters |
| 28. vn | —4 letters |
| 29. ll | —3 letters |
| 30. dssd | —8 letters |
| 31. psssd | —9 letters |
| 32. dvls | —6 letters |
| 33. hld | —6 letters |
| 34. bcs | —7 letters |



For February 15



Starting with the word preached,
count the squares crossing this word

and find a word in the list which has
the right number of letters and keys
with the letter in preached where it
crosses. Continue in this manner until
all words are used.

- | | |
|-----------|-------------|
| preached | sick |
| reasoning | four |
| broken | about |
| glorified | on |
| noised | straightway |
| speak | entered |
| he | among |
| palsy | blasphemies |
| who | things |
| and | did |
| house | saw |

Words taken from Lesson February
15, 1942—Mark 2:12.

For February 22

Lesson for Feb. 22. Scripture: Luke
6:12-26

Can you fill in the names of the dis-
ciples?

- | | |
|------------|------------------|
| 1. S---- | P---- |
| 2. A---- | |
| 3. J---- | |
| 4. J--- | |
| 5. P----- | |
| 6. B----- | |
| 7. M----- | |
| 8. T----- | |
| 9. J----- | son of Alphaeus |
| 10. S----- | Z----- |
| 11. J----- | brother of James |
| 12. J----- | I----- |



Problems

PROBLEMS FOR JUNIORS

Subtract the number of fishes from
the number of loaves the little lad
had when Christ fed the 5000, multiply
the result by the number of virgins in
the parable about the virgins and the
answer will be equal to Christ's age
when He began His ministry.



FOR JUNIORS

Can you give the name of the disciple
whose name has four syllables?

- | |
|------------------------------------|
| 1. --- a rod |
| 2. --- short form of though |
| 3. -- exclamation used with behold |
| 4. --- noise a cat makes |



PROBLEMS FOR SENIORS

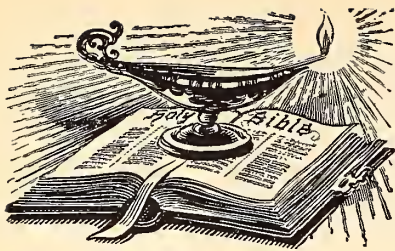
Take the number of men in Gideon's
band, multiply by the number of
plagues, and you have the number of
souls saved on the day of Pentecost
after Christ's ascension. Take this num-
ber, and subtract the number of Phi-
listines Samson slew with the jaw bone
of an ass; divide the remainder by the
largest number of lepers healed by
Jesus at one time; subtract from this
the age Moses was when he escaped
from Egypt to Midian; then subtract
the number of years the Israelites wan-
dered in the Wilderness, and the result
will equal the number of people gath-
ered in the upper room after Christ's
ascension.



FOR SENIORS

Who was chosen to take Judas Is-
cariot's place as twelfth disciple after
Christ's ascension?

(See page 32 for answers)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by E. E. Lott & H. H. Stewart
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist

Jesus Calls Four Disciples

FIRST QUARTER, LESSON 5
SUNDAY, FEBRUARY 1, 1942

Lesson Text: Matthew 4:18-22; Mark 1:16-20; Luke 5:1-11

Printed Text: Luke 5:1-11

Devotional Reading: Psalm 92:1-4, 12-15

Golden Text: "Come ye after Me, and I will make you to become fishers of men" (Mark 1:17).

King James Version

Luke 5:1 And it came to pass, that, as the people pressed upon Him to hear the Word of God, He stood by the lake of Genesareth,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship.

4 Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy Word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed Him.

LESSON EXPOSITION

(By Hilland H. Stewart)

We are very happy to prepare for our readers an exposition on the interesting, vital, and blessed subject of

discipleship. We are sure that this is a lesson that should grip the heart of every teacher and scholar, and should find expression in lives given over more completely to our Lord for His use.

We believe that in this portion of Scripture, we have both a call to discipleship and a demonstration of real discipleship. Accordingly we present our discussion in the following manner:

I. Discipleship Decreed

II. Discipleship Demonstrated

Since we believe these two lines of truth to be running throughout the lesson text, we are not assigning any definite part of the text to each point in our outline.

I. DISCIPLESHIP DECREED

First of all, it were well to define our term "disciple" or "discipleship." This word does not occur in the text for this lesson, but does occur frequently in the Gospels and the Acts. Often we refer to the twelve disciples. This is not incorrect, for they were disciples, but they were more than disciples; they were also apostles. But only the twelve were referred to as apostles, while others were referred to as disciples. (See Acts 1:15 and 1:25-26.) So we find many referred to as disciples in the book of Acts. In fact, in the eleventh chapter at verse twenty-six, we find that the disciples were called Christians first at Antioch. But we must go a step further and make a distinction even between disciples and Christians. We now use the term Christian to apply to anyone who has accepted Christ as Saviour. By such an act of faith, a person does become a child of God but is not necessarily a disciple. A disciple means more than that. It means a person who is a learner or a pupil. So a disciple of Christ is one who follows Him to learn of Him or who is yielded to Him.

The procedure to a place of discipleship is indicated in the passage before us, but is not brought out as clearly as elsewhere in the Bible. Peter's great confession, "Depart from me, for I am a sinful man, O Lord," reminds us of a very similar confession made years before. It is the confession Isaiah made when he realized his undone condition (Isaiah 6). We shall compare Isaiah's and Peter's experiences as we go along.

Isaiah's first experience was to get a vision of the Lord, holy, high, and lifted up. Peter evidently saw some-

thing in Christ at this incident on the lake that he had never seen before. (Other Gospel accounts indicate clearly that this was not Peter's first meeting with Christ.) Peter and his companions had spent an unsuccessful night fishing and then in the morning (when any fisherman knows you cannot catch fish) this Person comes and bids them try again and phenomenal success is the result. Peter knew that this Person must be more than a man. He realized he was face to face with Deity, for he called Him Lord.

Doubtless Peter also realized that a person who could perform such a miracle of fishing could also look into his innermost being and read his heart. So just as did Isaiah when he saw the holiness of God (Isa. 6:5), Peter also confessed his unclean and undone condition—"Depart from me, for I am a sinful man, O Lord." This was a proper response, though not a normal one. Naturally, being a fisherman, Peter should have been thrilled with such a fishing achievement. But evidently the Spirit of God was speaking to Peter's heart, for he realized that he was in no condition to stand in the presence of a holy and a just God. And he was right. Unless there can be some way in which he can be cleansed, he must say as he did, "Depart from me," and God must also say the same thing—"Depart from Me, forever."

But our Lord did not depart. He said to Peter, "Fear not." Jesus knew there was a solution to the problem. When from Isaiah's heart was wrung the confession of his utter sinfulness in the presence of a holy God, a seraphim flew to him with a live coal and cleansed his lips, purged his sin, and took away his iniquity (Isa. 6:6-7). In the text before us, there is no indication as to Peter's cleansing, but we know that Peter was cleansed from sin. When our Lord raised that great question among the disciples, "Whom say ye that I am?" it was Peter who answered, "Thou art the Christ, the Son of the living God." And our Lord answered, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father Which is in heaven." Since at this incident on the lake Peter confessed Jesus as Lord and recognized His deity, this may have been the time the Father revealed to him that Jesus was the Christ. And "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1). It is thus that a person becomes what we now call a Christian, but not necessarily a disciple. So just as Isaiah was cleansed from sin, and also Peter, so must every

other person who would be a disciple of Christ. This is an absolute prerequisite to discipleship.

And now we observe the last comparison which we wish to make between Isaiah and Peter. After Isaiah was cleansed, he heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" And Isaiah answered, "Here am I; send me" (Isa. 6:8). Peter made the same response. Our Lord, Who could look into Peter's heart, now sees the same willingness evidenced by Isaiah, and He tells Peter, "From henceforth thou shalt catch men." And Peter showed that He had read his heart aright, for he, as well as James and John, left all and followed Christ. It is only when a person makes this last decision that God can really use him.

Two pertinent observations should be made concerning a call to discipleship. First, all Christians are called. God would have *every one* of His children to be fishers of men. Second, God will compel no one to do so. Peter could have refused, but did not. But those who do refuse this call will regret it throughout eternity.

In this last part of the lesson as we observe a demonstration of discipleship, we shall see what God can really do with a willing soul.

II. DISCIPLESHIP DEMONSTRATED

Just as our Lord employed Peter's occupation to illustrate the new occupation to which He was calling him, we believe He also used the incident in fishing to demonstrate what effectual discipleship should be. That being the case, our Lord sets before us a fruitful ministry.

Our Lord's first words to Peter were: "Launch out into the deep." Throughout the years, these words have signified loosing oneself from worldly ties and stepping out for Christ, and we believe that is exactly what our Lord meant in a symbolical sense. If a person is going to be a real disciple of Christ, he must let go of worldly connections, ambitions, and practises. Paul, in presenting the same truth to Timothy, used the figure of the soldier rather than the fisherman. "No man that warreth entangleth himself with the affairs of this life; that he may please Him Who hath chosen him to be a soldier." But whether fisherman, soldier, or whatever figure we use for discipleship, the same injunction comes to all—let go of self and temporal things and take hold of God and eternal things.

"Let down your nets for a draught." Those who are going to be disciples for Christ must not only separate from earthly things; they must also separate themselves unto spiritual things. It is not enough to be a negative Christian; one should be a positive Christian. So often we hear someone say, "I live a good Christian life; I don't do this and I don't do that, and so." The disciple of Christ should be doing—he should be bringing people to Christ. The net should ever be cast out in search of some person for Christ.

The church of Jesus Christ has seemingly lost her passion for souls. It is good for Christians to gather and worship and provide a place where sinners may come and hear the "good news," but that is not enough. Our Lord said, "Go out into the highways and byways and compel them to come in." We must launch out and let down the net if we expect to catch fish. In other words we must go where the fish are.

"And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net." Of primary importance to the person who would be Jesus' disciple is the lesson of obedience. There are so many substitutes being made for obedience. Sacrifice probably heads the list.

Saul saved the cattle and sheep for sacrifices which he had been told to destroy. But Saul had this message from the Lord through Samuel: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the Word of the Lord, He hath also rejected thee from being king" (I Sam. 15:22-23). Sacrifice is not a satisfactory substitute for obedience, though many to this day still think God will be pleased with them if they pay enough into the church regardless of what else they do.

Unbelief with lack of faith often causes Christians to substitute something just as good for God's perfect directions. Moses smote the rock when God told him to speak to it. And God said, "Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring the congregation unto the land which I have given them" (Num. 20:12).

Human reason is often put ahead of God's specific orders. That will not suffice. Regardless of how things may appear to us, God knows better than we. Peter inserted a little of his knowledge of fishing but nevertheless obeyed, and was wondrously rewarded. The disciple must obey.

"And when they had this done, they inclosed a great multitude of fishes: and their net brake." God gives the increase. It is God's wish that no man perish, and if we are obedient, God will use us to win souls unto Himself. He has promised to use His word wherever it is given forth, and the Word will do its work if it has the opportunity. We may not always see immediately as did Peter the fruit of our labors, but the fruit will be there, and sometime we shall see.

"And they beckoned unto their partners, which were in the other ship, that they should come and help them." Here is an opportunity to really make a good haul, and these fishermen are not slow in summoning help. How foolish it would have been for them to have tried to land their catch alone and have failed. It would have looked foolish and it would have been foolish,

but it would have been characteristic of much of our Christian work. The utter lack of cooperation in Christian work today is indicative of either egregious conceit on the part of many Christian workers or else complete indifference to the needs of unsaved people. In no sphere of activity is there such need and such good reason for hearty cooperation, and yet in probably no other field of endeavor is there such a lack of it. How eagerly every Christian should help others when summoned, and likewise he should readily summon help when the need arises.

It was a fruitful and effectual discipleship that our Lord pictured to Peter in this fishing demonstration. But Peter's whole responsibility lay in being willing and obedient before the Lord, and that is nothing more than any other disciple can do. God gives the increase.

THE LESSON ILLUSTRATED

"Come ye after me" (Mark 1:17a).

A British colonel, in talking to his men about the difficult expedition sent to Ashanti, said: "Not many of you will return alive who go on this expedition. We are not going to command any man to go. We are going to call for volunteers." He added, "Any man who will volunteer to go will please step one pace to the front." The Colonel turned his head to give the men time to think and act, and when he looked around again, a flash of indignation ran over his cheeks as he saw the line as solid as it had been before. "What," he said, "the Scotch Guards, and not a volunteer!"

A man stepped forward from the ranks, and touching his hand to his cap, said, "Colonel, the whole line has stepped forward."

—*Serving and Waiting*

". . . and I will make you to become fishers of men" (Mark 1:17b).

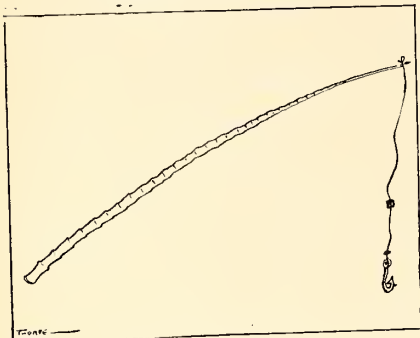
Dr. Trumbull was often spoken of as being a man of exceptional "tact." He practised pretty constantly at individual soul-winning from the time when he first found his Saviour, at twenty-one, until his death more than fifty years later. People who knew him and his ways, and his lifelong habit, have said of him, "Oh, it was 'second nature' to Dr. Trumbull to speak to a man about his soul. He simply couldn't help doing it, it was so easy for him. I never could get *his* ease in the work." And in so saying, they showed how little they knew of him or of the demands of this work upon every man.

The book on *Individual Work* was written after its author was seventy years of age. Hear what he had to say as to the "ease" which his long practise had brought him: "From nearly half a century of such practise, as I have had opportunity day by day, I can say that I have spoken with thousands upon thousands on the subject of their spiritual welfare. Yet, so far from my becoming accustomed to this matter, so that I can take hold of it as a matter of course, I find it as difficult to speak about it at the end of these years as

at the beginning. Never to the present day can I speak to a single soul for Christ without being reminded by Satan that I am in danger of harming the cause by introducing it just now. If there is one thing that Satan is sensitive about, it is the danger of a Christian's harming the cause he loves by speaking of Christ to a needy soul. He (Satan) has more than once, or twice, or thrice, kept me from speaking on the subject by his sensitive pious caution, and he has tried a thousand times to do so. Therefore my experience leads me to suppose that he is urging other persons to try any method for souls except the best one."

—O. G. Trumbull

OBJECT LESSON



OBJECTS: Rod and reel, or short piece of bamboo to represent fishing

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pole. Attach to it a line, cork, sinker, and hook.

APPLICATION: Jesus Himself used the figure of a fisherman in Matthew 4:19 as applied to soul-winning and evangelism. We should observe certain rules: 1. Go where the fish are (John 21:6). No boy would ever fish in a dry hole or a stagnant pool, because there are no fish there. We can go to the playground, school, and sand lots and invite boys and girls to Sunday-school and point them to Jesus. 2. A fisherman must have good equipment but not necessarily expensive. God's Word is the best in the world and will never return empty handed (Isa. 55:10-11; Heb. 4:12). A copy of it can be had for a few pennies or nothing at all. We cannot catch fish by hand, so we have to have a hook and some bait on it. No other boys and girls will be led to Jesus apart from the work of the Holy Spirit. Neither can any get to heaven except through Jesus Christ and His blood (John 14:6). The bait to be used is love, unselfishness, an invitation to a picnic or to play with us, etc. 3. Last of all we would remind the boys and girls that a good fisherman keeps himself out of sight, lest the fish become frightened. We must hide behind the cross, so that we are hidden and Christ is seen.

POINTED QUESTIONS

1. How many apostles were there? (Matt. 10:2-3; Luke 22:14)
2. Does God accept the service of man without man's first accepting Christ? (Isa. 64:6; Prov. 10:32; Ps. 51:5-6; Acts 10:35; Jer. 6:19-20)
3. When were the disciples first called Christians? (Acts 11:26)
4. What effect did the presence of Christ have upon Peter? (Luke 5:8)
5. Should all Christians, especially those who serve Christ, be separated from the world unto holiness? (Rom. 12:2; I Cor. 6:19-20; II Cor. 6:14-17; Luke 5:4; Isa. 6:5-8)
6. Is it possible to know God's will for our lives? (John 7:17; Matt. 6:33; 7:8)
7. Where does obedience rank in the life of a disciple? (Isa. 1:19; Luke 5:5; I Sam. 15:22-23)
8. Does Christ appeal to believers to become disciples? (Matt. 4:19; Mark 2:4; Luke 5:10-11; Rom. 12:1)
9. Does it pay to serve the Lord Jesus Christ? (I Cor. 3:8; Rev. 22:12; Prov. 11:30)
10. Should Christian workers seek to work unitedly in the Lord's service? (I Cor. 1:9-11; 3:6-8; II Cor. 6:1; Ps. 133:1)

A Busy Sabbath at Capernaum

FIRST QUARTER, LESSON 6
SUNDAY, FEBRUARY 8, 1942

Lesson Text: Mark 1:21-34; Luke 4:31-41

Printed Text: Mark 1:21-34

Devotional Reading: Isaiah 58:13-14

Golden Text: "I was in the Spirit on the Lord's day" (Rev. 1:10).

King James Version

Mark 1:21 And they went into Capernaum; and straightway on the sabbath day He entered into the synagogue, and taught.

22 And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth He even the unclean spirits, and they do obey Him.

28 And immediately His fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell Him of her.

31 And He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And He healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew Him.

LESSON EXPOSITION

(By Hilland H. Stewart)

In the city of Capernaum (village of Nahum) on the Sea of Galilee, we find our Lord on this busy Sabbath. It was here that all the events of the lesson transpired. In our Lord's time, this was a thriving little city and the center of much activity. It has been known as "the manufacturing district of Palestine." But today it is a heap of ruin and debris. In fact, so complete was its destruction, that for centuries its site was uncertain. According to Milton Lindberg in *Palestine and the Jew Today in the Light of Prophecy*, only recent excavations have revealed the ruins of the synagogue in Capernaum where the events of our lesson take place, and where our Lord gave His marvelous discourses concerning the Bread of Life (John 6:59). How sig-

GRACE AND TRUTH

nificant all of this is in the light of our Lord's prophecy in Matthew 11:23: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day." We do well to take heed to the sure word of prophecy.

While the lesson title is suggestive of our Lord's zeal in His work, it does not indicate what transpired. So we suggest "Jesus Demonstrating His Authority" as a title which covers our handling of the material. We submit the following outline:

- I. Jesus' Authority in Teaching (Mark 1:21-22)
- II. Jesus' Authority over Demons (Mark 1:23-28)
- III. Jesus' Authority over Infirmities (Mark 1:29-34)

I. JESUS' AUTHORITY IN TEACHING Mark 1:21-22

Of more than passing interest are the comments at the beginning of our lesson: "And straightway on the Sabbath day He entered into the synagogue and taught." Here we observe that word which Mark so frequently uses—"straightway." This going to the synagogue on the Sabbath day was nothing new for Jesus. It was His custom to go into the synagogue on the Sabbath day (Luke 4:16). This example which our Lord set in attending a place of worship is certainly worthy of the emulation of His people today. Before His public ministry began, we suppose that He merely attended and observed the common practises. But when He reached the age of thirty (Luke 3:23), we find Him going into the synagogue and participating in the discussion (Luke 4:16-19). This was not an unusual procedure, for other Jews had the privilege of standing in the synagogue and receiving permission to expound the Scriptures. But we do find something unusual in our lesson.

"And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes."

Might we not well stop and ponder with these Capernaum worshippers at the authority of this Teacher. He taught as having authority and not as the scribes. Wherein lay the difference? Certainly not in that they taught the Scriptures and Christ did not. One critic (a supposed scholar and professed believer) avers that Christ repudiated the Scriptures in Matthew 5:21-48 and that He criticizes the scribes and Pharisees for teaching them. That is not the case. Contrarily He criticizes them for not believing them (Matt. 5:19) and for substituting the traditions of men for the commandments of God (Mark 7:8-13). This is important. Christ's authority was based on the fact that He taught the Scriptures as the Word of God. The scribes might have done the same had they not substituted traditions, philosophies, and speculations. Just so may anyone speak with authority today when he proclaims the Word of God. And may we add that this world would be a

different place today if all of those standing behind the sacred pulpits had proclaimed the Word instead of so much human philosophy.

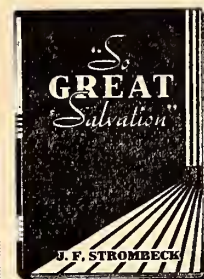
Now we must qualify a statement which we made in the above paragraph—Christ's authority was based on the fact that He taught the Scriptures as the Word of God. That is true, but it is only part of the truth. His authority lay in the fact that He is God and as such gave much additional revelation to the then revealed Scriptures. The only thing which we wished to emphasize in the above was that Christ's utterances were no more authentic than previous revelation nor than subsequent. It all came from Him anyhow. He is "the Word of God." The Bible is the Written Word and He is the Living Word.

So, as God, He spoke with authority, and as God only truth emanated from Him. He is the Truth. He is the answer to Pilate's question, "What is truth?" (John 18:38) There is no other answer. When we consult the dictionary in quest of an answer to Pilate's question, we find that men have encountered a difficulty in expressing in words a definition. The Standard Dictionary classifies truth as follows: (1) scientific truth, (2) logical truth, (3) moral truth. Let us look at Jesus' authority in these realms.

So we raise our first question about scientific truth. Did Jesus, or could Jesus, speak with authority in this realm? "No," is the answer of many of our present-day intelligentsia, "We do not believe the miracles of the Bible." "Science contradicts the miracles and we believe in science." "But," we ask, "What is science?" "A science is a correlated body of absolute knowledge" is the proper answer. The known laws of physics, chemistry, biology, and such like constitute the sciences. But all law must have a law maker and a law enforcer. Let us illustrate. Someone says, "I don't believe in the miracle about the parting of the Red Sea." "Why?" "Because it contradicts the law of gravitation." "But what is the law of gravitation?" "It is the attraction that two bodies have for one another, as the earth for the things on and around the surface." "But please explain that." He can go no further. The force exists but defies the explanation by science. But it does not defy explanation, or at least it is accounted for, in God's Word. We quote Colossians 1:16-17 from the Weymouth Translation because of its clear rendering: "For in Him (Jesus Christ) was created the universe of things in heaven and on earth, things seen and things unseen, thrones, dominions, principedoms, powers—all were created and exist, through and for Him. And He is before all things and in and through Him the universe is a harmonious whole." Jesus Christ is the sustainer of all things. There is no law of science but what He established. Known laws are scientific truths because He made them so. It is in His power to establish or to set aside or to supersede with higher laws, if He desires. Jesus Christ is truth and that includes scientific truth.

Now think for a moment on logical truth. We again raise the question,

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"Could Jesus speak with authority in this realm?" "Of course not," immediately responds the erudite of all ages. Peruse the works of our philosophers from the beginning of history down to and including the efforts of our modern savants and see how much recognition they give to the logic of Jesus. Go to virtually all of our institutions of higher learning today and you will find a demonstration of Proverbs 1:30: "They would none of My counsel: they despised all My reproof." But Jesus alone knew the answer to the questions that have puzzled men through the ages; namely, "Where did we come from?" "Why are we here?" and "Where are we going?" Jesus knew these things concerning Himself (John 13:3) and the Written Word gives the answers to the questions concerning any other person (Acts 17:24-31). Jesus is the truth in this realm also. Man, his origin, his purpose, his destiny, are what they are because Jesus ordained it so. He could speak with absolute authority on these matters.

And last of all we observe the moral truth. It seems absurd to raise the question again: "Could Jesus speak with absolute authority in this realm?" Many, many give a negative answer in one way or another to the authority with which Jesus spoke. Jesus taught emphatically that all men apart from Himself are sinners and possess no moral truth. In John 8:31-36 He gave a most wonderful discourse on moral truth. He sets forth clearly that all men are under the bondage of sin and that the Son alone sets them free. It

is through faith in Christ that man obtains righteousness and becomes a new creature. (See Romans 3:22-23 and II Corinthians 5:17.) Jesus Christ could speak with absolute authority in the realm of moral truth, for He is moral truth, and there is none apart from Him. Many, like Paul's kinsmen in the flesh, being ignorant of God's righteousness are going about to establish their own righteousness (Rom. 10:3). But our righteousnesses are as filthy rags in the sight of God (Isa. 64:6).

Jesus Christ is not a truth. He is not part of the truth. He is the *Truth*. All truth is summed up in Him. As the Truth, He taught with absolute and final authority in every realm.

II. JESUS' AUTHORITY OVER DEMONS

Mark 1:23-28

But into the tranquility of the place of worship comes one of Satan's emissaries. Why or to what purpose the demoniac-possessed person entered the synagogue is unknown. Surely Satan was chagrined with what ensued if he instigated this episode. Regardless of the "why's" or "wherefore's," the man was there, and Christ demonstrated His authority over the demons. With only a word of rebuke from our Saviour, the evil spirit left the man. And the people were amazed and marveled at the authority of Jesus over the evil spirits or the demons. There is very little explanation that we can offer in regard to this exorcism other than that Jesus has authority over all principalities and powers (Col. 1:6-17 quoted above), and was exercising His power now over the spirit beings.

However, we think that certain explanation is in order. There is much question about demons. Many people doubt the existence of such beings. They assert that demons were only the superstitious delusion of an unscientific age and that Jesus only spoke their language and accommodated Himself to their beliefs. However, such is foolish reasoning. The Scriptures clearly teach the existence of evil spirit beings. Frequently they are called devils, but the word should have been translated demons. So if one believes the Bible, he must believe in the existence of demons. But someone may ask, "If these spirit beings exhibited such manifestation in Jesus' time, why are they not in evidence today?" They are.

In foreign heathen lands there is much demon activity, and missionaries from China, India, and Africa have much to say in regard to demon activity. We here quote an excerpt from *Peloubet's Select Notes on the Sunday School Lesson* which was taken from *The Living Christ and Dying Heathenism*, by Dr. Johanus Worneck:

Wherever the knowledge of Jesus has gained a footing, the demon's power is gone. Jesus turns out to be the victor. That is noted even by the heathen, for the power of evil spirits disappears even beyond the narrow circle of the Christian communities, a fact which gives the heathen a dim sense of God's

power. The heathen of Halmakera forbade the Christians to take part in their festivals, for they believe that the presence of a Christian drove away the spirits. When Fues, the missionary in Nias, desired to witness a heathen festival, the priests politely asked him and his wife to leave the place; the spirits of their ancestors could not come to them while the preacher of God was looking on. Bottak magicians have openly declared that since "God's Word" came to the country their magic has failed, and that not only with reference to Christians. Where they still ply their trade, they become more and more noted as conscious deceivers. Confessedly they have no power over Christians; these no longer fear the once all-powerful magician unless they voluntarily return to their bondage by falling back into heathenism.

But what about America? We are not entirely Christian. Is there no demon activity over here? There is. Fortune-tellers, crystal gazers, mediums, etc. are often demon directed. We know that a large per cent of this sorcery is fakery, but there are some who really employ demon help. Such seemingly harmless pastimes as the ouija board is known to be connected with demon activity. A thrilling testimony of one who was one time involved in such practises is found in the *Demonism Number of Grace and Truth* for September, 1938. A very excellent and thorough treatise on demonism is found in the book, *Demon Possession and Allied Themes*, by Nevius, a missionary to China. Also we suggest an article in the *Reader's Digest* for December, 1937, entitled, "I See the King of Hell."

Demons are real. The powers of darkness are very real. Thank God, there is One Who is able to deliver from the bondage of Satan and his cohorts—Jesus Christ our Lord.

III. JESUS' AUTHORITY OVER INFIRMITIES

Mark 1:29-34

In this last section of our lesson we find Jesus demonstrating His authority over sickness. He had complete power in this realm also. Since next Sunday's lesson is "The Healing Ministry of Jesus," we will reserve the discussion of healing for that lesson, at which time we will give the matter full consideration.

THE LESSON ILLUSTRATED

"... I know Thee Who Thou art, the Holy One of God" (Mark 1:24).

In Rome there is a wonderful fresco by Guido, called the "Aurora," but it is upon a lofty ceiling. Trying to see it, your neck stiffens, your head grows dizzy. But a broad mirror has been placed upon the floor. Sitting down before that, you may easily study the great picture reflected in it. There are no longer stretch, strain, dizziness, indistinctness, inability. Nor need we think of God as unknown—Christ has

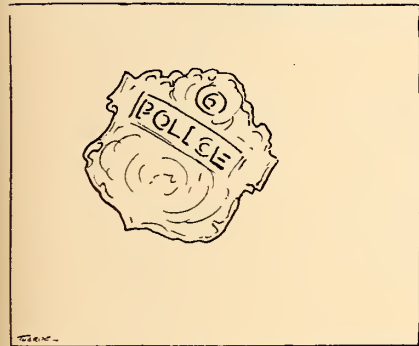
drawn aside the veil. The divine, yet human, Christ is the mirror of Deity for us, bringing the Deity down and making Him intelligible. How can anybody be agnostic when Christ shines before us? We may know God in Jesus Christ. Here is blessed and satisfying knowledge!

—Sunday School Times

Two gentlemen were once disputing on the divinity of Christ. One of them who argued against it said, "If it were true, it would certainly have been expressed in more clear and unequivocal terms." "Well," said the other, "admitting that you believed it, were you authorized to teach it, and allowed to use your own language, how would you express the doctrine to make it indubitable?" "I would say," replied he, "that Jesus Christ is the true God." "You are very happy," replied the other, "in the choice of your words; for you have happened to hit upon the very words of inspiration. St. John, speaking of the Son, says, 'This is the TRUE GOD, and eternal life.'"

—New Testament Anecdotes

OBJECT LESSON



OBJECTS: A real police badge borrowed from an officer, or a toy one purchased at a ten cent store.

APPLICATION: This badge represents law, order, and authority. Our

The Healing Ministry of Jesus

FIRST QUARTER, LESSON 7
SUNDAY, FEBRUARY 15, 1942
Lesson Text: Mark 1:35—3:12; Luke 4:42-44; 5:12-39
Printed Text: Mark 2:1-12
Devotional Reading: Psalm 103:1-13
Golden Text: "Jesus . . . was moved with compassion toward them, and He healed their sick" (Matt. 14:14).

King James Version

Mark 2:1 And again He entered into Capernaum after some days; and it was noised that He was in the house.
2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and He preached the word unto them.
3 And they come unto Him, bringing one sick of the palsy, which was borne of four.
4 And when they could not come

government makes laws based on the Ten Commandments and then hires officers to enforce these laws. Policemen have the authority to direct traffic, keep order at football games, control crowds at fires, arrest thieves, stop speeders, etc. The Bible says that Jesus spoke not as the scribes but as one having authority. Jesus was not only the creator of the earth and universe, but is the controller, like a railroad dispatcher, of all creation. He quieted the wind and waves. He walked on the water. He licked the devil. He made the demons obey Him, and healed all kinds of disease and sickness. He saved men's souls, just like He saved the thief on the cross. He ascended to heaven and will return to earth to take us up to be with Him forever. Isn't it great to be on the side of the One Who has all of the authority in the world?

POINTED QUESTIONS ON THE LESSON

1. Did Christ set the example of going to the place of worship? (Mk. 1:21; 3:1; Luke 4:16; 6:6)
2. How does God guide the Christian? (Ps. 25:8; 32:8; 73:24; 119:105; 119:130)
3. Does Christ claim to be the way to God? (John 14:6; Acts 4:12; Heb. 10:19-20)
4. Is there any cure for the feverish, sin-sick soul, outside of Christ? (Acts 4:12; I John 1:9; I Pet. 1:18-19)
5. Are devils (demons) real? (Mk. 1:24, 26; 16:9; I Tim. 4:1; Matt. 8:31)
6. Does Christ have power over Satan's cohorts? (Col. 1:16-17; Mk. 1:24, 27; Luke 10:17; Mk. 5:8-12)
7. Is Jesus Christ the personification of truth? (John 14:6; 1:14, 17)
8. How does the teaching of the Lord Jesus differ from that of the scribes and Pharisees (Mk. 1:22; Matt. 7:29)
9. What effect did the Lord's teaching have on the people? (Mark 1:22a, 27; Luke 4:36)
10. Can we speak with definiteness and assurance concerning spiritual things? (II Tim. 1:12; II Cor. 9:8; I John 5:13)

covered the roof where He was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

8. And immediately when Jesus perceived in His spirit that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to



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forgive sins, (He saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

LESSON EXPOSITION

(By Hilland H. Stewart)

Again we find our Lord in Capernaum where He taught, exorcised demons, and healed the sick, as we studied in last Sunday's lesson. This time large crowds gathered together to witness some more of the mighty works which He mentioned when He foretold the destruction of Capernaum (Matt. 11:23). And, singularly enough, we find the unbelief and unrepentance which He also mentioned in this imprecatory prophecy.

We have in the Scripture portion for our lesson a record of both spiritual healing and physical healing. However, in last Sunday's lesson we promised to devote this lesson to physical healing, so we shall do so. We have frequently discussed spiritual healing, so no one will think we are neglecting the most important if we fail to deal with that today. We do want to make it clear, though, that the healing of the soul is much more important than the healing of the body.

This subject of divine physical healing has taken on large proportions among Christians the last few years. No sincere Christian wishes to oppose anything that is from God. Yet much that is attributed to God is accompanied by such unscriptural practises and fanaticisms as to leave the earnest Christian in a quandary as to where to stand. But when we turn to the Word of God and view the subject as there set forth, there is no confusion. God's program in this realm is entirely sane and balanced.

We first of all raise the question that has often come up in connection with the subject: "Is healing in the atonement?" Many will answer with an unqualified affirmative. It will throw light on our problem to quote from such a source and then investigate it in the light of the Scriptures. We quote:

He always gave His people a full deliverance in the Bible; and the

reason for this is that the blood of Christ has broken the power of sin, Satan, and diseases, and healed us completely, and we have as much right tonight to take a full deliverance, as the Israelites did to eat the passover supper in haste . . .

We might add that some of those who take this position even go a step farther and claim deliverance from physical death in addition to sin, Satan, and disease. Certainly this second position is not entirely illogical if the first can be unreservedly maintained.

Now what saith the Scriptures? We shall first of all turn to the very passage that those who advocate the above use to support their position.

When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick:

That it might be fulfilled which was spoken by Esaias the prophet (Isa. 53:4-6), saying, Himself took our infirmities, and bore our sicknesses (Matt. 8:16-17).

Now it is evident that physical healing is in the atonement, but also every other need that could ever arise was provided for man in the work of our Lord Jesus Christ on Calvary. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Romans 8:32). The only question that remains is, "When may man fully appropriate all of the benefits of Calvary?" If, as those who advocate full deliverance now aver, Christ gave this full deliverance to those in His time, we should like to ask, "Where is Lazarus and where is Jairus' daughter?" both of whom were raised from the dead. It is evident that they did not yet have full deliverance from physical death, for they are long since dead.

Since the Scriptures teach that, in God's provision for man at Calvary, every need was met for time and eternity, we do well to raise the question, "What is God's plan for physical healing?"

We will now give physical healing the following consideration:

- I. Healing in the Law Age
- II. Healing in the Present Age
- III. Healing in the Kingdom

I. HEALING IN THE LAW AGE

In looking at the Law Age we have special reference to the very latter part of it in which Jesus lived on earth and performed His healing miracles.

We find that Jesus had a dual purpose in coming to earth. He came to die for the sins of the world and He came to be Israel's King and reign over all the nations. We find that the prophets were often perplexed by the dual aspect of His coming. At one time the Spirit of God would tell them to prophesy of Christ's humility and sufferings and then again He would tell them to prophesy of His glorious reign. Peter clearly indicates this:

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:

Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow (I Pet. 1:10-11).

So when Christ came to die for our sins, He also came to offer Himself to Israel as their King. This offer of Himself to Israel as their King largely constituted the preaching and miracles of Jesus. And these miracles had to do with portraying conditions which will exist on earth when Jesus is on the throne. This is especially true of healing. It is only when Jesus Christ is on the throne that God intends to fully pour out blessing in this earth. The thirty-fifth chapter of Isaiah sets forth the blessings which shall come to the earth when Jesus comes as King. We shall quote verses four to six:

Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you.

Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped.

Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

That this prophecy was not fulfilled at the first coming is evident. The curse has not been yet removed from the earth. But that these blessings might have been appropriated at that time is also evident. For it was to prove to Israel that He was their Messiah, their King, and could bring these blessings, that Christ performed the miracles of healing. It was to prove to the Jews that He was the "Sun of Righteousness with healing in His wings," that Christ healed the man with palsy and forgave his sins in today's lesson. It was to prove to Israel that He was the One Isaiah spoke of, that Christ opened the ears and loosed the tongue of the man at Galilee (Mark 7:31-37). Note the words of astonishment after this miracle: "He hath done all things well: He maketh both the deaf to hear, and the dumb to speak" (Mark 7:37). These old Jews' minds were going directly to Isaiah 35:5-6. But in spite of all the

GRACE AND TRUTH

evidence, they could see with their eyes but they saw not; and they could hear with their ears but they heard not; for their hearts were far from Him. Their attitude during the entire time of Christ's offer of Himself was "We will not have this man to reign over us."

II. HEALING IN THE PRESENT AGE

With the beginning of the Church Age we find a gradual change in the healing program. True enough, healing went on for a while. The reason—the kingdom offer continued for a while. The apostles were still offering the kingdom and performed miracles of healing as they did so. (See Acts 3:2-8, 19-21.) Paul preached the kingdom and healed the sick. (See Acts 19:11-12; 20:25; 28:31.) But as the Jews everywhere heard the kingdom offer and rejected it, the message of the Body of Christ or the Church began to take its place. At the same time, miraculous healings began to be less in evidence. Toward the close of Paul's ministry, we find him leaving Trophimus at Miletum sick (II Tim. 4:20). He instructs Timothy to take wine for his oft recurring infirmities (I Tim. 5:23). Why? Because God's program for healing has changed. Miraculous healings only accompany kingdom preaching.

But what about sickness in this age? Is God entirely unconcerned about the sufferings of His people now? Not at all. God is always a God of love and compassion and there is a "throne of grace" where we may obtain mercy and find grace to help in time of need. We have observed how Paul's great gift of healing was apparently taken away, yet God still could be reached through prayer. Epaphroditus was sick, nigh unto death ("at death's door," Way translates it), but God had mercy on him (Phil. 2:27). Without any doubt at all, Paul was much in prayer about the matter and God answered prayer. We too may all come to God in prayer in behalf of the sick, and He is pleased to hear and answer if His name may be glorified thereby. We quote an excerpt of a letter from some dear Christian friends, which will illustrate our point:

Sister was ill with the most difficult case of pneumonia (strep) and we thought for over a week she would not be with us longer in the flesh. She spent sixteen days in the hospital, had two blood transfusions, and all the latest pneumonia drugs known to medical science, and failed to respond to any treatment at all, so we know beyond any shadow of a doubt that it was the Lord Who raised her up. Friends here prayed constantly, and even though the doctor and nurses told us she was hopeless, she is home again, and is able to be up and is fast coming back to normal. This is indeed our time of rejoicing and our hearts are filled with praises to *His dear name*.

This is really scriptural healing. Many friends joined in the praying; hence, many received the blessing when the answer came. Then God's name was praised to others. We are so often like

the nine lepers we forget to go back and thank God and praise His name before others so He may be glorified in what He has done for us.

Because of the unscriptural and fanatical position on healing that many have taken, the fundamental Christians have so often taken a negative position on healing and consequently many almost think it is a sin to pray for healing. That is certainly not so. Of course, like any other prayer, we should pray, "Thy will be done."

Then we must also remember not to expect miraculous, instantaneous healings, for as we have seen above, these pertain to the kingdom offer and are not in God's program for this age. We know that there are those who testify of such healing. However, investigation usually proves that such is not the case. And if there are such, we are persuaded that they are the result of Satan's power and not of God's. Satan is ever an imitator of God and in the Tribulation will perform a miraculous healing of the first beast (Rev. 13:3). So as this age draws to a close we may expect to see some foreshadowings of this coming event.

III. HEALING IN THE KINGDOM

We have covered practically all of the material under this point in our discussion. However, we shall make a few observations.

The Kingdom is the thousand-year period when Christ shall return to earth and rule the nations. It is in that time that the curse will be removed from the earth, and every blessing mentioned in Isaiah thirty-five and many other places in God's Word will be fully in evidence. Why cannot they be fully appropriated now? Let us look at I John 3:2:

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

We now may enter into the blessed place of sonship. We may appropriate many blessings now, but it is only when He returns that our redemption will be complete. Then will man be fully restored to the image of his Maker, which image he lost when Adam fell.

THE LESSON ILLUSTRATED

"Who can forgive sins but God only?" (Mark 2:7)

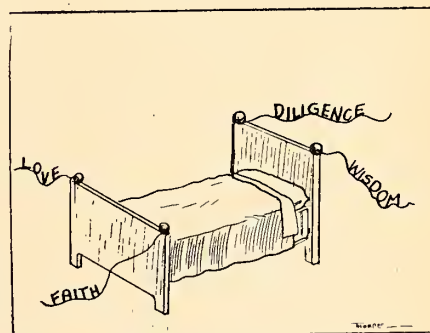
Only the rightful king or ruler can issue a pardon. In Sir Walter Scott's *Ivanhoe*, the story is told of Richard the Lion Hearted, in disguise, coming upon a sheriff and his men who were about to execute a prisoner. Reigning in his horse and raising his hand, Richard exclaimed, "Hold! I spare that man's life." But his very act of mercy revealed his identity, for instantly the men recognized that this one with authority to pardon must be none other than Richard himself. . . . Who is he that forgiveth sins? It is the co-equal with the Father.

—Sunday School Times

Whatever falls overboard and disappears beneath the waves (be it money or a living man) is borne by its weight down and down to the bottom of the deep, and is certainly, forever, lost. Therefore God employs this figure to set forth His full and everlasting forgiveness of his people's sins. Enraptured with the thought, Micah exclaims, "Who is a God like unto Thee, that pardoneth iniquity and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy. He will turn again; He will have compassion upon us; He will subdue our iniquities: Thou wilt cast all their sins in the depths of the sea."

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APPLICATION: Friends are a real help in life. Sometimes we need a friend to lend us something at school, or perhaps to play with us, or help get the chore done quickly. This man in our lesson was sick—too sick to walk to where Jesus was, but he had some friends who were very sorry for him. They had four names: Love, Faith, Wisdom, and Diligence. Love said to his friend, "I surely do wish that we could do something for Bill—he has suffered so much." Faith says, "I believe Jesus Christ would heal him, because He has been healing a lot of other folk." Wisdom answers, "Why don't we pick Bill's bed up and carry it down the street to where Jesus is?" But when they got there the crowd was so great that they couldn't even get into the house where Jesus was. Diligence spoke up, "Say, fellows, I see an opening to that outside stairway that leads up on the roof. Let's go up there and

see if the owner won't let us cut a hole in the tile and let Bill down right in front of the Lord." So Bill was healed and his sins forgiven because four friends loved him. We ought to bring boys and girls to Jesus too, and never let anything discourage us. Jesus did not give us the power to heal without doctors (Luke 5:31), but He does want us to pray that the doctors will have wisdom and skill. Many times God restores health to a patient after the doctor gives up all hope.

POINTED QUESTIONS ON THE LESSON

1. In what city was Jesus teaching and working at this time? (Mk. 2:1)
2. Does Christ have the power to forgive sin? (Lu. 19:10; Mk. 2:5; I John 1:9)
3. Did Christ meet the demands of the law? (Matt. 5:17; John 17:4; 19:30)
4. Did the Lord Jesus meet all of man's need at Calvary? (Rom. 8:32; I John 4:10; II Cor. 5:21; Rev. 21:7)
5. Is divine healing the same in this age as it was in the age of the law? (II Tim. 4:20; I Tim. 5:23; Phil. 2:27; cf. Isa. 35:5-6; Mk. 7:31-37)
6. In praying for the sick to be restored what should our attitude be? (Matt. 26:39)
7. What event will crown the end of this age? (I Thess. 4:13-18; I Cor. 15:51-53)
8. When does God intend to fully bless the earth again? (The Kingdom—Isa. 3:5)
9. Can the Lord Jesus read the hearts of men? (Mk. 2:8; John 2:24-25; 6:64; Ps. 139:2)
10. Can we have peace in spite of present world conditions? (Isa. 26:3; Ps. 119:165; I John 1:4)

Jesus Teaches The Twelve

FIRST QUARTER, LESSON 8
SUNDAY, FEBRUARY 22, 1942

Lesson Text: Mark 3:13-19; Matthew 5, 6, and 7; Luke 6:12-49

Printed Text: Luke 6:12-26

Devotional Reading: II Timothy 1:3, 14

Golden Text: "Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven" (Matt. 5:16).

King James Version

Luke 6:12 And it came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, He called unto Him His disciples: and of them He chose twelve, whom also He named apostles;

14 Simon, (whom He also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

17 And He came down with them, and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all.

20 And He lifted up His eyes on His disciples, and said, Blessed be ye poor: for your's is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich!

for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

LESSON EXPOSITION (By the Editor)

We shall study this lesson under the following outline:

- I. Preparation for Service
Luke 6:12-16
- II. Ministration to the People
Luke 6:17-19
- III. Instruction of the Disciples
Luke 6:20-26

I. PREPARATION FOR SERVICE Luke 6:12-16

The very first verse in this lesson pictures the Lord Jesus out in a lonely place praying all night to God His Father. Jesus did not pray for the same reason that we pray many times, namely, confessions of sins and shortcomings. But there is another element to prayer—fellowship—which is doubtless that which Jesus desired and received as He prayed to His Father. On one occasion Christ advised His disciples as follows: "Why call ye Me, Lord, Lord, and do not the things which I say?" (Luke 6:46). He could just as easily have substituted the verb "do" for "say." Christ showed us an example of prayer. Do we follow it? It has been wisely said, "One night of prayer will save us many nights of sleeplessness." No captain in an army ever moves without first checking with the General's Headquarters for orders. We are soldiers of Jesus Christ and neither should we move without praying to the General in heaven and discovering His will.

A day of important labor and service was ahead. Jesus felt the need, from the human standpoint, of communing with His Father before entering that day's labor. Thus we see that prayer was the first and primary preparation for service.

Christ planned for the future. He knew that it was the Father's will for Him to return to heaven (called "the far away country" in several parables), and be the intercessor and the mediator for His children left behind here on earth. The world at large was not aware that a Man in Galilee had come to take away their sin. He decided to choose twelve special disciples and make them apostles, thus establishing a nucleus to perpetuate the Gospel testimony after His departure from the earth. Paul spoke of this as applied to human leaders in II Timothy 2:2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

There are three facts common to the three accounts of the choosing of the twelve. The three accounts are Matthew 10:2-4; Mark 3:13-19; and Luke 6:12-19. The three common facts are: Simon Peter is first in each list; Judas, the traitor, is last in each one; and

Peter, James, and John are among the first four named in each case showing that they were in the inner circle. This is later borne out on different occasions, two of these being the transfiguration (Mark 9) and Gethsemane (Mark 14:33). It is well also to note that Lebbaeus in Matthew was Thaddaeus in Mark, and is now Judas, the brother of James in Luke, the same one who wrote the epistle of Jude. Simon, who, in Matthew and Mark, was called the Canaanite is here called Simon Zelotes perhaps for his great zeal in religion. The sixth in the list, Bartholomew, was undoubtedly the one whom John called Nathaniel. It is generally believed that James and John, who were on the inner circle, were probably first cousins of the Lord; their mother Salomi was the sister of Virgin Mary. The fact that James was the first of the twelve to be put to death is evidence that he was regarded as especially influential.

As one follows the lives of these disciples, he is not very much impressed by the vacillation, unbelief, faithlessness, and cowardice of those who were privileged to walk, and talk, and eat, and sleep with the Lord of glory. It is true, however, that the Resurrection and Ascension brought about a change in their lives, so that from henceforth they were steadfast, unmoveable, willing even to suffer martyrdom for their risen Lord. However, after making this admission, we would like to turn the spotlight upon ourselves. Would we have done any better? Let him who is without sin cast the first stone. Let him that standeth, take heed lest he fall. It is only a revelation of the fickleness of man's heart that he is desperately wicked; and when we do act like the disciples did, let us confess our sin, for we know that we have an Advocate with the Father, Jesus Christ the righteous. With the hymn writer we say:

Be like Jesus this my song,
In the home and in the throng,
Be like Jesus all day long,
I would be like Jesus.

II. MINISTRATION TO THE PEOPLE

Luke 6:17-19

In these three verses, we have a typical scene of our Lord Jesus healing the multitudes. It was indeed a remarkable thing to see how the people followed Jesus wherever He went. They did not mind going great distances, and in many cases the size of the crowd was stupendous. The level place or plain where this meeting took place was near the lake of Gennesaret (Luke 5:1). The name Gennesaret is derived from the name Chinnereth or Chinneroth (Num. 34:11 and Josh. 12:3), the Old Testament name for the sea of Galilee. We are informed in verse seventeen that this great multitude came mostly from Judea and Jerusalem and the seacoast of Tyre and Sidon, meaning the Mediterranean seacoast. A glance at the map will reveal what great distances these people traveled to be healed by Jesus. No indication is given here of the actual size of the crowd, but on another occasion there were five thousand men besides the women and children.

But we fear that there is a great difference between these people and the woman who broke the alabaster box and poured the precious ointment on our Lord's head (Matt. 26:7). In that case the woman asked nothing of Jesus. She came to Him because she loved Him. (In this oriental country, part of the maiden's hope chest was the alabaster box of precious ointment which she poured on the head of her lover, signifying that from henceforth she would follow none other but him. In this case the significance is spiritual—the maiden did not intend to marry Jesus Christ, but recognized Him as her Lord and Master.) The multitudes on the contrary followed Jesus for the loaves and fishes and physical healing which they received. Christ knew the fickleness of their hearts, but He served them just the same, knowing that there would be a few who would find spiritual healing for their souls and own Him as their Lord.

He healed them of all manner of diseases and exorcised the evil spirits. The power of God flowed from His Body so that even those who touched Him were healed. The question arises to a thoughtful person, Why did Christ heal and perform other miracles? The answer is that He wished to convince the unbelieving and skeptical that He truly was the Son of God, the Creator of the world; the miracles demonstrating His power over that very creation. If He were impotent like men, then His divinity would be hard to believe, but His miracles proved that He was greater than man. We must conclude then that Christ healed people, primarily to prove His divinity and secondarily, as a personal benefit to those healed.

He bestowed upon His apostles this same power, and it became with them a sign-gift, demonstrating the apostolic or divine authority. And all of this is

connected with the kingdom message, that is, the establishment of the literal, one thousand year millennium on earth promised to David in the book of Samuel (II Sam. 7:16).

In spite of the claim of modern so-called healers, we do not believe that the gift of healing is present today as it was in New Testament days. The hint that healing would cease is given in First Corinthians thirteen. The fact that the power was growing weaker is seen in Apostle Paul's case where part of the time he raised the dead and healed the sick even by means of handkerchiefs placed on his body. There were other times when he could not do anything for Trophimus, Epaphroditus, or Timothy, all of them his beloved servants. The proof that the gift of healing is not present today is seen when we observe four test points: Jesus healed instantly (Matt. 12:9-13); Jesus healed with or without faith (Luke 17:11-19); Jesus raised the dead (John 11:1-54).

We have seen the modern faith healers at work. We have seen lame men limp on to their platforms and limp off, and while they limped, the preacher vociferously claimed that the individual was healed. We have read of cases where preachers have brought boxes of rattlesnakes and copperheads to the platform and thrust their hand into the box. Upon being bitten, some have died, others have become dreadfully sick. We ask the question, Why were they even sick? Mark tells us that the poison would not even hurt them (Mark 16:18). The fact that they did not die does not impress us at all. We heard one "faith healer" at the City Auditorium in Denver, Colorado, say, "Do not be surprised or dismayed if the healing does not come for at least a month." We invite anyone to find a case in God's Word where



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Jesus Christ gave any such counsel. The nine lepers who failed to thank Jesus for their healing certainly had no faith, and Lazarus, who was dead, had no faith nor did his sisters or friends have faith that he could be raised, and yet, Jesus overruled and raised him anyhow. But we believe that the most potent test is that of raising the dead. Christ alone has power over death; and the proof that all modern "faith healers" are fakes is that they do not have power over death. We issue a public challenge to any "faith healer" on earth to go into a morgue, wait four days, like Jesus Christ did in the case of Lazarus, and then make a funeral unnecessary by raising the dead. When that hour comes, we will change our teaching concerning the gift of healing.

III. INSTRUCTION OF THE DISCIPLES

Luke 6:20-26

The discourse which follows is commonly called the Beatitudes or the Sermon on the Mount. It represents the apex or zenith of precepts for daily living. It has been called by some the most masterful set of laws ever written. Malicious persons have sought to show a discrepancy between the account here in Luke which is short, and the more detailed account in Matthew five, six, and seven. The Companion Bible has the following to say about this: "Parts of this address were repeated at different times and on different occasions. Luke nowhere professes to give the whole address in its chronological setting or entirety. Only some thirty different verses are so repeated by Luke out of one hundred seven verses in Matthew. The later repetitions in Luke were given in 'a plain' (Luke 6:17) and after the calling of the twelve (Luke 6:13); here the whole is given before the calling of the twelve (Matt. 9:9). These are marks of accuracy, not of 'discrepancy' as is alleged."

Our lesson, through verse twenty-six, covers only four positive points, and their antithesis, four negative points. The four subjects involved are: 1. Poverty and riches; 2. Hunger and satisfaction; 3. Sorrow and laughter; 4. Hate and commendation. Now as we separate them into the positive and negative we find: The poor, verse 20; the hungry, verse 21; the sorrowful, verse 21; and the hated, verse 22. The Lord Jesus knew the condition of the disciples and that they either had in the past, were now, or would be experiencing the things just named. He knew that they would be prone to think material things more real than spiritual and that such things as poverty, hunger, sorrow, and hate could cause them to believe that God had forgotten them. He dealt with this same thing in Matthew 6:26. Now He says to them "Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets" (verse 23). Paul says that the sufferings of this world are not worthy to be compared with the glory which shall be revealed in us. It is as though we were being tried in the refiner's fire in order that we might be made fit for heaven.

The four negative points seem to be abstract teaching, speaking about human beings in general as well as the twelve disciples who were standing before Him. He speaks of the "rich" in verse 24; the "full" in verse 25, those who laugh in verse 25, and those who speak well in verse 26. He shows how empty and vain is the self-satisfaction and scoffing of those who oppose spiritual things. They will have a reward but it will be the reward of Romans 6:23: "The wages of sin is death." And in the closing verse, 26, He gives a warning to the disciples telling them that it is a danger signal when all men speak well of them. Our Christian life should be so clear-cut that the devil and his emissaries will never make the mistake of including us in their roll call.

Now a word about the Sermon on the Mount, in general, before we close. We must first of all find the setting of the sermon. It was given by Christ to the Jewish nation. It was intended as instruction for those who would inherit the literal kingdom. The demonstration of this is in Matthew 5:3: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." The expression "kingdom of heaven" is repeated in verse ten, also Matthew 6:10; 6:33; and 7:21. From the standpoint of interpretation, the body of Christ is not in the Sermon on the Mount. But because individual spiritual truth is the same in every age and also because physical truth becomes spiritual when applied to another age, we have a right to take the Sermon on the Mount just the same as we do the twenty-third Psalm or any other portion of the Bible and apply the principle of it to our own lives. Therefore in the language of the balance of the chapter in Luke six, we should love our enemies, bless them that curse us, do unto others as we would like to have them do unto us, give and it shall be given to us, cast the beam out of our own eye before we take care of the mote in our brother's eye, etc. We are reminded of Christ's own words at the close of this Sermon: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46)

THE LESSON ILLUSTRATED

"Let your light so shine before men" (Matt. 5:16).

The keeper of the lighthouse at Calais was boasting of the brightness of his lantern, which can be seen ten leagues at sea. A visitor said to him, "What if one of the lights should chance to go out?" "Never! impossible!" he cried, horrified at the thought. "Sir," said he, pointing to the ocean, "yonder, where nothing can be seen, there are ships going by to all parts of the world. If to-night one of my burners went out, within six months would come a letter, perhaps from India, perhaps from America, perhaps from some place I never heard of, saying, 'Such a night at such an hour, the light of Calais burned dim; the watchman neglected his post, and vessels were in danger! Ah, sir, sometimes in the dark nights in stormy weather, I look out to sea and feel as if the eyes of the whole world were looking at my light. Go out? burn dim? never!'"

GRACE AND TRUTH

OBJECT LESSON



OBJECTS: Candle, dollar bill, mirror, playing card, piece of newspaper, cigarette package, small empty box.

APPLICATION: Jesus said, "Let your light shine." This candle represents me as a Christian. The candle burns, not because of anything the candle does, but because of an outside power that applied the fire. God started the salvation fire burning in our hearts—not any works of our own. We can either let this light shine or hide it behind some obstruction.

Money is so big in some people's lives that it hides their light. (Hold dollar bill in front of burning candle. Repeat this with each article—cards standing for gambling; cigarette for worldliness; newspaper for reading material that can keep us from reading the Bible; mirror for self. Use the box to cover the light, typifying the hiding of our light under a bushel, and then turn the box over and set the candle on top of it, as Jesus counseled us to set our light on a hill.)

POINTED QUESTIONS

1. What place should prayer have in the lives of Christians? (I Thess. 5:17; Eph. 6:18; Luke 18:1)
2. Does the Lord Jesus desire the fellowship of His children? (I John 1:7; Phil. 3:10; 2:1-2; John 4:23)
3. How shall the hungry soul be satisfied? (Matt. 5:6; Ps. 42:1; 107:9)
4. Were those healed in Christ's day by the Lord Himself healed instantly? (Mark 2:1-12; Matt. 8:3, 13, 15)
5. Is it better to have little in this life and full reward over there than to have riches here and be lost forever? (Luke 6:23; 16:19-31; Ps. 37:6, 16)
6. Are we to be praised for our good works, or should we give God the glory? (Matt. 5:16; 23:14; Ps. 145:9-10)
7. Should we live our lives so that the world will have no trouble in pointing us out as God's children? (Rom. 12:1; Ps. 40:8; I Cor. 6:19-20; II Cor. 6:17-18; Luke 18:1)
8. What three disciples lived on the inner circle with the Lord Jesus Christ? (Matt. 17:1; Mark 13:3; Luke 9:28)
9. Does it honor God for His children to fret and worry? (Phil. 4:5, 6, 19; Luke 18:1; Ps. 37:1-3)
10. Do Christian leaders have a responsibility in teaching God's Word? (II Tim. 2:2)

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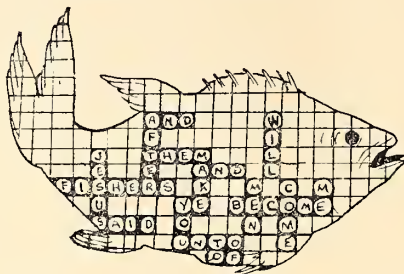
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Here Are the Answers To the Puzzles on page 19

Answers for February 1

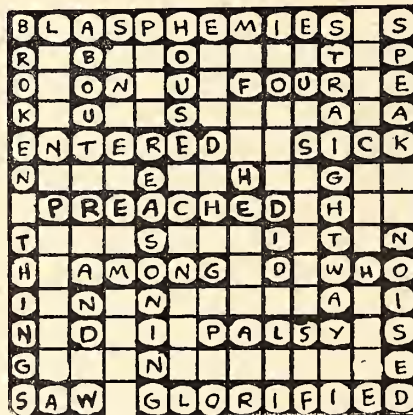
- | | |
|---------------|------------|
| 1. pass | 8. saw |
| 2. washing | 9. sat |
| 3. was | 10. said |
| 4. Master | 11. said |
| 5. astonished | 12. saw |
| 6. was | 13. saying |
| 7. Gennesaret | 14. said |



Answers for February 8

- | | |
|----------------|-----------------|
| 1. Capernaum | 18. questioned |
| 2. straightway | 19. among |
| 3. astonished | 20. doctrine |
| 4. entered | 21. diseases |
| 5. authority | 22. immediately |
| 6. synagogue | 23. abroad |
| 7. unclean | 24. about |
| 8. alone | 25. anon |
| 9. thee | 26. he |
| 10. destroy | 27. came |
| 11. rebuked | 28. even |
| 12. peace | 29. all |
| 13. loud | 30. diseased |
| 14. voice | 31. possessed |
| 15. him | 32. devils |
| 16. amazed | 33. healed |
| 17. insomuch | 34. because |

Answers for February 15



Answers for February 22

- | | |
|----------------|--------------------|
| 1. Simon Peter | 7. Matthew |
| 2. Andrew | 8. Thomas |
| 3. James | 9. James |
| 4. John | 10. Simon Zelotes |
| 5. Philip | 11. Judas |
| 6. Bartholomew | 12. Judas Iscariot |

Answers to Problems for Juniors

Answer — 2 fishes, 5 loaves, 5 minus 2 equals 3 times 10 equals 30. Christ's age when He began His ministry.

Answer — Bartholomew

Answers to Problems for Seniors

Answer: 300 times 10 equals 3000 minus 1000 equals 2000 divided by 10 equals 200 minus 40 equals 160 minus 40 equals 120. The number of people in the upper room. Scripture: Judges 7:7; Exodus, chapters 7, 8, 9, 10, 11; Acts 2:41; Judges 15:15; Luke 17:12; Acts 7:23; Exodus 16:35; Acts 1:15.

Answer — Matthias

BEREAN AFRICAN MISSIONARY SOCIETY

(Continued from page 15)

tory for Christ. Shall I not join this class?

Resolved: I do believe in greatly increasing the present number of our missionaries; therefore I will increase my former offerings to missionary work."

While present conditions may not permit us to send out additional missionaries, we are confident the Lord would have us keep those missionaries who are already there from suffering privation. May God enable us to sustain and uphold the hands of those who are out on "the firing line."

THE GLORY OF THE GOD-HEAD

(Continued from page 13)

scenes from real life, and not in any sense at all the empty dreaming of a vivid imagination.

It is important to notice that John gives these signs in sets of seven. Seven is the complete number in the Scripture—the number used so frequently to express finality. There were seven days of creation; Enoch was the seventh from Adam; Jacob served seven years for Rachel; there were seven years of plenty and famine in Egypt; the Israelites were commanded to surround Jericho for seven days, and on the seventh day to march around the walls seven times; there are seven petitions in the Lord's prayer; Jesus commands us to forgive, seven times within a day, those who trespass against us; and He instructs Peter to forgive seventy times seven; there are seven churches written to in the epistles; seven better things in Hebrews; seven churches in the Revelation, and a series of sevens descriptive of tribulation-trials. So John mentions only seven miracles that Jesus performed, in order to prove that He was God. Altogether, in the Gospels, there are thirty-eight miracles recorded. John is aware of this fact, but he does not refer to thirty-eight, only to seven. Seven

is sufficient to prove his case. "Many other signs did Jesus in the presence of His disciples;" and if all the signs had been given, the world would not be big enough to hold the books. So John chooses only seven, and, by means of these seven, gives us a complete picture, proving beyond the shadow of a doubt that God was in Christ reconciling the world unto Himself.

There are those who, today, would belittle the evidential value of these signs. Their claim is, that true belief in Jesus as the Christ rests merely on spiritual apprehension of what Jesus did and said. They tell us that the Lord refused to give signs, but we must remember that the Lord refused to give signs to a sinful and adulterous generation: to men like Herod, whom He called "a fox," who longed for the Lord to work a bit of magic for him. To the believing heart, Jesus is always ready to give evidences to prove the secret of His power and glory. And, when John the Baptist sent messengers to ask for a sign, the Master replied, "Go and show John again those things which ye do hear and see." To John, these things were evidences which proved that Jesus was the sent One of God. Again the Master's Deity is declared: "If I by the Spirit of God cast out devils then is the kingdom of God come upon you." To sneer at the miracles as being signs of His Deity, is irreverent presumption. Are we more advanced in spiritual perception than the believers of his own day? John states, at the time of the first miracle, "This beginning of signs did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him." Also Peter, in his great sermon on the day of Pentecost, declared that Jesus was a man approved of God, "by miracles and wonders and signs, which God did by Him." Again, let us never forget that John distinctly declares as he concludes the signs: "These (signs) are written that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through His name."

The signs which our Lord refused to give were to the insincere, who desired

a show rather than a spiritual evidence. There was plenty of evidence if only they wanted it, but their hearts were closed against Him. The fact that He did not give the kind of evidence they desired is no ground for denying that His works were an evidence, divinely given, to declare His Deity. To apprehend the truth of these signs, John says, gives life. Teachable souls will find saving power in the name of Jesus, when that Name, with all that it means, is demonstrated in His works and words. The didactic and evidential aspects of the divine signs must be held by us in perfect balance, and thus by believing we find life. A non-miraculous Christianity is by no means that of the New Testament nor the Christianity of the early Church. *His works and His words!* These are still the test for the man and woman of this generation, as for those of His own, and of every other age. "What think ye of Christ?" is still the outstanding question; and, upon the right answer, we find life.

The signs which John sets before us unveil Jesus. Here we get the explanation of the mystery of the Messiah; the solution of the suffering Servant; and also, the picture of the perfect Man is made plain. It is John who unravels the secret for us so that we might say with him, "And we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." To unveil Jesus seems always to be the ministry of John. He gives us the unveiling of Jesus in the flesh in the twenty-one chapters of his Gospel. In his epistles he presents Jesus expressively what He means now in the hearts and lives of the believers. And in the Apocalypse, the last book of the Bible, he unveils Jesus as He now is in the glory, and as He will be when He comes for His own and to establish His worldwide kingdom.

Let us not imagine for one moment that, because John is declaring Deity, he is, therefore, robbing Jesus of some

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of those human aspects which have made such a great appeal to us. Though John presents Him as King on the throne, yet there is no New Testament writer who makes Him so clear, and brings Him so near, until at last, we are able to say with those disciples, "Our hands have handled of the Word of life." John declares Jesus to be God; and yet, in John, we have more of the fulness of His Flesh than we have in the Synoptics. Matthew uses the name *Jesus*, which reveals the humanity of our Lord, one hundred and seventy-two times. Mark uses that human name, by which he was known on the streets, ninety-seven times. Luke makes use of it one hundred times; but, when we come to John, he surpasses them all, by using the name *Jesus* two hundred and fifty-six times. John says, "He was God but we handled Him; we felt His breath; we ate His bread; we heard His speech; we marveled at His grace; we looked into His face." He was near and real, but the one who was near and real expressed the fulness of Deity; until we have it in His own words, "He that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father." It is this picture of Jesus which John presents to us with matchless perfection, and the divine portrayal is given by means of a series of signs. As we draw near to this blessed picture in these pages may we be led to fall at His feet:

"With gold of obedience and incense of lowliness:
Kneel and adore Him, the Lord is His Name."



OUR FIRST LINE OF DEFENSE

(Continued from page 9)

Jesus said, "Men ought always to pray and not to faint." The Apostle Paul says, "Pray without ceasing." In human relationships, when we speak of mother-love we recognize the fact that a mother loves without ceasing. Yet she is not always caressing or expressing affection outwardly, and when she does embrace her little ones she does so because she loves; it is just an outward expression of that which is in the heart all the time. How tragic it is in Christian experience, that there are those who only pray when prayer is a definite act at a definite time and an outward

procedure. We really should have a life devoted to Him all the time and truly practise the presence of God.

In Him we live and move and have our being. God forbid, then, that we should live more of the time on our own instead of constant submission to Him. By this conscious intimacy and communion with God, we find ourselves in an attitude of prayer that keeps the lines of communication open all the time, keeping us in touch with the base of supplies.

Truly, there are times when, because of definite needs, we get alone with God and pour out our hearts before Him according to Hebrews 4:16: "... come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Just notice this passage and meditate upon it, and I am sure God by His Spirit will enrich your life if you will respond and follow through. Look at it—"Come." What music there is in that word. This is one of the simplest and yet sweetest words in the Bible. "Boldly"—with courage and confidence—"unto the throne of grace." This is the highest court of appeal. "That we may obtain mercy"—notice, not appeal for mercy; for the Lord Jesus has done the appealing with His shed blood—"and find grace to help in time of need"—grace that is always sufficient; in fact, we can draw upon the very riches of His store house in glory. "For my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

Beloved, prayer is truly a means of defense, but is it not also a means of advance, and we can only move forward in a God-glorifying way as we advance on our knees. Let us never forget that to limit the possibilities of prayer is to set a limit on the power of God.



THE BIBLE IN THE WORLD TODAY

(Continued from page 10)

have resulted in the distribution of almost one billion volumes. Up to the present time, Scripture has been translated into 1,051 different languages and dialects, and the total annual distribution is over 25,000,000 volumes. Even a hasty survey of the spread of civilization during the last hundred years indicates that it has followed in the steps of the missionary who has taken the precepts of the Bible to the far corners of the world. Of the seven great world-wide Bible Societies formerly engaged in this work, six are now inoperative or so restricted by the influence of immediate war as to be of no practical value. The American Bible Society alone of all those formerly in operation is today in position to carry on.

It is actively engaged in consolidating, insofar as is possible, the work of the other Bible Societies. Thus, while no effort is being made to rebuild the Norwegian Bible Society (which was burned to the ground) we find this Society busily engaged throughout practically the entire continent of South America,

translating, publishing, and distributing the Scripture in the native language and at prices which the inhabitants can afford to pay.

The United States is urging South America to cooperate in our "good neighbor" policy. As a result of the joint work of the British and Foreign and American Bible Societies in Brazil for the past twenty-five years, that country has requested 1,000,000 Portuguese New Testaments to be used in its program of educating its citizens in the "Democratic way of life." Owing to the fact that the London Bible House of the British and Foreign Bible Society has been destroyed by bombs, the American Bible Society is trying to supply this need. It is the largest single order ever received for Scriptures in a foreign language.

In the United States, its work, which it has been carrying on for the last 125 years, consists of supplying Scripture at, or below, cost to anyone, regardless of creed or circumstances. In addition, it is supplying Scripture free of cost to the indigent, the inmates of our public institutions, and in needy rural areas. It supplies Scripture in the Braille for the blind at a flat rate of 25c a volume for books, some of which cost as high as \$8.00 each to produce.

Under ordinary circumstances, it supplies Scriptures to individuals and institutions at cost prices and by part or full grant. Under existing conditions, it is trying to meet the greatly increased demand in this country, owing to the enlarging interest in the Bible. It has, to date, supplied 376,000 copies to the Chaplains of the Army and Navy. It is the principal agency supplying Scriptures to war prisoners and refugees. It has supplied 157,000 volumes in twelve different languages through the Ecumenical Commission for Chaplaincy Aid to War Prisoners in Geneva, India, Germany, and Egypt. It has supplied 50,000 volumes to French refugees alone.

A cablegram has just been received by the Bible House in New York from W. S. Visser 't Hooft, sent from Geneva, stating:

HAVE PERMISSION DISTRIBUTE SCRIPTURES RUSSIAN PRISONERS STOP MAY WE PLACE FIRST ORDER THIRTY THOUSAND NEW TESTAMENTS.

There is abundant evidence that the Scriptures will be welcomed. There is no better authority than the Society of the Militant Godless themselves who testify that "even the smallest people know the Bible story. Even those who hold the Bible story to be a pious legend do not forget it. Every one knows about Jesus Christ. His existence is not doubted."

At a service held on August 31 in the Orthodox Cathedral of Riga for the Russian prisoners of war, over 5,000 members of the Soviet Army took part. A choir composed of 35 prisoners of war sang the liturgy. The young singers thus demonstrated not only that they had been taught how to sing, but that they knew the hymns of the Church. The prisoners followed the service with great attention and spiritual responsiveness. Many expressed the wish to

make confession and receive communion.

The door that has been tightly closed for two decades in Russia is ajar. The American Bible Society is prepared, if funds are available, to meet this wonderful opportunity. The Society's War Emergency Fund is already considerably overspent, as the work for prisoners from other countries has been very extensive.

The only places in the world today, where the production and distribution of Bibles is not interfered with by governmental edicts or economical effects of war, are in the Western Hemisphere. Even many parts of South America are thus affected; so the United States alone has this opportunity and obligation.

The rest of the world is turning to us as the only possible source of Scripture, and the American Bible Society is the only organization capable of meeting the need. Naturally, its program can be carried only so far as interested people make possible by voluntary contributions to its work.

In spite of the fact that this Society annually distributes between seven and ten million volumes, it is reliably estimated that there are more people in the United States who know nothing about the Bible than there are in all of Japan.

We must recognize our responsibility for preserving the Bible for our own country and for future generations. It is the rock of our Republic—the cradle of human liberty—the birthplace of Democracy. It is a safe assumption that there would be no blackout in the world tonight if there had not been a blackout of Bibles in Berlin six years ago. God grant there may be no blackout of Bibles in America!

Sharing the realization of this responsibility with others, Mayor Stapleton recently issued a proclamation:

"By the Mayor of the City of Denver:

"Whereas, it is the duty of all people to acknowledge the Providence of God and to heed the admonitions of His Word; and,

"Whereas, the President of the United States and the Governor of Colorado



PROPAGANDA THAT PAYS

Rev. A. B. Baez conducts two Spanish Sunday Schools, and edits the Society's Spanish Periodical, MANZANAS DE ORO, with a circulation of nineteen thousand. This publication does its part to bring the United States and the Republics of South America nearer together. It is read eagerly by Spanish children and adults; loaned to neighbors, it counteracts the atheistic and communistic attitude of adults. Often it is the only Christian material available. Annuitants share in this work.

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have recommended the Bible to our people; and,

"Whereas, those organizations engaged in translating, publishing, and distributing the Scripture, among the peoples of the world and especially our armed forces, have requested me to proclaim Bible Week and Universal Bible Sunday:

"Now, therefore, I do recommend to the people of Denver the week of December 8th as National Bible Week, and Sunday, December 14th as Universal Bible Sunday, that we may join with the people of other nations and our fellow Americans in searching the Book which gave inspiration to those who framed and those who have protected our Democracy. It is my sincere hope that, as our nation enters into the troubled days ahead, we may do so firm in the faith of our Founding Fathers."

We have heard it said that no nation can ultimately win a war. General Franco won his war—but his nation has lost immeasurably as a result of that terrible struggle. Germany cannot win this war; Japan cannot; Italy cannot. It is for us to remember that, in order to win a war, a nation must be prepared and qualified to win a peace. Only a nation which is guided by the principles of human equality and brotherly love can, if need be, even fight on a battlefield for those principles and carry them through to universal application. If we have, above all else, a belief in those principles, a pride in our nation's foundation upon them, and a faith in the God Whose Word gives them to us, we cannot lose our peace.

Recently the American Bible Society received a letter from a refugee

in a French internment camp. Here was a man who had gone through all of the horrors of war. He had seen his home destroyed, his loved ones killed, his country annihilated, the traditions of the past and the hopes of the future shattered, and what did he write? He said:

"Of bread I will say nothing, also nothing of money, but of Bibles we still have need."

There can be no question but that the future of at least the next fifty years will be determined by the doctrines of Karl Marx's *Das Kapital*, Adolph Hitler's *Mein Kampf* or the BIBLE. It must be the Bible!



AMERICA'S PLACE IN PROPHECY

(Continued from page 11)

militarizing the world.

When Hitler came to power, he announced that every nation had to make a choice between "guns and butter." For Germany, he chose guns. Humanitarians in America proudly proclaimed that we would choose butter. But these materialistic thinkers forgot that a nation does not live by bread—or butter or guns—alone. Germany chose guns; we chose butter. But we should have chosen Bibles. Germany chose the path of aggression. We chose the path of self-indulgence. But we should have chosen the way of sacrifice, of consecration, of Christian service.

After the last World War, the aggressor nations were disarmed. Their guns and battleships were taken from them—temporarily. They were disarmed from a military standpoint, but not from a spiritual standpoint. Hatred and greed and the lust for revenge were alive in their hearts. That was our mistake in the last conflict; we won the war but lost the peace. We left the seeds of future wars intact in the hearts of aggressor peoples. After the last war, most of the rest of the world was starving. We supplied food for the body, but none for the soul. We relieved physical starvation but not spiritual starvation. We failed to realize that world evangelization must lay the foundation for enduring world peace.

A Christian nation cannot live at peace with non-Christian neighbors. Our fathers knew that great truth, but we have forgotten it. Our fathers had a keen sense of America's divine destiny, of our nation's place in Bible prophecy. They believed that America must preach Christ to the nations of the world.

Woodrow Wilson said, "America was born a Christian nation for the purpose of exemplifying unto the nations of the world the principles of righteousness found in the Revelation of God."

There are two means whereby this may be accomplished. First, the evangelizing of the world. And, second, the setting of an example for the rest of the world. America must be an object-lesson unto other nations. We must show them the way of Truth, of Righteousness, of Holy Living.

In both of these objectives, we have failed to a large extent. We have sent hundreds of missionaries abroad, when we ought to have sent thousands. We have spent millions on foreign missions, when we ought to have spent billions.

For two decades, the spirit of greed and hatred has been nourished in the hearts of the Japanese people. Japan has grown in stature as a major menace to America. Christ taught that he who hates his neighbor in his heart is a murderer already. Japan has hated America with a murderous hatred for two decades. This hatred was bound to explode in brutal assault—unless it was dealt with. There is only one way to deal with hatred and that is by teaching and preaching the love of Christ. Japan might have been disarmed and her war-like spirit neutralized by large-scale evangelism. We failed to do the one thing which might have prevented the vicious assault upon us.

For our own protection, we must evangelize the world. For our own defense, we must counteract the satanic spirit of violence which is at the root of wars of aggression. The choice of every Christian nation has always been this: evangelize or militarize. Because we failed to evangelize the world, we now must militarize the world.

Besides failing to carry out Christ's Great commission, America has fallen down in her task of being an object-lesson of biblical truth for the other nations of the world. We have gained notoriety as a nation of criminals, of spendthrifts, of pagans—rather than a nation of humble followers of Christ.

Some fifty years ago, a famous English writer made a tour of our country. He was shown our high mountains, our wide rivers, our great national parks. He was conducted through our great universities, our vast factories, our museums, our laboratories, our mechanical marvels, and scientific achievements. He was shown the American people at work, at play, and at worship. When he returned to his native land, he was asked, "What was it about America that impressed you most?"

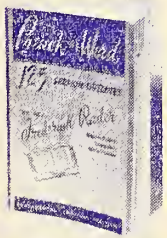
He replied, "The thing that impressed me most was the manner in which the American people honor the Lord on His Own Day. A hush falls over the nation from the Atlantic to the Pacific oceans. The whole people are quiet and still before the Lord. The whole nation pauses and ceases from all other pursuits—while praise is rendered unto God."

That is how America impressed foreigners a half century ago: as a nation of reverence, as a people who loved and praised God. Could any visitor to America in the twentieth century go away with such an impression? No, we have ceased to be a living testimony unto the Lord. As a nation, we have ceased to witness for Him and for His Truth and Righteous Way in our national life. We have failed to show to other nations the way of obedience unto God and conformity unto His Word.

Our fathers believed that America has a divine destiny. They believed that God has a plan for us as a great people. This war, which has come upon us, may be God's way of restoring us to the path of service in His Cause. After we have conquered the rest of the world by force of arms, perhaps we will be willing to claim it by and for the Cross of Calvary. After we have gone into all parts of the world to fight with bayonets, perhaps we will be willing to heed the Lord's command to go into all parts

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of the world with Bibles. After we have given of our men and money to make the world safe for democracy, perhaps we will consent to give of our men and money to make universal a knowledge of the redeeming love of Christ.

John Adams, the second president of the United States, was one of our greatest Bible students of all times. President Adams said, "God intended that America should be the medium through which Christ would be made known to all men everywhere."

This war must be the beginning of a great crusade: a crusade to win the peoples of the world for the cause of truth and righteousness. The first phase of the crusade will be to smash the gangster dictators and dismember their murderous military machines. The second phase of the crusade must be to take Christ to all peoples—the vanquished and the victors.

America has a divine destiny—to evangelize the world in preparation for the coming of our Lord. For a generation, we have drifted away from a fulfillment of this purpose. We have sought to be comfortable and secure in pleasure and prosperity. We decided that we would not be concerned about other people's and other men's souls. This war is bringing us back to a commitment to the work that God has given us as a nation to do.

A reign of world-wide peace is not coming out of this war. There is going to be a reign of world-wide peace, but it will come with Christ, when His Peace and His Righteousness and a Knowledge of Him will cover the earth as the waters cover the sea. We do not look for peace to come out of this war, but we do look for the preparation for the coming of the Lord.

We do not anticipate that America will establish a "new world order" out of this war. There is going to be a new world order of righteousness and love, but it will come with Christ. It will be Christ's "new world order"—not Uncle Sam's. We do not anticipate that Uncle Sam will rule the world, when the war is over. But we do anticipate that *Uncle Sam will serve the Lord*. This war will bring America back to God and back to obedience to His Plan for our nation. This must be our hope, our faith, and our prayer.

★

INSIDE WASHINGTON D.C.

(Continued from page 5)

paredness for war would prevent war. We know now that unpreparedness is simply an invitation for aggressive powers to strike.

The pacifist propaganda attacked military training in every form. In five of our states, compulsory military training was eliminated from the state universities. The claim was made that if young men were trained to defend their country, we would at once be plunged into war. The fact is, of course, that if we had been better prepared for war, we might have avoided it. Japan would not have dared to strike at us. England was devitalized in her defenses by the same kind of propaganda spread in that country.

In 1939, when Hitler invaded Poland, England was woefully unprepared. Her defenses had been kept at a low level

Review of 1941 in Prophecy



Keith L. Brooks
Editor

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by Dr. K. H. MacArthur
- "IN THE NEXT FEW MONTHS—WHAT"
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by two decades of pacifist "pressure lobbying" in Parliament. Had England been better prepared, Hitler might have been afraid to strike in aggression. Certainly, he would not have been able to carry aggression so far, and finally involve the whole world in war, if Britain had not been plagued by the pacifist philosophy and practice of disarmament.

The moment that Japan struck at America, the leading professional pacifists closed up shop in Washington, and—like the Arabs—folded their tents and silently stole away. They will undoubtedly "lie low" until the war is over. Then? Well, we hope that the American people will not permit themselves to be victimized again by these enemies of our national safety.

The philosophy of pacifism, of course, is not new. It is based upon ancient fallacy. It is contrary to the Word of God. No Christian can be a "warmonger." Every Bible-believer must be "pro-peace" and opposed to wars of aggression. But the Christian who is obedient to the Word of God must be for national defense. He must be prepared, if need be, to fight and die to protect his country, his flag, and his home. He must be willing to have his blood shed for the defense of righteous principle.

Fundamentalists generally have always taken this position: of opposition to intervention in the wars of other nations; but of defense of our own country. Fundamentalists generally have always taught, on the basis of the Word of God, that it is the sacred duty of every Christian to defend America against invasion by any foreign power.

America has been invaded by the Japan-Axis nations. In resisting this assault, and supporting our government and our President, the Fundamentalists of America are united.

It is interesting to look back and note the fundamental flaws in the propaganda of the pacifist movement, which came so near to completely enfeebling our country. These flaws, primarily, are three.

First, the pacifists erred in putting peace before righteousness. They forgot the Bible teaching that there can be no peace except that which is built upon the foundation of righteousness. In this sense, the pacifists were fundamentally un-moral. They seemed to care nothing for the cause of justice. They followed the "peace at any price" formula. Instead of working for righteousness, in the assurance that it would bring peace, they worked for peace and ignored righteousness. Peace can never be a supreme value. There are some things worse than war. Dishonor is worse than war. Slavery is worse than war. Injustice is worse than war. The pacifists erred in working for peace alone. Had they worked as hard to end injustice, dishonor, and tyranny, as they worked to "keep the peace," history might be different.

Second, the pacifists erred in identifying peace with disarmament and unpreparedness. George Washington was a great champion of peace. He counseled that our nation should keep out of Europe and keep Europe out of America. He was a non-interventionist. But he was also a champion of national defense. He realized that we must be strong, if we would keep the peace.

The pacifists were so afraid that America might intervene in Europe or Asia that they concentrated on keeping America weak. They argued, "If we abolish the army and navy, we can keep out of war." They failed to realize that weakness is an invitation to assault.

Third, the pacifists turned their backs upon God's own Word. They ignored the Truth of God which warns us that wars and rumors of wars will continue. They neglected the great scriptural truth that there will be no permanent peace on earth until Christ comes. The pacifists erred when they put their trust in man-made "peace formulas" rather than in the coming of Christ, the Prince of Peace. The pacifists trusted in prop-

aganda, rather than in our Lord. That was their major mistake.

When the war is over, it is to be hoped that our people will still be peace-minded. When the war is over, it is to be hoped that there will be another great peace campaign. But may it not be a campaign conducted and controlled by politicians and pagans and communists of pacifist persuasion. May it be a campaign centered in Christ—our hope and promise of abiding peace.

Until He comes, let us hope for peace and pray for peace. But let us not put our trust in the formulas and philosophies and panaceas of professional pacifists who hold out an illusive hope of peace, to be secured through the compromise of honor and the crucifixion of the cause of righteousness. Let us put our trust and faith in His Peace—which will come with Him and with His Reign of Righteousness.



FOGS OF GOD

(Continued from page 7)

twenty-four hours and never left it. George Mueller came to me. 'Captain,' he said, 'I must be in Quebec Saturday afternoon.' 'It is impossible,' I said. 'Very well, if your ship cannot take me, God will find some other way. I have never broken an engagement for fifty-seven years. Let us go into the chart-room and pray.'

"I looked at the man of God and thought to myself, what lunatic asylum can that man have come from? I never heard of such a thing as this. 'Mr. Mueller,' I said, 'do you know how dense the fog is?' 'No,' he replied, '*my eye is not on the density of the fog, but on the living God, Who controls every circumstance of my life.*'

"He knelt down and prayed one of the most simple prayers, and when he had finished, I was going to pray, but he put his hand on my shoulder and told me *not* to pray. 'First, you do not believe He will answer, and second, I BELIEVE HE HAS, and there is no need for you to pray about it.'

"I looked at him, and he said, 'Captain, I have known my Lord for fifty-seven years and there has never been a single day that I have failed to get an audience with the King. Get up, Captain, and open the door, and you will find the fog gone.' I got up, and the fog was indeed gone. On Saturday afternoon, George Mueller of Bristol was in Quebec for his engagement." To this great saint it was a simple thing for his mighty God to deal with a delaying fog.

Our last illustration is a somewhat modern one. It has been called, "The Miracle of Dunkerque" (or Dunkirk). Here is what Dorothy Thompson, the renowned columnist, reported:

"At Dunkerque, one Britain lost the war. At Dunkerque, another Britain was born to snatch destiny out of the hands that had sent it out to die.

"In the daily poundings of the news upon our ears and eyes and minds, where one event follows another, an awful and terrific succession, we forget today what we read yesterday.

"But Dunkerque cannot be forgotten. Dunkerque was the miracle. Dunkerque

has about it the magical quality of a great biblical story, of a King Arthur legend. What happened happened because of men and the way they behaved, but also because of circumstances that are unexplainable, that belong to another dimension of possibilities than the one in which we lead pedestrian lives.

"The British army was lost—the whole British Expeditionary Force, the flower of Britain's youth, the hope of British defense against invasion. By every human calculation it was lost. There was no hope for it.

"Penned into a corridor thirty miles wide, unprotected by planes or tanks, the only outlet a burning and devastated port with a single pier—a port that was being bombed day and night by planes that darkened the brilliant summer sky like thunder clouds—a bombarded port, a shallow sea, sand dunes, and the British shores thirty miles away; 350,000 British soldiers were in the hands of the Germans. Hitler announced "total annihilation"; Winston Churchill groaned that hard and heavy tidings were to come; Reynaud said that only a miracle could save the army.

"On that blazing beach—blazing with pitiless sunshine and blazing with Nazi fires—the miracle happened."

But what miracle really happened? Something, surely, beyond the re-birth of an army as Dorothy Thompson suggests. At Dunkirk God accomplished the impossible. May 26th, 1940, was observed as an Empire Day of Prayer, and leading his statesmen and people, His Majesty King George VI knelt in Westminster Abbey. All over the Empire, multitudes gathered together in their churches as an evidence of the acknowledgement of divine wisdom and protection in the greatest crisis of its history. Prime Minister Churchill had prepared the nation for heavy tidings. Over 300,000 British soldiers faced a horrible death. But Sunday the Nation prayed—Tuesday the miracle happened! "The son of so many prayers cannot be lost," St. Monica was assured regarding Augustine, and the nation of so many prayers secured the wonderful intervention of God. A deliverance as miraculous as the Red Sea was experienced by the flower of the British Army. What would have been the greatest military disaster in British history was averted, and 335,000 troops were miraculously saved. Adolph Hitler had announced that the British Expeditionary Force was surrounded, trapped, doomed to immediate annihilation. But God was there with His fog. In answer to a vast volume of prayer, the stars in their courses fought against Hitler. A fog did its helpful work in screening from the innumerable German aircraft the motley mass of vessels sent to the rescue of the men. A tranquil Channel, more calm than it had been for years and a shield of fog overhead made possible the sailing of the smallest skiff over a usually dangerous passage of water. This is why the British people generally say, "Dunkirk was God's deliverance." Admiral Drake once declared that whatever the naval prowess, whatever the seamanship a navy exhibited, there should be added the arm of God. "Thou didst blow with Thy wind, the sea covered them: they sank as lead

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in the mighty waters." Such is the motto engraved upon the monument of Sir Francis Drake, celebrating the victory over the Spanish Armada. Who was it Who sent the storm east of Dunkirk, Who was it Who sent the fog, Who calmed the Channel waters, Who brought 335,000 of the bravest out of the jaws of death? It was God! No wonder the *New York Times* in a memorable article on the deliverance said, "So long as the English tongue survives, the word *Dunquerque* will be spoken with reverence." And Britain believes that in spite of all her faults and blemishes, Dunkirk was but the beginning of miracles on behalf of a people as they continue to struggle against the dark, pagan forces covering the earth.



THE DEFENSE WE CANNOT BUY

(Continued from page 8)

The world is today bewildered as it seeks to replenish its spiritual faith. Why, it is being asked, is war being forced upon us? Why, it might better be asked, has the human race persisted these many years in quest of wealth and power without learning the true meaning of service and sacrifice?

Maybe—our minds are finite and we cannot know—there is a deeper significance in these disasters. Maybe they are but signals to awaken in us the need of service to each other both at home and abroad. Maybe the opportunity is about to be vouchsafed us to prove that the heritage which brave men passed on to these generations has not ended. Maybe when we cleanse our souls of the sins of a materialistic world, we shall not know fear—we shall not be unready to make the supreme sacrifice.

We have been taught to believe that to die is not the end, but the beginning. Our nation cannot make secure the blessings of freedom to those who come after us if we are afraid to defend freedom now. We seek no war of offense. We crave nobody's territory and no nation's wealth. We would be content to live in peace on this continent for ages to come. But we have a duty to the other nations of this hemisphere and to our children of tomorrow who will call themselves Americans. If we find inside ourselves the spiritual virility that sends us into the crusade, not with eyes downcast, but with our hearts lifted to the greatest challenge of all times we shall not falter.

We cannot buy courage nor instill in craven minds the will to resist the aggressor. But we can ask ourselves whether the supreme ego which has dominated decades of selfish individualism can ever do battle successfully against a foe whose Spartan body is not flabby with the fat of a boundless acreage. Can we match the supple physiques of these trained youth who know Nazism as a new creed displacing deliberately the Christianity of yesteryears? What has a Christian nation to offer in return—what armor do our crusaders wear?

We cannot understand the meaning of these fateful hours of history unless we can turn to God and beseech Him to give us the courage and spiritual strength which forges the defense we cannot buy. It will rehabilitate mankind when peace is made, for some day freedom must come, also, to the German people, who, regimented under compulsion, misled by specious claims and denied access to the truth, fight bravely under the terrible discipline of a despotism.

Meanwhile, we ask why God permits these rivers of blood to flow and for what purpose. We must surmise that in His wisdom He looks to us to find the answer to our man-made catastrophes. In the grim days of our own War between the States, Abraham Lincoln in his Second Inaugural Address said:

"Neither party expected for the war the magnitude or the duration which it had already attained. Neither expected that the cause of the conflict might cease with, or even before, the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible, and pray to the same God; and each invokes His aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not, that we be not judged.

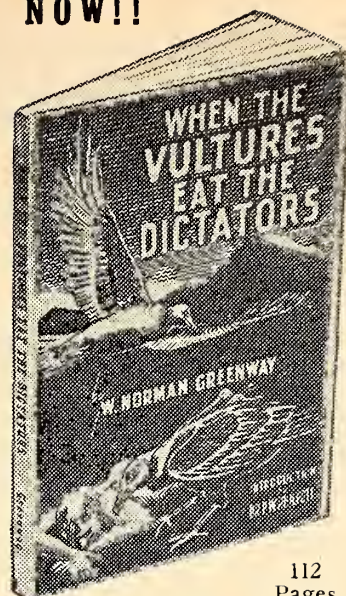
LINCOLN AGAIN SPEAKS TO US OF FAITH IN GOD

"The prayers of both could not be answered—that of neither has been answered fully. The Almighty has His Own purposes. 'Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that man by whom the offense cometh.' If we shall suppose that American slavery is one of those offenses, which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him?

"Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid with another drawn with the sword, as was said three thousand years ago, so still it must be said, 'the judgments of the Lord are true and righteous altogether.'"

Thus spoke America's greatest citizen—a citizen whom all the world has since learned to revere as the spokesman of freedom. Today and tomorrow the voice of Lincoln speaks again to us and bids us have faith in God as we prepare with unflinching spirit to give our lives and our properties to the cause of human liberty.

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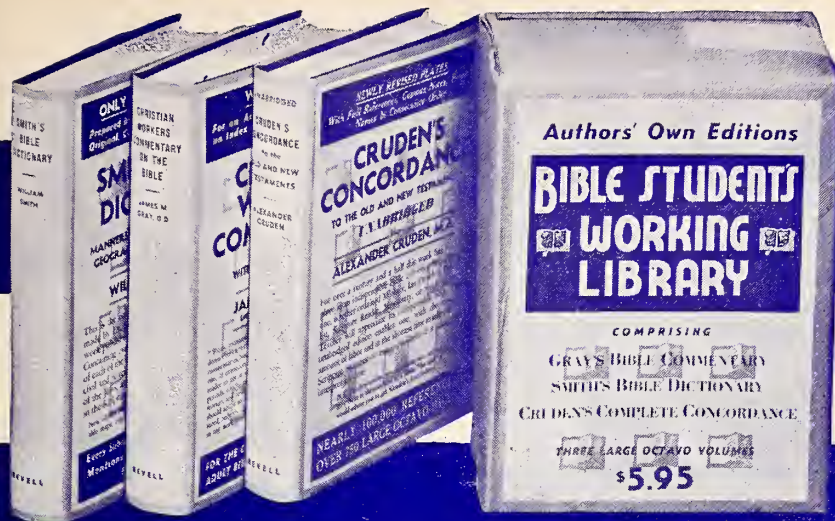
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Modernism Number

GRACE *and* TRUTH

February • 1942

WORK . . . for the night cometh!



Watch and pray, that ye enter not into temptation.

—Matthew 26:41

Occupy till I come.

—Luke 19:13

Redeem the time, because the days are evil.

—Ephesians 5:16

Keep My commandments.

John 14:15

IMINOUS days are ahead for this old world. Therefore, while it is still day, let us be up and doing.

The Denver Bible Institute will carry on in training young men and women at home while sending forth a militant message to the ends of the earth till Jesus comes.

We earnestly solicit your prayerful cooperation and generous support in this program.

While we sacrifice on the battle fronts to insure our national liberty, let us not forget those institutions which maintain our spiritual liberty in the homeland.

Your gift to the work of the Denver Bible Institute will be greatly appreciated at this time. Remember, gifts for the Lord's work can be deducted from your income tax. Offerings can be designated for the following:

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The time is short! Let us be faithful.

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The depravity and lost condition of all men by nature—Rom. 3:19.

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The personality of Satan—Job 1:6-7.

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The virgin birth and deity of Jesus Christ—Luke 1:35.

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The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

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Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

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The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practises—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

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The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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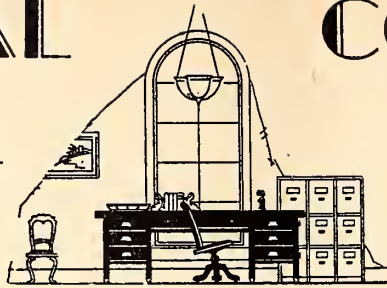
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MODERNISM NUMBER

AMERICA is exceptionally conscious of spiritual need. That is attested to by many sources. "Our need is a spiritual need," says an outstanding editor. A news analyst and columnist says the Bible is the thing that has kept him from being confused in these last troublous weeks. "We must get back to the Bible" we hear from another source. "Prayer is our great need," says another. President Roosevelt and Prime Minister Churchill, in their recent con-

ference, laid special emphasis on our spiritual need, and then suited their words to action by calling for a day of prayer. We need spiritual help and we know that we need it.

But in the face of this spiritual awakening and real concern many so-called preachers are offering to the people absolutely nothing to meet this need. Unregenerate men stand behind the sacred pulpit and try to salve guilty consciences with artificial balm. Sin-snared souls are told to enjoy their religious liberty. Sin-sick souls are told to bring forth good

fruits. Hell-doomed sinners are told that a place of bliss awaits them at the end of life's pilgrimage. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12).

Another lamentable thing is the support these false prophets get in their diabolic program. It is especially noticeable of late how many secular magazines which have the capacity to influence millions have published articles which purport to be of a spiritual nature. But almost without exception these turn out to be the work of modernists and they deny the fundamentals of the faith.

What a challenge this presents to the Bible-believing Christians! God has been instrumental in bringing our nation to the place of concern. But God does not want, or need, unregenerate men or worldly agencies to carry to sinners the "Good News" of His salvation. God needs only His people to humble themselves and say, "Here am I; send me."

We send forth this Modernism Number of *Grace and Truth* that it might be the means of revealing the work of the en-





"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for the day."

—Abraham Lincoln

emy and that it might stir God's people to earnestly strive to make known the Truth.

—H. H. S.



DR. IRONSIDE VISITS INSTITUTE

EN ROUTE to the west coast, Dr. H. A. Ironside, pastor of the Moody Memorial Church of Chicago, graciously stopped over to minister at the Institute for two days.

While on a leave of absence from his strenuous duties with the great Moody Church, Dr. Ironside fulfilled a heavy program during his brief stay in Denver. Speaking to members of the faculty and student body at the Institute Campus each morning, then bringing messages each afternoon and evening in the Institute downtown Auditorium, his rich ministry, combining years of spiritual experience with an unusual insight into the Word of God, brought untold blessing to all who were privileged to hear him. In addition to speaking at six services in two days, Dr. Ironside also addressed the local camp of the Gideons at their weekly luncheon and prepared a message which was transcribed and presented over the Bible Institute of the Air program, the regular Sunday evening broadcast sponsored by the Institute, the following Sunday evening.

May God continue to bless this faithful servant, and may he be spared for many years of fruitful service is our earnest prayer.

—C. R. L.



A LETTER FROM SCOTLAND

Dec. 19, 1941

We are very busy here. We lead a different life altogether now—Christian work combined with war work. I am supervisor of the — Rest Center. That is a center to which persons who have been bombed out of their houses have been removed until suitable accommodation can be found.

We have once had our house damaged a little and all the windows blown out, but none

of us were hurt. My husband is Chief Warden of No. — district, which entails a lot of work besides our church work.

He is Secretary of the Canteen among the Forces. This work is very interesting. The men on the whole greatly appreciate all that is done for them.

The church goes on although church work is very difficult. Men and women up to a certain age are called up and others are in war work, and the older folks are afraid to come out in the very black nights. Everything is total darkness. However we praise the Lord for what He is doing for us. Pray for us.

We appreciate what U. S. A. is doing for the British. We see American ambulances and other things. We have bundles of clothing for the Rest Centers from U. S. A.

We have not lost faith in our God and what He can do, but we need much prayer.



D. B. I. ANNUAL SUMMER BIBLE CONFERENCE

THE seventh annual summer Bible Conference sponsored by the Institute will convene for two weeks, August 9 to 23.

Dr. W. S. Hottel, well-known Conference speaker and writer from Detroit, Michigan, will be the principal speaker. Other interesting features will include the Jubilee Gospel Singers from Chicago whose ministry in Gospel song and spirituals will be heard each day of the Conference.

It is not too early now to begin planning for your summer vacation. As never before, you need to get away for a bit of physical relaxation as well as spiritual refreshing. The

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect, that we can have little hope of the blessing of Heaven on our arms, if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

(Signed) —George Washington

(General Order issued by General George Washington in New York, July, 1776. Recently posted on United States Army bulletin boards.)



D. B. I. Bible Conference offers you both. Descriptive folders will be available soon.

—C. R. L.

WAR TALK

AIR POWER—"The Lord Himself shall descend from heaven with a shout... we... shall meet the Lord in the air" (I Thess. 4:16-17).

AIR RAID SHELTERS—"The great men, and the rich men, . . . and every free man, hid themselves in the dens and in the rocks of the mountains" (Rev. 6:15).

AMBASSADORS—"We are ambassadors for Christ" (II Cor. 5:20).

BOMBS—"I am not ashamed of the Gospel of Christ, for it is the power (Gr. *dynamite*) of God" (Rom. 1:16).

DECORATION for SERVICE—"I have fought a good fight . . . Henceforth there is laid up for me a crown of righteousness, which the Lord . . . shall give me at that day . . . and to them also that love His appearing" (II Tim. 4:7-8).

DEFENSE—"Set for the defense of the Gospel" (Phil. 1:17).

FIFTH COLUMN—"We are not ignorant of his (Satan's) devices" (II Cor. 2:11).

SIXTH COLUMN—The *Faith* Column (Hebrews 11).

FIGHT—"Fight the good fight of faith" (I Tim. 6:12).

PRIORITIES—"That in all things He (Christ) might have the preeminence" (Col. 1:18).

PROPAGANDA—"The tongue is a fire, a world of iniquity" (James 3:6).

RED CROSS—"Having made peace through the blood of His cross" (Col. 1:20).

REFUGEES—"God is our refuge and strength, a very present help in trouble" (Ps. 46:1).

SECRET WEAPON—"Pray to thy Father Which is in secret" (Matt. 6:6).

SOLDIERS—"Endure hardness, as a good

soldier of Jesus Christ" (II Tim. 2:3).

SWORD—"The sword of the Spirit, which is the Word of God" (Eph. 6:17).

TANKS, ARMOR—"Put on the whole armor of God" (Eph. 6:11).

VICTORY—"This is the victory that overcometh the world, even our faith" (I John 5:4).

PRIZE TRACT WRITING CONTEST

NINE CASH PRIZES totaling seventy-five dollars will be awarded in the Prize Tract Writing Contest now being sponsored by the Christian Workers Foundation. First prize \$35.00, second prize \$20.00, third prize \$10.00, fourth prize \$5.00, five fifth prizes of \$1.00 each.

The contest is conducted in conjunction with the second annual National Tract Week, March 29—April 5, for the purpose of stimulating interest in tract writing and distribution.

Contest closes April 30. Rules regarding material to be submitted may be secured by writing the Christian Workers Foundation at 20 North Wacker Drive, Chicago, Illinois.



"PRESENT WITH THE LORD"



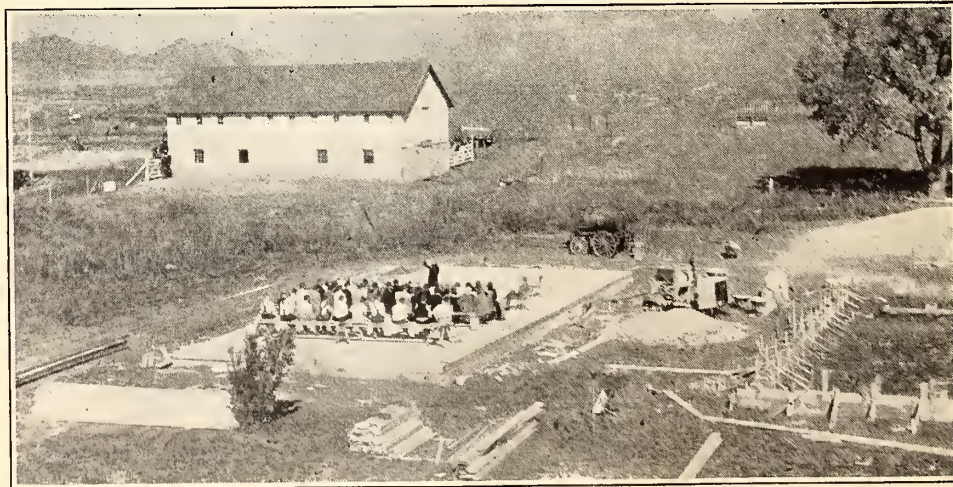
Dr. Henry Ostrom

ON DECEMBER 20, 1941, Dr. Henry Ostrom, at the age of eighty, was called into the presence of the Lord Whom he had served so faithfully. Dr. Ostrom was one of the few remaining of the "old guard." His ministry has been heard from coast to coast, and he was much in demand as a Bible conference speaker. His passing is a real loss to the cause of Fundamentalism.

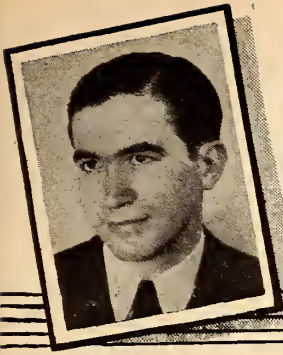
Some years ago, Dr. Ostrom conducted a campaign at the Denver Bible Institute, which still bears fruit to this day. At the time that Chapman Hall was being constructed on the Institute Campus, Dr. Ostrom was engaged in a meeting in Denver. He graciously consented to come out to the Campus and take part in the dedication of this new building. The photograph appearing on this page was taken at that time.

Our hearts go out in loving sympathy to those who mourn the loss of their loved one. May the God of all comfort be their unfailing portion is our prayer

—C. R. L.



Dr. Henry Ostrom speaking at dedication of Chapman Hall, Denver Bible Institute Campus.



Inside WASHINGTON D.C.



By
• DAN GILBERT •

Director, Christian Press Bureau in the Nation's Capitol

A NEW game is being played in the Nation's Capitol. It promises to become more popular even than Chinese checkers or pee-wee golf ever were. It already has eclipsed that perennially popular indoor sport in wartime, sometimes known as "second-guessing" or "arm-chair theorizing" carried on by amateur military strategists.

The new game is known as "plotting the post-war world" or, "planning the new world order." Everyone is eligible to play. If one has no mind, he can use his imagination. If he has no vision, a capacity for day-dreaming will do!

The idea, of course, is to draw up a plan or blueprint of what the world ought to be after the war is won. The popularity of the pastime may be due in part to the fact that it serves as an "escape mechanism." One escapes from contributing to the grim task of winning the war by fixing his attention on "post-war problems." For one reason or another, it seems to be a fact that there is far more interest in "planning the new world order" than in getting down to the serious business of winning the war.

There is keen competition among the "architects of the new world order." No plan for the post-war world is considered as having much value unless it "out-does and out-promises" all others in the way of foreshadowing a perfect world. The grander and more grandiose the scheme, the higher it is evaluated. The general theory is that, once the war is over, a golden age will be ushered in; world-wide peace and perpetual prosperity will automatically be established.

This concept may appeal to visionaries, but it can have little support in actuality. Mr. Churchill has made this very plain. A hard-headed realist, he has recognized that this is a war to defend what is left of the old order, rather than a crusade to build a new order. In response to constant questionings in Parliament regarding the Allied war aims and the "post-war program," Mr. Churchill has repeatedly said that there is just one present aim: the defeat of Hitler and the totalitarian threat to democratic civilization.

Like surgery, war can destroy, but it cannot create. War can destroy evil dictatorships. But, of itself, war cannot create democracy. Democracy is a thing of the heart and spirit. Democracy is a conviction born of Christian teaching. It is a faith nurtured by the Word of God. Democracy is the product of Christian love and Christian truth.

A surgeon can cut out an evil growth, but he cannot create new tissue, a new arm, a new eye, or a new organ. By destroying evil growths, he can open up the way and prepare the way for the return of health and vitality. By destroying dictatorship, this war may open up the way and prepare the way for a return to sanity and decency in many nations of the world.

War, intrinsically, is destructive. But that does not mean it is not—in the present situation—justified. There are some things which need to be destroyed. Tyranny, hatred, slavery, totalitarianism, need to be—and must be—smashed.

Mr. Churchill knows the meaning of war. He knows what it can accomplish. He also knows the limitations of its accomplishments. This war can destroy the dictatorships. But, of itself, it cannot "make the world safe for democracy."

Neither Mr. Roosevelt nor Mr. Churchill have held out any such vain hope. In their "Atlantic charter," they set forth the fact that the utmost that can be accomplished by this struggle is the extension of *freedom*. By destroying dictatorship, liberty may be made to prevail. Utopia is not going to come out of the war. A perfect world is not going to come out of the war. But a free world—not permanently free, but temporarily free—*may* come out of the war.

Every Bible believer knows that there is not going to be any "perfect world" until Christ Himself establishes it. Every Bible believer knows that Utopia is not going to be created by human power. There will be neither permanent peace nor permanent prosperity until the Lord establishes His own reign and rule.

(Continued on page 80)

WHO

Jesus asked His disciples, saying, "Whom do men say that I the Son of man am? And they said, Some say that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

(Matthew 16:13-16)

WILL the Russian armies withstand the Nazi invaders? Must American labor strike become an undeclared civil war? How long will the European conflict last? Is the United States to be drawn in? Will we send expeditionary forces across the sea? Such are the questions of the hour discussed throughout the breadth of the land, and answered by military experts, newspaper columnists, radio commentators, only too often on the basis of personal bias and propaganda.

Yet as far-reaching as these critical issues are, some of you are more directly moved by the perplexities in your own life, the problems that weigh heavily on your own souls and your mind, the restless anxiety about your health, your home, your money, your need for love, companionship, guidance, your mounting fears for your own future. Yet, no matter how many questions of the home, or how seriously personal difficulties distress you, today this broadcast puts before every one of you a question of eternity with its immeasurably greater importance, an issue of soul and body, life and death, heaven or hell, everlasting salvation or never-ending damnation. It is the question concerning Jesus Christ—Who is He? And what is He to you?

This may be the first time many of you have tuned in on our broadcast, or it may be the last time for some of you; but first or last, whoever you are and wherever you may hear these words, the supreme question for every man and woman, regardless of creed or color, is not a matter of war or peace, wages or work, health or home, but—Who is He, whose name is used both in prayer and in cursing, whose memory is honored in this country with churches built for His worship, and dishonored in vulgar cartoons by atheists across the sea, the Jesus whose Gospel is eagerly studied by North American Christians, but superstitiously shunned by many South American church goers, the Jesus whom some of His own countrymen have learned to call

BY WALTER A. MAIER, PH.D.

This article is a message delivered over the Lutheran Hour. This great gospel broadcast goes out in three languages: English, Spanish, and Portuguese. The Lutheran Hour has some 350 stations in twenty-five different countries outside of the United States—Africa, Alaska, Argentine, Brazil, Canada, Chile, China, Costa Rica, Colombia, Cuba, Ecuador, Haiti, Hawaii, Honduras, India, Mexico, Nicaragua, Panama, Paraguay, Peru, Philippines, Puerto Rico, Santo Domingo, Uruguay, and Venezuela.

their Savior, while others still brand Him a Satanic deceiver, the Jesus whom Bruce Barton called, "The Man Nobody Knows," but of whom Martin Luther said: "So real is Jesus to me now as if He had this very hour poured forth His blood," the Jesus whom this broadcast exalts as God and Savior, but whom other broadcasts, as other church groups, regard as just another man.

IS

Here, then, as the center of our Bible, our Christian faith, our own Christian churches, is the supreme issue which you can never successfully side-step nor completely escape, the question that puts your soul, your joy, your happiness in life and your assurance for death at stake, the question of all questions:

WHO IS THIS JESUS?

For our answer we turn to the source of unfailing truth, God's own infallible Word, and there in the record of St. Matthew 16, verses 13 to 16 we read: Jesus asked His disciples, saying, "Whom do men say that I the Son of man am? And they said, Some say that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

HE IS MORE THAN MERE MAN

When Jesus put the question to His disciples: "Whom do men say that I the Son of man am," He was alone with His disciples in the foothills of beautiful Mount Hermon. If Jesus Himself withdrew from the crowded, noisy world, to teach His followers eternal truths—how much more should we in our world of increasing tumult and strife take reverent time to meet Jesus in His Word, and, cut off from the tumult and horror of our age, center our thoughts on His wonderful words of grace. One of the deep-rooted troubles even with many churches in our day is that their members do not find the time

to give up all else and at Jesus' feet learn from that Master of grace and wisdom the vital truth of His peace and pardon. They have plenty of interest for the social activities attached to the church's work, ample energy for theatricals, suppers, entertainments, organizational activities, but not even a few spare moments for the study of God's Word, not even a regular hour to follow Jesus' pointed command, "*Learn of Me.*" Instead, church services are shortened, sermons streamlined, the tempo of our hymns stepped up, the speed of our whole religious life increased. In consequence, the American pulpit has too often featured snap judgments instead of earnest instruction over which the preacher has labored hard and long. People hear emotional outbursts rather than solid instruction. They have hazy, foggy, blurred pictures of Christ instead of beholding Him in sharp, clear-cut lines. The need for millions in this hour—I can sum it up in this short sentence—is the time and interest required to detach themselves from the world, and humbly, quietly to learn of Jesus.

Our Lord was resting in the shadows of Mount Hermon also because He sought to evade the power of Herod, murderer of John the Baptist, whose agents were now on our Lord's trail. Even Jesus had to experience the hatred in high places that St. Paul felt, the opposition of the mighty that sought to destroy Martin Luther, the sworn enmity on the part of world leaders that we feel today. Why is it that often when men reach positions of power or fame they begin to show a contempt of religion and

THIS

often are guilty of Herod's readiness to persecute Christ? As people wax wealthy they often forget God, boast that they do not need Christ, even declare themselves open enemies of the Christian faith. The sin against which we must be on watchful guard during these months of easy money, higher salaries, inflation prices, overtime wages is that bloated, conceited pride and its pompous boasting: "We don't need God. We don't want Him."

Now perhaps because some of His disciples were beginning to lose their faith under Herod's steady opposition, Jesus sought to strengthen their trust in Him by asking them the question, "*Whom do men say that I the Son of man am?*" The answers they gave were not different in principle from the statements we hear today,

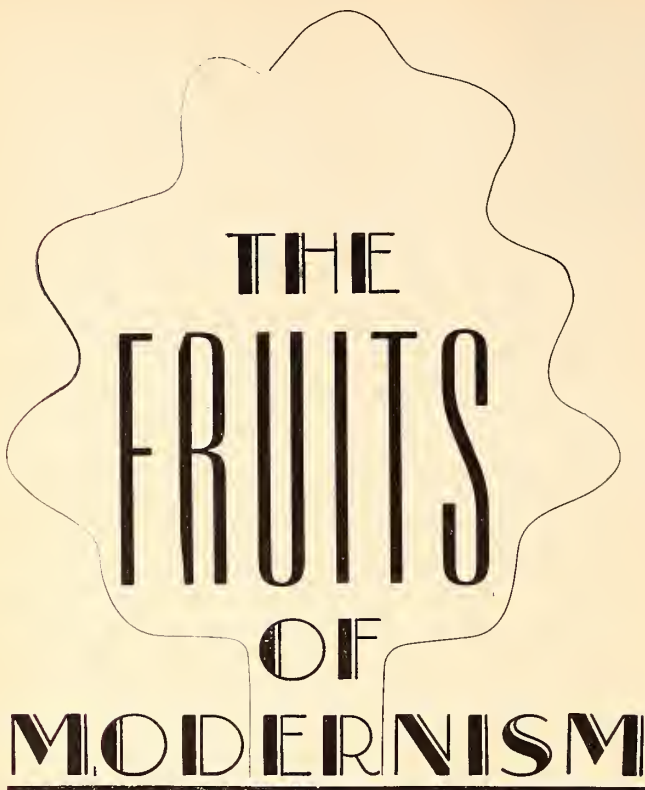
nineteen momentous centuries later. There was no agreement concerning Jesus then, as there is none today. Some, including Herod, said Jesus was John the Baptist. Somehow, Herod thought: "The man whom I beheaded has come back to life." His conscience gave him no rest. Day and night he saw before him that blood-spattered head which, in a moment of aroused lust he had presented to a lewd dancing woman. The memories of that murder were rising up to accuse him, just as the remembrances of wrong relentlessly haunt many of you.

Others said that Jesus was Elijah, who, they believed, would precede the Messiah. They concluded Jesus too humble and lowly, too poor and persecuted to be the Redeemer of Israel! Yet even in His lowliness, something strange and compelling about Him made them concede that He might be the messenger of the Messiah.

Still others, perhaps recalling the suffering and opposition Jesus endured, said that He might be Jeremiah the prophet of doom; while many having heard with their own ears how Jesus had preached as no man had ever preached were satisfied to call Him one of the prophets.

You find in all these contradictory opinions agreement on only one point: public sentiment in those days had a highly respectful impression of Jesus. They grouped Him with some of the most distinguished figures of Israel's history, just as in 1941 every person of sound mind and intelligent judgment should pay Him tribute. All who have the average quota of good common sense can see that Jesus has heaped benefits upon the whole race. They recognize that it was He who helped the down-trodden groups of mankind, liberated womanhood from the tyranny of lust, elevated childhood from the depths of despair, turned the toil of slavery into the honor of labor, changed the hideousness of heathendom into decent, progressive society; in short, heaped multiplied blessings on all classes and centuries of men. Nobody except a degenerate, filthy atheist, a perverted brute denies Jesus' greatness. Listen to this testimony: "For the man Christ . . . I have the highest admiration and respect. They crucified a kind and perfectly innocent man. . . . To that great and serene man I gladly pay my homage of admiration and my tears." Do you know who spoke these words? Robert G. Ingersoll, the American (Continued on page 74)

JESUS?



THE FRUITS OF MODERNISM

"By their fruits ye shall know them"

BY A. H. YETTER

PASTOR, BEREAN FUNDAMENTAL CHURCH
DENVER

WHEN Rehoboam was king in Jerusalem, Shishak, king of Egypt, came against Jerusalem and took away the treasures of the house of the Lord. Some very valuable things which he took away were the shields of gold that Solomon had made. But Rehoboam had a substitute—a counterfeit; he made shields of brass to take their place. No doubt many thought they were gold, but they were not. A simple test would have revealed them as imitations—as brass.

There is a type of Christianity like these brass shields. It bears the name of "Christian," and yet it is, as Spurgeon put it, "no more Christianity, than chalk is cheese." It sometimes is called "The New Theology," "Liberalism," and "Modernism." It is a system which denies the vital truths of the Christian Faith, such as, the verbal inspiration of the Bible; the existence of a personal God; the virgin birth and deity of Jesus Christ; the efficacy of the shed blood of Christ to cleanse from sin; the personal and visible return of our Lord Jesus Christ.

The wide gulf which separates this pseudo-Christianity and true Christianity is pointed out by the late W. Gresham Machen in his book, *Christianity and Liberalism*, from which we quote:

"In the sphere of religion, in particular, the present time is a time of conflict; the great redemptive religion which has always been known as Christianity is battling against a totally diverse type of religious belief, which is only the more destructive of the Christian faith because it makes use of the traditional Christian terminology."

That such a system of Christianity exists, reaching into our schools, seminaries, churches, and missionary effort will be very evident to our readers as we proceed with our discussion.

The teachings of Modernism have often been proved contrary to the plain teaching of the Word of God. This should be sufficient to condemn them as false. But there may be those who wonder whether this system of Christianity, Modernism, may not really be gold, after all and not brass, as has been maintained. At any rate, we propose a different kind of a test for Modernism. This is not a test of their doctrine, but a test of their fruit.

Our Lord Jesus Christ, Himself, indicated the worth of such a test when He said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Wherefore by their fruits ye shall know them" (Matt. 7:15-17, 20).

What are the fruits, or results, of Modernism?

I. SPIRITUAL SHIPWRECKS

IN HIS first letter to Timothy, the Apostle Paul points a warning finger at two men, declaring that they "concerning faith have made shipwreck" (I Tim. 1:19). Modernism has cast many a fine Christian upon the rocks of unbelief—a spiritual shipwreck. We mention two.

Dr. Bob Jones, of Cleveland, Tennessee, was conducting a revival campaign in the great Northwest. One night as he was about to leave the building, a feeble old man came down the aisle. Taking his hand, with trembling voice, he said, "I would like to speak to you a minute, Brother Bob."

"All right," Dr. Jones replied, "I will be glad to talk with you."

Propping himself against the wall, the old man poured forth his heart-breaking story.

He was a minister of the Gospel who had come to the Northwest as a missionary nearly sixty years before. He found that his denomination had no school in that section of the country, so, together with his fellow ministers, they planned to build a school. From his meager

(Continued on page 77)

HOW MODERN? IS MODERNISM?

BY THE EDITOR

To a large number of people the term "Modernism" implies something that has occurred in the last fifty years or even less. The "liberals" themselves, we are sure, did not intend to leave this false impression. By "new" they meant to contrast the rationalistic approach to theology in vogue 300 years ago with the old-fashioned faith of the sixteen centuries previous to that period. In reviewing the change which came about in the seventeenth century, a Mr. Arthur McGiffert says in typical language: "A fundamental tenet of the traditional Christian system, both Catholic and Protestant, was the fall of Adam, resulting in the depravity of the whole human race and its inability to save itself from the consequences of its sin. With this was bound up the belief in Christianity as a supernatural redemption, in Christ as a divine Saviour, in the Church as the sole ark of salvation, and in the sacraments as indispensable means of grace. With all this, as with the doctrine underlying it, the spirit of the Enlightenment (rationalism) was largely out of sympathy. A controlling principle of the new age was the worth and ability of man, a controlling ideal was his independence and self-reliance."

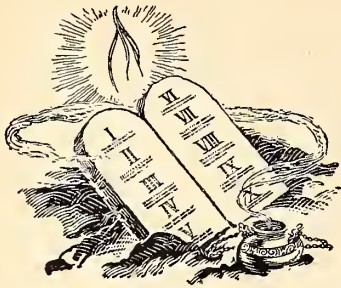
Others of these ideas embraced such a vital consideration as the inspiration of the Word of God. All miracles described therein are said to be figures of speech or repetition of Jewish ideology. The Jehovah of the Old Testament was said to be a Jewish tribal God and therefore capable of feats of great power gauged entirely by the Jewish imagination. Genesis contained accounts of the origin of man and the material universe which to them were irreconcilable with science so they concluded that the Bible was unscientific. The evolutionary theory has been substituted in recent years for Genesis, and although never proved is taught as a scientific fact.

We are quite conscious of the need of a change of a radical nature from the Seventeenth Century

religious outlook. The Catholic Church with its penance, sacraments, supreme Church, etc., was unscriptural and needed a reformation. Religious leaders who purported to be scientific refused to believe that the earth was round and had queer ideas about the cause of night and day and the presence of stars and other cosmic bodies. But we do not see the need of scrapping everything because we see a mistake in one realm. Witness this suggestion by a liberal writer, "Had the church in the beginning frankly recognized that the Bible and the fathers teach an antiquated world-view, and frankly put itself on the side of scientific observation and experiment, the whole religious situation, both Catholic and Protestant, would be to-day far other than it is." Instead of blaming the blundering theologians, he accuses the Bible of being untrue, hence unreliable. Scientific facts like God's Word never change, but such barbaric practises as bleeding patients to heal them have long since been discarded by medical science.

Because the "Liberals" lay special stress on the materialistic concept of spiritual things, we want to quote their exponents again. Bretschneider, a rationalist, summarizes Rationalism of the seventeenth century vintage as follows: "The third class comprise the persons usually called Rationalists. They acknowledge in Christianity an institution divine, beneficent, and for the good of the world; and Jesus as a messenger of God; and they think that in Scripture is found a true and eternal Word of God—only they deny *any supernatural and miraculous working of God* . . . they allow that there is good in Christianity—that all that is good comes from God; but miracles, inspiration, everything *immediately* coming from God, they wholly disbelieve. Among this class are such

(Continued on page 79)



The Curse of Religion

BY V. F. ANDERSON

Christianity is not a religion; it is a life. Rev. Anderson, pastor of the Norwood Park Gospel Tabernacle, Chicago, draws a clear line of demarcation between life and religion.

TO MANY people this title may be shocking. I am aware that many folks speak of religion and actually mean a real experience of salvation with Christ. However, in these days of false doctrine and theories, we are forced to be more definite and precise than perhaps we ever were before. Even a slight examination of the Scriptures will clearly show that there is a marked distinction between Christianity and religion. Briefly, religion consists of man's personal efforts at pleasing and reaching God. It is man trying to do something *for* God. Christianity is Christ. All roads in the Scriptures lead to Christ. Everything centers and heads up in Him. You can have any religion in the world without its founder; but you cannot have Christianity *without* Christ. Christianity is receiving by faith, without works, that which God in infinite grace has done and provided for the sinner. Instead of working *for* God, Christianity is the believer working *with* God (I Cor. 3:9). There is a great difference, and the results are opposite.

RELIGION MAY BE THE DEVIL'S MOST POWERFUL WEAPON

THIS is contrary to the belief of multitudes. The devil's working in religion to-day is modern as well as ancient. This is because religion works better than any other method he has used. It works because every human being is religious. Everyone is interested in some kind of religion. Man is bent toward religion. Even the so-called atheist is religious. If nothing else, he actually worships himself. You have never seen an atheist who was not egotistical. None of them show any real humility. Religion is natural. Christianity and the new birth are supernatural, and require the recognition of a fallen, sin-nature. Because of this natural bend toward religion, the devil has the whole world at his feet from the start.

This method works, because anything under the title of religion is given more freedom. We would not want to repeal such freedom, for to do so would be to throw obstacles across the pathway of the true Gospel message. This

method works, and it is powerful, because it makes a strong appeal to the five senses. Much of religious display may be used for good, but when divorced from real faith, it is nil and void as far as salvation is concerned. But it has an appeal! It allures, and thousands come to it like the man at the pool of Bethesda, only to find no help. The method works because religion usually possesses wealth; religions, as a rule, have plenty of material resources, and, like the Laodicean Church, they boast of *their* "lack of nothing." But God sees a different picture, and speaks of their wretched condition in these words: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment (righteousness), that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see" (Rev. 3:18).

Last, the method works, because it appeals to man's personal ambitions. It is based entirely on works. If a man gets the idea into his head that he can, by personal achievement, finally reach heaven and be like Christ, it appeals to him. The flesh likes to achieve. Such a doctrine is a tragic illusion, for it is contrary to revelation, and even to reason. Religion is the devil's biggest lie, and therefore his biggest tool. As spiritual fires die out in the Prayer Room, religion tries hard to make up the lack of fire and power through ritualism and formality on the platform. Let us keep the fire burning!

RELIGION MAY BE DECEPTIVE

IT CLAIMS reality for itself, and often appears to be so genuine, that even seasoned saints, who have been active Christians for many years, are swept away by its appeal. All religious movements employ much Scripture. Of course, they must pervert it, but it is employed to hide a multitude of sins. This is a tragedy, but no greater tragedy than that so very few Christians know enough Scripture to be able to refute these enemies of their souls, or at least not to be misled by them. Many scriptural terms are employed, but when these religions are examined as to their teachings, we are more than disappointed to learn that these Scriptures are used for deceptive purposes.

(Continued on page 72)

Northwest Wilderness Evangelism



Missionary Service among the Ranges

America still has a frontier. The mountains and deserts of our great Northwest present vast areas of unevangelized territory; for, scattered here and there, are the people who make up the sparse population. Over the narrow mountain trails, the prospector still patiently makes his way, his only home a tepee snugly lashed to the back of a pack-horse. The spurs of the cowboy have not ceased their jingle; neither have the embers of the round-up fire altogether ashed over. Mountain men still make their home among the ranges, their cabins often separated by many lonely miles. Leagues of sage-clad desert are dotted here and there by the humble homes of the courageous settlers, their flocks and herds wandering far and near for the meager forage that at times is too scarce to satisfy a jackrabbit.

Because these resourceful people, of whom there are many thousands, have been left almost totally without a ministry from the Church, there came into existence a few years ago a movement known as the Northwest Mountain Mission, which dared to accept the challenge of this far flung frontier.

Encouraged by a few of God's faithful stewards, whose hearts nobly responded to the plight of these "scattered sheep," the work began with one man in the field—a pastor whose heart, set aflame by a first-hand knowledge of conditions, would no longer permit him to continue in the comfortable pastorate.

From the beginning, early in 1936, to the present, soul-saving has been both the objective and the common result. By automobile, saddle-horse, and afoot, the ministry of "the Gospel to the man farthest back" has been carried along the rivers, among the foot-hills, and across the ranges. Choice salvation literature, gospel portions, and Bibles have been painstakingly distributed. People have been prayed with—in their homes, by campfire, in forest lookout stations, and beside the trail. And, blessed be

God, children, youths, and the aged have found Christ; until the total runs into many scores.

Cabin prayer-meetings were held, public services in tiny school houses were conducted, one chapel was built. There was one occasion when three men, brothers, were baptized in the cold, turbulent waters of a mountain river. Another, when a sweet little girl of twelve and a fine young man witnessed to the world by following their Lord in the same sacred rite. Memory brings back the vivid picture of a splendid boy of high school age kneeling with the missionary under the shadowy pines of a high mountainside. Word came later that he had affiliated with a large city church and was looking toward the ministry. In a little school house nestled among the foot-hills, two men with their wives, as the simple gospel service drew near its end, knelt and prayed through to an acceptance of Jesus as their Saviour.

As the story of its ministry has spread, the movement has grown. In response to faith, more friends were raised up and other workers added, until as many as nine have served at one time. During summer months students in training for the foreign field have worked with the Mission. At present the staff consists of four full time married men, in whose families there are other able helpers.

We know that, should our Lord delay His coming, our work has but begun; for beyond the boundaries of areas already served (and they are extensive) are great reaches of territory which beckon pathetically. We know that wherever there is a range of mountains or a stretch of desert, there are many souls without the Gospel. These people are fellow Americans. In the true spirit of the West, we must share with them the Bread of Life.

Strictly undenominational, the ministry of the Northwest Mountain Mission goes forward
(Continued on page 78)

A fitting contribution to a Bible study magazine is this rich tour through the first eleven chapters of John. Use these instalments as the basis for a Bible class. They will appear for the next twelve months.

The Glory of the God-Head In the Gospel of John

SECOND INSTALMENT

By

Albert Hughes, B.A., D.D.

Pastor, Church of the Crusaders, Toronto, Canada

Chapter II

SEVEN SIGNS OF WORKS

IN OUR last chapter we saw John's purpose was to set before us a series of signs to prove the Deity of our Lord and Saviour Jesus Christ. We said that there were signs of works and words—mighty manifestations and divine declarations.

In this chapter, we shall consider *the Seven Signs in the Realm of Works*; beginning at Cana in Galilee, at the wedding feast, and concluding in Bethany in the home of Mary and Martha at the time of the death of their brother, Lazarus. All of the signs of works are given before the arrival of the Greeks, who, in chapter twelve, come to Philip saying, "Sir, we would see Jesus." These seven miracles are not given merely to pile up proof; nor are they repeated seven times merely for emphasis. Each sign sets before us a different phase of Deity power, and, when the seven signs are given, we have the complete picture of Deity, when we take them in the order in which they are given in John's Gospel. We see Jesus as *Creator, Sustainer, Empowerer, Provider, Protector, Illuminator, and Re-Creator*. Having seen this complete picture, there is no more that we need to see; but, we find Him everything that we need from the cradle to the grave,

and beyond the grave to the glory. He will present Himself to us in this seven-fold way both in the natural and spiritual realm, and our deliverance from much of our present difficulty will come as we behold this picture, and appropriate it for ourselves.

The first miracle is the turning of water into wine at the marriage feast in Cana of Galilee, as given to us in the first eleven verses of chapter two. Our Lord, with His disciples, is invited to the wedding because Mary, His mother, was there. Later on, we find that He is invited for His own sake. Some time during the wedding feast, the wine ran short, and Jesus, in response to Mary's request, works a miracle providing sufficient of the common beverage for the finish of the wedding, and enough to carry the young couple over for many weeks to come. It was just like Jesus to do that, His superabundant goodness is always being manifested. In this sign He is revealed as *Creator-God*, doing in a moment what generally takes a whole season to do, according to His ordained law. Wine is made by the rain water soaking the soil, and sucked up through the roots and stem and branch of the vine. Grapes are thus produced and crushed, and the wine is made. Jesus sets aside all the para-

phernalia of the vine-yard and the wine-press, setting aside the operation of a natural law, and by means of another law, (with which we are not familiar) He makes, in a moment, water to become wine. "The conscious water blushed to see its God." The Lord Jesus is able to do this because He is Creator. "All things were made by Him and without Him was not anything made that was made;" and, He who makes the rain and made the vine, and made the vine capable of producing wine, is able to make wine immediately out of water. So here we see Him clearly demonstrated as the *Great Creator*.

The second sign which we find in chapter four, verses forty-six to fifty-four, is that of *the healing of the nobleman's son*. The father begs the Master to go down twenty-eight miles from Cana to Capernaum, saying, "Come down ere my child die." Jesus bids him go back saying, "Thy son liveth," and on the way home, meeting the servants, the father checks the time, and finds that the boy began to live at the moment that the Master spake the word. This sign proves Jesus as the *Great Sustainer*. Here we see a boy who had life, the gift of the Creator, but that life is fast ebbing out. The father is afraid that probably by this time the life had departed altogether; but, He who made

dead water to become living wine, from whose hands all things have come; who gave the nobleman's boy life at the start is able to keep this life from passing out; to keep life in the way of life, and with a word the boy lives! Jesus not only gives life, but He is the Sustainer of the life which He gives. We need never fear, for all things needed He can supply in order that life might be sustained; and, why should we ever fear, about the passing away from us of the new life which we have received as a gift by faith. He who gave it will never permit it to perish. He will sustain it from the first moment through to the end. He who started the good work will perform it until that great day.

For the third sign, John takes us down into the porches of the pool of Bethesda, in chapter five, verses one to sixteen. Here we see a great crowd of impotent folk: sick of all kinds—misery multiplied. It is probable that Jesus healed more than one of these many sick, for He never saw misery without ministering to it. John speaks only of one case that He helped, a paralyzed man who had been in that helpless condition for thirty-eight years. This is probably the worst case of the lot and it would test the skill of any physician. Before coming to get the benefits of these healing waters, he had undoubtedly tried many physicians without benefit. It is the healing of this one man that John presents to us in order to prove Jesus as the *Great Empowerer*. Here we see a man who has life, the gift of the Creator. For many years this life has been sustained by the Sustainer, and even through thirty-eight years of sickness he is still maintained. But, this life is paralyzed life—impotent, powerless. Here, however, we see that the One who creates life, and sustains life, is able to empower paralyzed life. There can be no impotency in the presence of the Master. He who lives with Him will be empowered for all his life and work.

In chapter six, verses one to fifteen, John takes us out into a desert place. All day long Jesus has been teaching a

tremendous crowd. We are told there were five thousand men and the probability is, if conditions were then as now, there would be twice as many women and three times as many children. Here is a motley multitude in a desert place; it is a desert-time of the day—toward evening, and in the midst of desert-conditions no one has any food and the stores are closed, and (it is clear from the story also), there is nothing but desert-faith, for even His own disciples have no conception of any supply in their midst. But our Lord takes the lunch of a lad, which Andrew had found, and blessing it, He multiplied it, and made it sufficient not only for the boy, but for the whole crowd. "And they were all filled," and also they took up more fragments than the supply with which they started. Here our Lord proves Himself as the *Great Provider*. There are multitudes of people who have life; they are not losing their life; nor is it paralyzed life; but it is hungry life. They have gone all day without food. But Jesus, Who showed Himself in Cana of Galilee as the *Creator*, and again manifested His power at Capernaum as the *Sustainer*, and demonstrated Himself at the pool of Bethesda as the *Empowerer*, is now continuing the picture toward perfection, and reveals Himself as the *Great Provider*. We are living in a day when God's people need to realize as never before that, having Jesus with us, we have all that we need; and the word is as good as ever: "My God shall supply all your need according to his riches in glory by Christ Jesus."

At the conclusion of this miracle, our Lord commanded the disciples to cross the sea to the other side, while He sent the multitudes away. The crowds would crown Him as a king. Any people are glad to meet up with someone who can give them bread without paying for it. They will put the scepter in his hand and the crown on his brow. But the Lord has not come into the world to be crowned king of Palestine, or governor of Jerusalem, but to be King of Kings and Lord of Lords. This can only be by the way of the

Cross and the throne. So in order to deliver the disciples from temptation, He would send them away across the sea, and meet them later on. In the meantime He would disperse the multitudes. Verses sixteen to twenty-one of John six show us the disciples in great trouble. That little lake had lashed itself into fury (it could do that at times) and the disciples were full of fear. "The sea arose by reason of a great wind," and these experienced fishermen were afraid lest at any moment they might go to the bottom. They had evidently forgotten, according to another Gospel, that Jesus had said, "Go ye over unto the *other side*." How impossible it is to go to the bottom, when Jesus has said that we are going over. If only disciples today could realize this, we would have more faith and less fear. It was in the fourth watch of the night that Jesus came to them walking on the sea, and delivered them from the danger. He stilled the storm with a word, and immediately brought them safely to shore. Here our Lord presents Himself as the *Great Protector*. These troubled disciples already have life: it is not sick, or life ebbing out as with the nobleman's son; nor is it paralyzed like the man at the pool; and neither is it hungry life, for they were fed along with the multitudes; but their life was endangered. He who creates life, sustains life, empowers life, provides for life, also *protects life*. No danger can destroy those who are in His keeping. He will come and still the storm in the soul, and take us through every situation until we are safe at the other side.

We pass now to the *sixth sign* as given in chapter nine. Here we have a man who has life: it is not dying life, nor paralyzed, nor hungry life, nor is he in the place of danger; but it is *blind life*. Since his birth, he has been cribbed, cabined and imprisoned in darkness, never having seen the light of day, the beauty of the faces of his loved ones, nor the color of God's flowers and fields. But there can be no darkness where Jesus is. He is the Light of the world, and also brings light into the most darkened situations. No

man can remain blind in His Presence. To this man Jesus reveals Himself as the *Great Illuminator*. He releases the man out of his prison, delivers him from darkness, fills him with light, and sends him on his way rejoicing. Here is another phase of Deity power as demonstrated by this sixth sign of the Saviour.

The concluding or *seventh sign* in this perfect portraiture of the Deity of Jesus Christ, is given in the eleventh chapter of John. Here we see Him exercising His Divine power in the raising of Lazarus from the dead. Word concerning the sickness of His friend was sent to Him days before, but He tarried until He was sure that Lazarus was dead; in order that He might have the opportunity of proving that He was the *Re-Creator*. This brother of the Bethany home had once possessed life, but it had ebbed completely out. For three days, so that there could be no doubt about it, he had been lying in the place of the dead. Life was absolutely extinct, but the One who *creates* life, *sustains* life, *empowers* life, *provides* for life, *protects* life, *illuminates* life—is able to bring life from the dead by His own creative power, and make the dead to live again. It is necessary that this part of the picture be presented to us, in order that we might know that though life slips away, He is able also for that condition, as He is for every other condition from the cradle to the grave. The Lord is gloriously able to bring back those who have passed into the Great Beyond. How encouraging and stirring this should be to us! Trusting every step of the journey, these days, our hearts may be full of hope, knowing that nothing can overtake us but that He is sufficient for it. And the picture which John gives us in his first chapter of the Revelation is of Him who is on the throne in the glory, who says, "I was dead, but I am alive again;" at whose girdle there hang the keys of the lower world and the grave. At the right time, and in His own way, and by His own power, He will use the key, and bring the dead back to life. He stood at the mouth of the tomb of Lazarus to

(Continued on page 76)

BOOK REVIEWS

Conducted By
Harriet McKown Johnson



THE HEALING HILLS

A good piece of fiction, though not deep or highly sensational. The way of salvation as well as eternal security is well presented. A forgiving spirit is emphasized. And love for God's way was much preferred to that of Satan's by Kenneth Parker after he saw the error of his ways. The setting of the story is in a district similar to the hills of Kentucky we believe, for the dialect indicates such.

The Healing Hills, by Betsy McCurry. Publishers, Fundamental Truth Publishers, Findlay, Ohio. 175 pages. Price, \$1.00, cloth. —H. M. J.



BEYOND THE LIFTED GATES

Fiction that magnifies Christ and His blessed work is the kind of writing that you want to place in the hands of young people. This book is full of excitement with a good plot, but Christian principles are by no means neglected. Salvation is very simply explained. The marriage of believers to unbelievers is a point well handled. Honesty and fairness in business dealings is emphasized. The story is of a doctor about to finish his training. His brother gets into trouble, but shifts the blame, and he is convicted and forced to leave his profession. His family disowns him, and his friends leave him. But his earnest and upright character takes him through the hard places until he finds Christ, and then he turns everything over to Him. God honors his faith and rewards him for it both in personal affairs and in his business.

Beyond the Lifted Gates, by Wynema Atherton. Publishers, Zondervan Publishing House, 847 Ottawa Avenue, N. W., Grand Rapids, Michigan. 249 pages. Price, \$1.00, cloth. —H. M. J.



THE SILENT BELLS

A simple story of the bells of England, yet full of meaning. These bells have been rung to express joy and sorrow, to call assemblies, to tell the Christmas story, and to herald the New Year. But the bells are silent now, and will thus remain until they ring as *Warning Bells* of an enemy invasion, or as the *Joy Bells of Victory*. These bells tell the story of the human being. One bell told its story that it was perfectly made, but due to the handling of an unskilled workman was broken, and then its tone was untrue. But the work and expense of the son of the

maker founded it again. How like our lives this story is. We were made perfect in Adam, but the hand of the workman, Satan, broke us and our song was gone. But the Son of the Maker by His work on Calvary founded and established us again. Those bells may now be ringing as a warning of the invasion of Satan, our enemy, into our lives, but their ringing thus need not continue, for they can be turned into the ringing of Victory, because Christ has conquered the enemy.

The Silent Bells, by John MacBeath, D.D. Publishers, Pickering & Inglis, Ltd. 33 New Bridge Street, London, England, E. C. 4. 61 pages. Price, 40c, paper. —H. M. J.



LIGHT IN DARKNESS

This little book will be a real blessing to anyone who wants to study the Scriptures. Many passages are obscure, and these particular Scriptures are so simply and plainly explained that one immediately recognizes the truth. There are fifteen distinct studies and each one a clear-cut explanation and illumination of the passage quoted. Such subjects as the "Rapture of the Saved" and "The Antichrist and the Great Tribulation" are discussed and made plain.

Light In Darkness, by William L. Pettingill, D.D. Publishers, Fundamental Truth Publishers, Findlay, Ohio. 87 pages. Price, 25c, paper. —A. M. H.



GOLD FROM THE GOSPELS

The author starts his discussion of Matthew with these words—"The whole book is Jewish from beginning to end." With this we heartily agree. But, he straightway forsakes his premise and interprets much of the book as belonging to individuals and the Church in this dispensation. In this manner he encounters much difficulty in taking truth that belongs to Israel as a saved nation and applying it to the Church and to unsaved individuals. We must especially take issue with his Second Blessing Holiness chapter. In fairness to the author, we must say that he brings out some very fine truths and the whole tone of the book is indicative of spirituality. But because of the above mentioned reasons we feel that we cannot endorse it.

Gold from the Gospels, by W. G. Heslop, D.D. Publishers, Baker's Book Store, Grand Rapids, Michigan. 166 pages. Price, \$1.00, cloth.

—H. H. S.

The Berean African Missionary Society

The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary



MR. JANSEN'S DEPUTATION TRIP

Shortly after the January issue had gone to press we received a letter from Mr. Albert Jansen, giving details concerning his evangelistic trip. He had some most interesting experiences as he walked from one village to the other. Two of his helpers went with him, Ngandu, one of his teachers who is so useful in teaching in the school and in the understanding of the problems of the people, and Fundi, his cook.

At each village, (the villages were not far apart) they would call the people with the drum and have a service in the evening. Then they would hold another service in the morning before going on to the next village. In this way he was able to touch almost a thousand people with the "Good News" of salvation. After each service he would do personal work with those who were interested and many precious souls were brought into an acceptance of the Lord Jesus Christ as their Saviour.

Space will not permit giving the whole account, but we give one instance which we believe will bring blessing to our readers. Mr. Jansen says, "At the morning service we had 106 present but there were not nearly as many the night before. After the service I had my breakfast and began to pack to move on to the next village, when a young man, the son of the kapita, came to me and wanted to know more about the way of salvation. When asked if he wanted to receive Christ as his Saviour, he answered, 'Where is there a person that does not accept our Father who created us?' The general feeling among these people is that since God created man, all men are his children. I asked him if he had ever seen a woman make a clay pot, and he answered in the affirmative. Then I asked, 'Did that woman also have a child?' 'Yes.' 'Was that waterpot as much a child of hers as the child?' 'No, she bare the child but she made the pot with her hands.' 'Yes, thus all men are the creation of God, but only those who are born again through the Holy Spirit are sons of God. If you were to cut the arm of the mother and the arm of the child, you would see that the child had the blood of the mother. 'Yes.' 'If you were to cut the water pot, would you see the blood of the mother in it?' 'No! It is dead; it does not have the life of the one who made it.' 'Yes, indeed. Likewise, unless we accept the blood of the Lord Jesus and are born into the family of God we are like the water pot, something that the hands of God

made. But if we accept the blood of the Son of God, the Lord Jesus, we are no longer only the creation of God, but His children also, because we have His life and His blood. And His blood cleanses us from our sins. Do you want His blood to wash away your sins and give you the eternal life of God?' He accepted the Lord as his Saviour and we had a word of prayer with him."

The people in the villages received Mr. Jansen gladly and did everything they could to give him a comfortable (?) place to stay, some giving him presents of eggs, or chickens, etc. In one instance Mr. Jansen said he was rudely awakened one morning by an argument between his helper and a man who was a former chief of the village. The man wanted to give Mr. Jansen some eggs, but the helper insisted that Mr. Jansen had more eggs than he could possibly use and was refusing to take them. Mr. Jansen came to the rescue and accepted the eggs and sent them to Mrs. Jansen at Musuku where she had use for them. Is not this a fine example of giving for us to follow at the homeland?

How like us some of the natives are. On the way home Mr. Jansen stopped at Katumbi to rest a while. Soon a number of people congregated around him asking for teaching, but one of the porters said to them, "There aren't enough people here for a service," whereupon Mr. Jansen spoke up and said, "You do not need a lot of people in order to tell the 'Good news.'" Needless to say Mr. Jansen stayed long enough to hold a service and then went home, arriving in good time, and says Mr. Jansen, "It was good to be home again. We are thankful to the Lord for His blessing and pray that the seed that has been sown shall spring up to bear fruit unto everlasting life in the hearts of many."

MOVED TO WEMBO INSTEAD OF COSTERMANSVILLE

Miss Johnson wrote on October 19 concerning the progress Mr. Lindquist had made. He had two or three relapses which left him feeling pretty low, but Miss Johnson felt that he was slowly regaining his health. "Dr. Clement," she said, "is giving Mr. Lindquist several kinds of medicines. His heart is much stronger. He has never had fever except a very few times and then only a degree or so. He has had very little headache. Dr. Clement has taken many tests and has tried out many medicines and finds nothing now except some anemia. He thinks it is a nervous breakdown. Mrs. Amie con-

sulted Dr. Sheffey, an American doctor with years of Congo experience, at Wembo Nyama. He was unable to leave his station but suggested that we move Mr. Lindquist to his hospital so that he could watch over him. We are now waiting for Dr. Clement to tell us when Mr. Lindquist is strong enough to move to Wembo. Dr. Clement has done wonders and we certainly appreciate his faithfulness and care. Miss Mayo from the E. S. A. M., who has been so faithful and such a help, says that the treatment the doctors prescribed for Mr. Lindquist at first was the same treatment he would have received at Johns Hopkins in the U. S. A."

Mr. Lindquist was moved to Wembo just about a month later. Mrs. Amie wrote from Kindu on November 19 as she and Miss Johnson were returning to Ikozi from having taken Mr. Lindquist to Wembo Nyama. She said, "Miss Johnson and I are here (at Kindu) over Sunday attending to the cable I am sending to you. We are enroute from the Methodist Mission at Wembo Nyama. Mr. Vinton took Mr. Lindquist's bed and things in his house truck. I drove Shasta. Miss Mayo and Miss Johnson went with us. Mr. Lindquist stood the trip well. It took us from Saturday noon until Tuesday night to make the 600 kilometer trip.

"On Wednesday night I got terribly ill. We do not know just what the trouble was. I had a temperature of 103 degrees for several days, but feel fair now. The strain of Mr. Lindquist's illness has been great, then, too, I was alone at Ikozi for three months.

BRIGHT'S DISEASE CLEARED UP

"Dr. Lewis from Tunda is in the U. S. A. so Dr. Sheffey at Wembo Nyama is our nearest American doctor. Dr. Tinsley Smith can vouch for him.

"There seems to be no trace of the Bright's disease left. Mr. Lindquist's heart and all his organs seem to be fine. He is gaining weight, but he has a nervous condition that is very, very difficult. There are several names for it. It is curable, and Dr. Sheffey thinks it is possible to get him to his feet here in Congo, but he feels it is imperative that Mr. Lindquist have a year in America to make the cure permanent. He can sit up in bed only a few moments up to the present time, and will probably not be able to be up until the first of the year. His nerves act much as they do in a case of shell shock. I personally feel it is better that he go now. He can get new recruits and donors for us. Miss John-

(Continued on page 77)



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

CHRISTIAN GIVING

- I. The Picture of Giving
II Cor. 8:1-5
 - A. A picture of sacrifice
"trial of affliction" (vss. 1-4)
 - B. A picture of surrender
"gave their own selves" (vs. 5)
 - II. The Plea for Giving
II Cor. 8:6-8
 - A. A plea to teach giving
"finish this grace" (vs. 6)
 - B. A plea to give
"abound in this grace"
(vss. 7-8)
 - III. The Personification of Giving
II Cor. 8:9
 - A. The Person introduced
"Our Lord Jesus" (vs. 9a)
 - B. The possessions indicated
"He was rich" (vs. 9b)
 - C. The pauperism involved
"He became poor" (vs. 9c)
 - IV. The Purpose of Giving
II Cor. 9:6-7
 - A. A bountiful harvest
"reap bountifully" (vs. 6)
 - B. A blessing here
"a cheerful giver" (vs. 7)
- A. H. Y.

SALVATION

- I. A Great Salvation
Heb. 2:3
 - II. A Common Salvation
Jude 3
 - III. An Eternal Salvation
Heb. 5:9
- G. C. M.

GIDEON AND THE LORD

Judges 6

- I. The Lord's Message
vs. 12
 - II. Gideon's Despair
vs. 13
 - III. The Lord's Commission
vs. 14
 - IV. Gideon's Doubt
vs. 15
 - V. The Lord's Assurance
vs. 16
 - VI. Gideon's Delay
vs. 17
 - VII. The Lord's Enduement
vs. 34
 - VIII. Gideon's Victory
Judges 7:22
- A. McF.

GROWING CHRISTIANS

Colossians 2:7

- I. Rooted in Him
(Foundation)
- II. Built up in Him
(Growth)
- III. Stablished in Faith
(Security)
- IV. Abounding in Him
(Fruitfulness)

—A. B.

OPEN THY MOUTH

Psalm 81:10

- I. In Prayer
John 15:7
- II. In Praise
Heb. 13:15
- III. In Proclamation
Eph. 6:19
- IV. In Propagation
Acts 8:4
- V. In Presentation
Acts 18:26

—A. McF.

KINDS OF CHRISTIANS

- I. Basket Christians
(Operating for gain)
Phil. 2:3-4
I Pet. 5:2-3
- II. Bed Christians
(Operating for ease)
Prov. 6:9-10; 20:13
- III. Candle Christians
(Operating for God)
Ps. 18:28; 27:1
Matt. 5:16
John 8:12

—A. B.

GOD'S HISTORY OF THE WORLD

- Creation Genesis 1 and 2
- Temptation Genesis 3:1-7
- Condemnation Genesis 3:8-24
- Degeneration Genesis 4 to 11
- Preparation Genesis 12 to Esther
- Anticipation Job to Malachi
- Realization Matthew to John
- Evangelization Acts
- Explanation Romans to Jude
- Consummation Revelation
- J. R. S.

ZACCHAEUS AND CHRIST

Luke 19:1-10

- I. Zacchæus' Condition
 - A. Short (vs. 3)
Rom. 3:23
 - B. Up a tree (vs. 4)
Matt. 23:12
 - II. The Lord's Call
 - A. Make haste (vs. 5)
I Sam. 21:8
 - B. Come down (vs. 5)
James 4:10
 - III. Zacchæus' Action
 - A. Came down (vs. 6)
Mark 10:31
 - B. Received Christ (vs. 6)
John 1:12
 - IV. The Lord's Assurance
 - A. Salvation is come (vs. 9)
Acts 16:31
 - B. Sonship Established (vs. 9)
I John 3:2
- A. O.

FULL ASSURANCE

- I. Full Assurance of Faith
Hebrews 10:19-22
(Salvation)
 - II. Full Assurance of Understanding
Col. 2:1
(Christian Walk)
 - III. Full Assurance of Hope
Heb. 6:11
(Resurrection)
- H. A. I.

PICKED UP HERE AND THERE

The leading member in the church is the one who is willing to take the least and the lowest place for Christ's sake.

Christ does not tell us to *go* and get salvation, but to *come* and get it.

When you are too big for a little place, you are too little for a big place.

Philosophy says, "Know thyself"; Christianity says, "That I may know Him."

Christ's death was an appointment, not a disappointment.

In the heart of man, a cry; in the heart of God, supply.

A true prophet never thinks of profit.

The reason Christ died alone for sin was because He alone could die for sin.

If we are in sin, it is our will; if we are in Christ, it is God's will.

If we had a little more Bible, we wouldn't be so much babel.

H E L P S

FOR
GOD'S
WORKMEN

STUDENTS SHOW INCREASED INTEREST IN BIBLE STUDY

Upset world conditions are reflected in the increase in registrations for Bible courses taught at Florida State College, in the opinion of Dr. Anna Forbes Liddell, philosophy professor and head of the department of Philosophy and Religion. College students over the entire country have experienced increased interest in the Bible courses for the last year or more, she says. She believes that college youth, like people outside of college, are looking for "basic values to which they can hold." Students interested in doing religious work as a career may obtain undergraduate training at Florida State College before going on to a denominational training school or theological seminary.

—War Cry

★ DEAD SEA

The Dead Sea is the strangest sheet of water in the world. It lies 1,300 feet below sea level, and the huts and chemical factory around it are the lowest inhabited place on the globe. Nothing can live in the Dead Sea, and nobody can sink in it. If you dip your hand in the water and hold it in the air it becomes white with encrusted chemicals in a few seconds.

What powers in the last days will attempt to seize the fabulous treasures of Palestine's Dead Sea, Ezekiel tells us very plainly.

—Religious Digest

★ THE POLISHED BOOTS

Dr. Stuart Holden in *The Sunday at Home* tells the following incident on soul winning. When on a visit in Egypt, in one of his meetings among soldiers, Dr. Holden asked a big sergeant in a highland regiment how he was brought to Christ. He said, "There was a private in the same company who was converted in Malta before the regiment came to Egypt. We gave that fellow an awful time. One terribly wet night he came in very tired and very wet. Before getting into bed he got down to pray. My boots were heavy with wet mud, and I let him have one on one side of the head, and the other on the other side; and he just went on with his prayers. Next morning I found those boots beautifully polished and standing by the side of my bed. That was his reply to me and it broke my heart. I was saved that day."

—Alliance Weekly

JEWS' ORANGES

Dr. J. Whitcomb Brougner relates that four Jewish refugees arrived in Los Angeles and together walked the streets looking at the fruit stands and wondering at the freedom with which other Jews carried on business.

Stopping in front of an orange stand, they admired the large oranges and coveted some of the fruit. They pondered the advisability of trying to purchase some. Finally one of the number was delegated to try and make a purchase.

The customer managed to make it clear that he wished oranges and got the query: "Are they for JUICE?"

The Jew nodded yes. "Then," said the clerk, "these little ones are the ones you get."

As the Jew came out with a bag of the scrubby little juice oranges, he held up one of the nubbins and shook his head sadly. "It's the same old story!" he said.

—Religious Digest

"Strange Things Happen"

THE JUDGMENTS OF THE LORD ARE TRUE AND RIGHTEOUS ALTOGETHER
A. Lincoln

THE OLDEST RAILROAD STATION!
THIS STATION IN MEXICO IS AN OLD CHURCH

BUILDING, BUILT BY THE SPANISH MORE THAN 360 YEARS AGO!

The blood of Jesus Christ His Son cleanse us from all un- — 1 John 1:7

ABRAHAM LINCOLN

EACH NAME CONTAINS 7 LETTERS. HE LIVED 7 YEARS IN KENTUCKY AND 7 YEARS IN SALEM. HE WAS A PRIVATE (7 LETTERS) AND A CAPTAIN (7 LETTERS). ELECTED 7 TIMES, HE WAS SWORN INTO CONGRESS DEC. 7, 1847. HAD 7 DEBATES WITH STEPHAN DOUGLAS (TWICE 7 LETTERS). FOUGHT SLAVERY (7 LETTERS) HELD OFFICES IN SUCCESSION IN SPRINGFIELD. 7 YEARS IN STATE LEGISLATURE. APPOINTED 7 CABINET MINISTERS. HIS BEST GENERAL WAS U.S. GRANT (7 LETTERS) AND HE DIED A FEW MINUTES AFTER 7 ON THE 7TH DAY.

D.L. MOODY

THE GREAT EVANGELIST WAS NEVER ORDAINED!

—L. CARROLL THORPE

Syndicated by Denver Bible Institute Press

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Strange Things Happen
Grace and Truth
Box 1617, Denver, Colorado

by Thorpe



Conducted by
B. Grace Crooks

In the HARVEST FIELD

Praying always
with all prayer
and supplication
in the Spirit, and
watching there-
unto with all
perseverance
and supplication
for all saints.

Ephesians 6:18

We rejoice to learn through the January-February, 1942, Prayer Union Letter of the China Inland Mission that Mr. and Mrs. Roger Howes, as well as other missionaries who are laboring in Shanghai, now occupied by the Japanese, are receiving courteous treatment. Let us continue in prayer for missionaries in occupied territories.

The Lord willing and the doors being open, Mr. and Mrs. Lester Fogle plan to return to Africa in March or April, and ask prayer for the provision of passage funds.

Although the South American Indian Mission, Inc., has heretofore been successful in gaining permission for the entry of missionaries into any country in which it has been working, it has been refused permission to land missionaries in Peru at the present time. Let us pray that entry permits may be granted to two missionaries who are ready to sail.

An interesting letter received from Miss Anna Thorell ('25) written upon her return to Cumuna, Venezuela, from an evangelistic trip to Rio Perdido, tells of her eight-hour trip on mule-back to a little chapel having logs for benches where she had the joy of witnessing to 85 Venezuelans who had come from the country around to hear the Gospel. Pray for the monthly provision for her support.

Rev. Ernest Fowler ('33) and Mr. and Mrs. Harvey Hammond, former students, are securing a bit of needed rest while with relatives and friends in Detroit, Michigan. They are prayerfully making plans to return to South America as soon as the Lord shall open the way.

The evangelization of 50,000 Navajo Indians in Arizona is the burden on the hearts of Rev. and Mrs. B. H. Stokely, directors of the Navajo Indian Evangelization Movement. The religion of the Navajos is pagan—the worship of created things. Superstition, fear, and despair are their daily lot. Some portions of the Bible and some hymns and helps have been translated into the Navajo language, but the people must be taught to read. Pray for the ten white workers and five native workers who through this mission are carrying the Gospel to those

in Navajo-land, as well as for the need of additional workers.

Mr. and Mrs. Carl Malmstrom, missionaries of the Central American Mission laboring in Guatemala, Central America, write that although the Robinson Bible Institute for Indians, Bible conference and evangelistic field work, and local clinic ministrations make heavy demands upon their time and energy, they are praising God for progress in the work. Some years ago when they were stalled in their car in the mountain hamlet of Chichoy, the people were so frightened at seeing them that they refused even a drink of water. Now the congregations at Chichoy and Caquixajay number about 136 members.

The recent evangelistic campaign which Rev. Darrel Handel, former student, conducted for Rev. Henry Richardson, pastor at De Soto, Missouri, was blessed of the Lord to the conversion and consecration of young people. At present, Mr. Handel is holding services in Minot, North Dakota.

Rev. Arthur Norton, former student, and pastor of the Bethel Baptist Church of Indianapolis, Indiana, writes that the Lord richly blessed in the recent evangelistic campaign conducted in his church by the Rev. Joe Gooden, former student.

Mark J. Goodger, the "Highway Bible Evangelist," writes of God's faithfulness to him on a recent 12,000 mile evangelistic trip made by bicycle. Opportunity was afforded him of giving out tracts and doing personal work in 75 country schools. During the last 26 months, he has traveled over 23,000 miles by bicycle. Through the gracious provision of the Lord, he now has a bicycle which is better equipped for the highways. He contemplates making a special trip in February from California to South Carolina and then on up to Maine. Pray that he may continue to be used to the salvation of souls.

Rev. D. Wayne Robertson, former student, is rejoicing in the blessing which God is bestowing upon the First Baptist Church of Prescott, Arizona, of which he is pastor. Over 150 additions to the church have been made during his

pastorship, and recently there were 63 in attendance at the High School B. Y. P. U.

Miss Katherine Harder, a former student who has served several terms as a missionary in Africa, is enjoying her work in Kansas City, Missouri, with the Gospel Ambassadors. Hundreds of homes are being reached with the Gospel through the visitation work. The four Child Evangelism classes for boys and girls, which are held every Friday, provide fruitful means of preaching Christ to the 1,100 children in the grade school near the mission.

Mr. Lester Lehmuth, former student, and Mrs. Lehmuth (formerly Lucille Culyer, '40) are reaching approximately 100 children each week in their child evangelism work in St. Louis, Missouri. Laboring by faith, they rejoice in God's never-failing provision of their needs.

Mr. and Mrs. Lee Hansen, former students, who reside at Ft. Collins, Colorado, visited Mr. Hansen's parents in Billings, Montana, during the holiday season. On their return trip, driving through blinding snow, they enjoyed tuning in on the "Bible Institute of the Air" program over KFEL and wrote of the blessing received.

CAMPUS NEWS FLASHES

Below-zero weather did not hinder the faculty, staff, students, and a goodly number of Denver friends from enjoying the Watchnight Service held at 2047 Glenarm Place under the auspices of the Institute and the Berean Fundamental Church. Heart-searching messages were given by C. Reuben Lindquist, President of the Institute; Mr. George Watmough, sponsor of the weekly radio broadcast, "Young People of the Rockies"; and Rev. A. H. Yetter, pastor of the Berean Fundamental Church. The young people who regularly assist Mr. Watmough on his radio broadcast rendered several special numbers in instrumental music and Gospel song which were of rich blessing.

The long-anticipated privilege of sitting under the ministry of Dr. H. A. Ironside, pastor of the Moody Memorial Church, was enjoyed when he stopped over in Denver on his way to the west coast and held a two-day Bible Con-

(Continued on page 71)

BORN

To Rev. and Mrs. Lester Fogle, missionaries to Africa, on furlough, a son, Philip Ray, on December 3, 1941, at South Bend, Indiana.

To Ralph D. Morningstar ('35) and Mrs. Morningstar (formerly Mildred Whaley, '37), a daughter, Marjorie Jean, on December 24, 1941, at Chicago, Illinois.

To Rev. Tolbert Welch, former student, and Mrs. Welch, a son, Cleve Thomas, on December 25, 1941, at Shawnee, Oklahoma.

To Rev. John R. Stevenson and Mrs. Stevenson (formerly Eileen Nowack, former student) a son, David Robert, on December 27, 1941, at Ft. Collins, Colorado.

GRACE AND TRUTH



The Days of Youth

The Finished Task

By Florence Taft Fowler

THE WAXEN candle flickered lazily, shedding its warm light through the frosted windows out over the path in the snow. The path led from the arched doorway of the old-fashioned New England home of Silas and Tilly Cummings, into a snowy wilderness, and the candle stood in the window as a beacon to light the wayfaring one back to the love and warmth of hearts that waited and prepared for his coming.

It was the evening before Joey's birthday, and Mrs. Cummings, in the kitchen, made busy preparation for the birthday dinner. As the sauce for the plum pudding bubbled merrily on the old iron stove, and the piquant and spicy odors of the savory dressing wafted to the open stairway, Silas Cummings stirred in his sleep, sniffed an inquisitive sniff and turned on the light. The clock said twelve o'clock.

"Say, Ma, aint you comin' t' bed t'n'ght?" he called below. "You'll be all tucked out and not fit 't all for the day tomorrow. Come on to bed now or I'll be down—"

His wife stepped to the foot of the stairs in response, "Oh now, Si, you know you wont do nuthin' of the kind," she chuckled. "You'd be doin' the same's I if you was Joey's Ma—you know you would. So, you just turn over and go t' sleep. As soon as I get these few fixin's out of the way, I'll be right t' bed. 'Twon't take such a long spell t' get the dinner tomorrow if I do these extras tonight. I want all the time with Joey that I can have and not be cookin' all day." Her tone of voice was calm but resolute, and Silas understood.

"Taint no use wastin' my breath when Tilly set her heart on doin' things up brown for Joey," he thought. She was always like that when Joe was a little fellah. Now—

Silas sighed and turned off the light. He heard his wife tiptoeing into the front room and knew that she was again looking out the window where the candle burned, to see if perhaps Joe was coming through the storm of the winter night. As he lay there the memories of the years came crowding into his tired brain. The recollections pained him more than the ache in his muscles, and a groan of reproach to his own heart escaped his lips. Work in the timber that day had sent him to bed weary and sore. Tilly had insisted that he not wait up for her. He must be chipper and lively when Joey came, and the boy—always their boy, though a man now—would surely be home on the morrow.

So Tilly had sent him off to bed, saying gently, "You've got awful tired, Si, workin' in the cold and snow. You should have come in before the storm got so bad. You aint the young man you used t' be. You shouldn't have split that last load of logs and loaded 'em on the sleigh alone. You ought t' waited for Lem Stover to help you next week, Pa."

"Now, Ma, you stop worryin' about me. I aint overdone t' all. It's Joe I'm thinkin' of, and him comin' home. Seems 's if it can't be true he's comin'. Seems 's if he couldn't after all that happened. But the Good Lord knows that I'm sorry; I was t' blame more 'n the boy. I—" but Si choked up.

"Now, Pa, don't you go condemnin' yourself for what the Lord has forgiven. The past is past, and it is a sin against Him to keep bringin' it up when it took His Blood to take it away. It is like sayin' He never died for us, or if He did that it didn't count for nothin' 't all. Everything's all right, and we must be happy when Joey comes."

"But somehow, Ma, I have a presentment about Joe not comin'—somehow it seems—"

"Ah now, Silas Cummin's, stop that nonsense! You know he wrote he would be here, and you know we've prayed all these twenty yars an' more that he would come home. Besides that, the Lord never gives assurance that He has answered and then goes and breaks His promise. He has heard our cry, I know, so now you go right off t' bed. You're all worn down to the heels tonight." Her voice had been tender but insistent. "I'll finish up these little extras and I'll be there, too, soon's ever I can."

Consequently Silas had gone to their room. Weary from out-door labor, he had soon fallen asleep; but his troubled state of mind had made him restless, and the pungent odors from the kitchen below had penetrated his consciousness. He lay there thinking about all the past and the strange turn of events in recent days. He could hear his wife quietly moving about her tasks. Tilly was a wonderful woman. He was coming to appreciate her more and more.

Why hadn't he seen things different when Joe was a boy? Maybe it took this to make him see. But Joe was coming home now. It was nigh on to twenty-five years since that day when he went away intending never to return, said he never would, and kept his promise till now. Yes, Joe was fourteen then. He hadn't understood Joe, and he had tried to rule him with a rod of iron.

Joe wouldn't be ruled that way. Tilly said Joe was like his Pa, and two of the same disposition couldn't get along unless the Lord made 'em over. Tilly was right, though it had been hard to admit then. Now Joe was on his way home again—but Silas Cummings could not fully believe it.

Three weeks before, the letter had come stating that Joe was returning to visit his parents. All the years, they had not heard from him. Other letters had passed between them since the first, but the news had brought memories and a lashing of soul to Silas Cummings. But for Tilly and her calmness of spirit and her quiet faith that had endured through the years, he felt that he could not have kept up. Now the day of Joe's return was approaching. Torn between anticipation and what he called presentment, Silas could not sleep.

"Aint Tilly ever comin' t' bed? I'll have t' see what's keepin' her so late," so saying, he stealthily descended the stairs. Half way down a board creaked loudly and brought his wife to the foot of the stairway.

"Si Cummin's, what are you up for? Are you sick or sumthin'?"

"No, no, Tilly, I was just wonderin' if 'twasn't about time t' get up, and mebbe I'd better put some wood in the heater, so you wouldn't freeze, seein' you decided t' stay up all night."

"Tut, tut," Ma retorted, sensing his sarcastic speech, "I was just ready t' take the things out of the oven when I heard you sneakin' down stairs. Now go back t' bed and stop your foolishness."

But Silas descended the rest of the way in spite of the protest. Stepping to the front door he looked out into the winter night. The snow was falling heavily and piling in drifts. The wind had risen and was blowing in icy blasts. He pushed the door against the unwelcome gust that slapped him in the face and wiped the snow from his shining pate. "This is an awful storm. My, you can't see half way t' the fence in front. Like as not, Joe can't get here through this. Might tie up trains an' everything. Don't be too set on seein' him tomorrow."

"Well mebbe you're right about the storm, Si, but that's all that would keep him from arrivin', unless the Lord is workin' out some other plan t' teach us the lessons we need t' learn. Trust in Him, true faith, is a fruit that grows in the soil of difficulty, Si, and it's time we learned. I don't say Joe will come tomorrow, but he will be here soon's ever he can." Pinching out the candle light that flickered to its last breath, Tilly followed her husband to the room above.

When the morning dawned, the storm had abated, but the snow lay in deep, impassable drifts on the roads and highways. Traffic was completely tied up, and the narrow road from the humble Cummings estate through the woodland to the main highway was even worse than the public thoroughfare. As Silas attempted to tunnel a passage from his door to the front gate leading out to the roadway through the woods, he gave up in utter exhaustion. The drifts were high as his head, and the cold, bitter and numbing. The day wore on, but there was no sign of Joe.

(Continued on page 72)



Wit's End Corner

Bible Puzzles, Pastimes, Quizzes, and Other Helps in Presenting Truth

Conducted by Ada M. Hess

Sunday-school Lesson Puzzles

(See page 71 for answers)

1.

Scripture: Matt: 13:44-50

Spell the name of one of the disciples by using the first letter in 5 four letter words taken from the Scripture lesson.

Example—Past

P - Paid

A - Also

S - Said

T - Take

2.

Changing only one letter each time, can you change seed to grow in 6 steps?

1.	s e e d	Example.
2.	-----	1. save
3.	-----	2. lave
4.	-----	3. love
5.	-----	4. lose
6.	g r o w	5. lost

3.

Again the kingdom of heaven is like unto treasure hid in a field; --- which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field (Matt. 13:44).

E	I	F	H	T	A	I	N	K	G	D	O
L	T	A	T	H	G	A	T	E	I	N	M
D	N	D	Y	E	L	E	S	H	E	H	O
A	A	H	B	U	L	N	D	A	V	F	N
H	T	E	T	H	E	T	A	H	T	E	I
Y	T	H	T	A	A	H	G	O	E	S	K
J	O	H	L	L	O	F	E	H	L	I	E
R	O	I	E	R	E	N	H	H	W	N	U
F	D	U	H	E	A	W	C	I	H	O	T
D	E	O	N	H	M	D	E	I	E	R	T
N	T	F	A	D	A	L	I	D	U	A	R
A	H	H	T	H	N	F	A	N	I	S	E

Starting with the A in the 6th space from the left in the top row, can you trace the above verse, letter by letter without removing your pencil? You may cross lines straight or diagonally, but never a letter that has been used once. You should end with the D, third from the top in the first horizontal line.

4.

Quotations for Juniors

1. Wine is a ----
2. Strong drink is ---
3. Adam called his wife's name --
4. Enoch walked with God, and he --
5. And all the days of Methuselah were ----
6. And Cain rose up against his brother and ---
7. And Noah walked with ---
8. Make thee an ark of ---
9. And the rain was upon the earth ---
10. And the waters prevailed upon the earth ---
11. And he sent forth a ----
12. And he sent forth a ---
13. And Noah builded an ---
14. I do set my --- in the ---
15. And the sons of Noah were ---

5.

Quotations for Seniors

All Christians should be able to quote a few pertinent passages from each book in the Bible.

Romans

1. For I am not ashamed ----
2. As it is written, There is none ---
3. For all have ---
4. Therefore being justified by ---
5. Tribulation worketh ---
6. Christ died for ---
7. While we were yet ---
8. For the wages ---
9. The Spirit itself beareth witness --

10. For I am persuaded that ----
11. For whosoever shall call upon ---
12. I beseech you therefore, brethren---
13. Be not overcome of evil, but ---
14. So then every one of us shall give ---
15. For even Christ pleased not Himself, but ---

6

Write down every other letter in the line of capitals below, until you have gone through the list twice and you will find a verse from the 8th chapter of Matthew.

W E H N A T T H M E A W N I N
N E D R S O A F N M D A T N H I
E S S T E H A I O S B T E H Y A H
T I E M V.

Problems

7.

Problem for Juniors

Take the number of sons Noah had, multiply by the number of commandments God gave Moses, add the number of men thrown into the fiery furnace, divide by the number of disciples left after Judas hanged himself, and you will have the number of days from Christ's crucifixion to His resurrection.

8.

Problems for Seniors

Take the number of gates John saw in the walls of the new Jerusalem, multiply by the number of Christ's disciples, add the number of men Christ sent out two by two mentioned in Luke's Gospel, subtract the number of years "ago" Paul speaks of in referring to his vision of the third heaven in II Corinthians, multiply by the number of times the Lord called Samuel before he knew who spoke, add (the least number of righteous persons for whom Abraham asked God to spare Sodom, multiplied by the number of days God used in the creation), then add the number of days allowed in the Ten Commandments for man to labor and do all his work, and you have the number, which, in the time of Antichrist, every man must have in his hand or in his forehead, in order to be allowed to buy or sell.

9

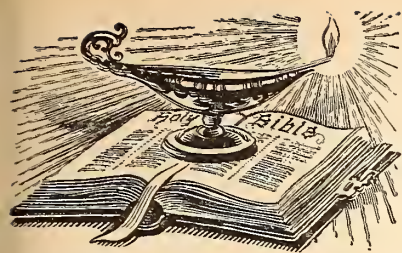
Can you go from soul to lost in 6 steps?

1. | s o u l |
2. | ----- |
3. | ----- |
4. | ----- |
5. | ----- |
6. | l o s t |

Question

10.

How many proper names can you find in Mark 8:27-37?



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by E. E. Lott & H. H. Stewart
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist

The Parables by the Sea

FIRST QUARTER, LESSON 9

SUNDAY, MARCH 1, 1942

Lesson Text: Matt. 13; Mark 4:1-34;
Luke 8:1-18

Printed Text: Mark 4:26-32; Matt.
13:44-50

Devotional Reading: John 21: 16-23

Golden Text: "Never man spake like
this man" (John 7:46).

King James Version

Mark 4:26 And he said, So is the
kingdom of God, as if a man should
cast seed into the ground;

27 And should sleep, and rise night
and day, and the seed should spring and
and grow up, he knoweth not how.

28 For the earth bringeth forth
fruit of herself; first the blade, then
the ear, after that the full corn in the
ear.

29 But when the fruit is brought
forth, immediately he putteth in the
sickle, because the harvest is come.

30 And he said, Whereunto shall we
liken the kingdom of God? or with
what comparison shall we compare it?

31 It is like a grain of mustard seed,
which, when it is sown in the earth,
is less than all the seeds that be in
the earth.

32 But when it is sown, it groweth
up, and becometh greater than all herbs,
and shooteth out great branches; so
that the fowls of the air may lodge
under the shadow of it.

Matt. 13:44 Again, the kingdom of
heaven is like unto treasure hid in a
field; the which when a man hath found,
he hideth, and for joy thereof goeth
and selleth all that he hath, and buyeth
that field.

45 Again, the kingdom of heaven is
like unto a merchant man, seeking goodly
pearls:

46 Who, when he had found one
pearl of great price, went and sold all
that he had, and bought it.

47 Again, the kingdom of heaven is
like unto a net, that was cast into the
sea, and gathered of every kind:

48 Which, when it was full, they
drew to shore, and sat down, and
gathered the good into vessels, but cast
the bad away.

49 So shall it be at the end of the
world: the angels shall come forth, and
sever the wicked from among the just,

50 And shall cast them into the
furnace of fire: there shall be weeping
and gnashing of teeth.

LESSON EXPOSITION

(By Hilland H. Stewart)

Truly it was spoken by the officers
to the Pharisees, "Never man spake
like this man." The whole ministry of
Jesus was characterized by remarkable
teaching. The parables which we study
today are examples of Jesus' unique
way of presenting truth.

The word parable from the Greek
verb "paraballo" means placing two or
more objects along side of one another
or close together. So we find that our
Lord takes this word and employs it
in presenting truth. He takes things
known to His hearers and lays them
along side of spiritual truth.

We study the parables in the follow-
ing manner:

- I. The Mystery of the Parables
- II. The Ministry of the Parables
- III. The Meaning of the Parables
- IV. The Message of the Parables

I. THE MYSTERY OF THE PARABLES

Why did our Lord speak in parables?
We have already observed in our defini-
tion of the word that our Lord used
this method of presenting truth. We
may accurately say that our Lord took
of these incidents to reveal to His dis-
ciples deep truths. But in doing this
it is significant to note that He took
His inner group aside and explained
the mysteries to them. For Christ had
another motive in speaking in parables—
to keep some from knowing these truths.
(See Mark 4:10-11.) Jesus' plan in this
connection is to reveal the truth only
to willing souls. Why should God wish
to withhold truth from anyone? Be-
cause it would do no good to enlighten
anyone who would not accept and act
upon the truth. Our Lord was entirely
willing to make known these truths unto
those yielded to His will. But to the
unwilling ones, to them it was not given.
God will compel no one to believe. Men
go along through life shutting themselves
up to God's revealed knowledge. They
formulate their own theories and phi-
losophies and rest confident that what
they think to be true must be true.
But God will not coerce them to be-
lieve the truth. If they wish to believe
a lie they may. But one day there is
coming a rude awakening. In that time
men will cry out for the mountains
and the rocks to fall on them and hide
them from the wrath of God, for they
will know deep down in their hearts
that they have shut up their minds to
God's truth. So the parables were also
used to withhold the truth from them
who chose to believe falsehoods.

II. THE MINISTRY OF

THE PARABLES

The mysteries which we have been
discussing in the previous point had to
do with the Kingdom of God. It says
so in so many words in the eleventh
verse of this fourth chapter of Mark.
It is true that practically all of these
parables have to do with events leading
up to the Kingdom; hence, the things
depicted actually take place in the Trib-
ulation, the age just before the King-
dom.

We dislike to find fault with those
who have taken these parables and
applied them to the Church and gleaned
spiritual truths from them. But we
sincerely believe this to be an incorrect
interpretation and we believe that some
wrong doctrine has been promulgated
as the result of this. For instance, the
popular interpretation of the parable
of the leaven is that the leaven is the
Gospel and that the woman is the
Church. From this interpretation has
come the conception that the Church
is the medium that will send the Gospel
out to the whole world and that all
the world will eventually be converted
before Christ returns. This position is
entirely out of agreement with the rest
of Scripture. Of course it is Christ's
commission that the Gospel be carried
out to all the world but instead of pre-
dicting a universal triumph for the
Gospel in the Church age, the Word
predicts that the age will close with
the apostasy of the Church.

III. THE MEANING OF

THE PARABLES

We go now to the lesson text for
an interpretation of the parables.

We are not in darkness concerning
the interpretation of these parables, for
our Lord Jesus Christ explained them
to His disciples. (See Matt. 13:18-23;
13:36-43, and Mark 4:13-20.)

In these interpretations we believe
that we have the key with which to
understand the rest of the parables.
Our Lord implied this when He gave
the explanation. "Know ye not this
parable? and how will ye know all par-
ables?" We believe it not wresting the
Scripture to infer the converse of this
question. If failure to comprehend this
one parable meant darkness concerning
the rest, then we might believe the under-
standing of this parable might furnish
a key to the rest. And this certainly
seems to be the case; for in the expla-
nation of the two parables in Matthew
our Lord is consistent in His use of
symbols, showing that once we know the
meaning of a symbol that meaning will
remain the same throughout the Word
of God.

This first parable recorded in verses
twenty-six to twenty-nine appears to

be supplementary to the parable of the sower, which parable is explained in verses thirteen through twenty. The sower is the Lord Jesus Christ (Matt. 13:37). The seed is the Word (Mark 4:14). The field is the world (Matt. 13:38), so evidently the ground in the passage before us refers to those who hear the Word. Just as the earth brings forth fruit when the seed is sown so the Word will germinate and bring forth life when sown in human hearts (1 Pet. 1:23). Then our Lord tells us that the harvest is going to soon follow the maturity of the corn. The harvest is the end of the age (Matt. 13:29, world is properly rendered age). This we believe again indicates the dispensational location of the parables. It will be in the Tribulation when the end of the age will soon follow the Kingdom preaching.

The second parable we find in verses thirty to thirty-two. It is the familiar parable of the mustard seed. We need only add in this parable an explanation of the tree and the fowls of the air. It will be observed that in the Mark account of this parable it does not call this great herb a tree, but in the Matthew account it does. So we believe the tree is the proper symbol to examine. Trees in Scripture stand for nations. In Daniel 4:20-21 we find a tree the symbol of the great Babylonian Empire. The tree that grew up from the seed which is the Word of God is the nation of Israel. But this tree becomes a place where the fowls of the air come and lodge. In the parable of the sower in the first part of the chapter we are studying, Mark four, we find Christ interprets the fowls of the air as Satan (Mark 4:1 and 4:15). This parable we believe our Lord uses to set forth the truth of the coming covenant which Israel will make with the Antichrist in the Great Tribulation. Daniel 9:27 mentions this covenant. Space forbids a complete discussion of this coming event.

We go to Matthew 13:44 for our next parable, the parable of the hid treasure.

Due to the invasions, incursions, raids, plunderings, and robberies which were common in Palestine, it was the custom of those people to bury their treasures in the earth (Matt. 25:18). Many people died and the secret of the hid treasure remained such until someone stumbled upon it. It was a common practise to search for such hidden riches. (See Job 3:21 and Prov. 2:4.) However, it was unwritten law that such treasures, for which no owner appeared, went to the owner of the land. Therefore, if one found a treasure he must first buy the land in order to claim it.

So in this parable before us we know what the field is—it is the world (Matt. 13:38). The treasure is the nation Israel (Exod. 19:5 and Ps. 135:4). The man is none other than our Lord Jesus Christ (Matt. 13:24 and 13:37). He sells all that He has—He gives up the splendors of heaven (II Cor. 8:9). He then bought the field and the purchase price was His own precious blood (1 Pet. 1:18-19). Christ redeemed the whole world in order that He might save those who will come to Him. So while the parable belongs primarily to Israel by interpretation, by application it belongs to every one who will call upon the name

of the Lord. Whosoever will may come.

The next to the last parable in our lesson is the parable of the pearl (Matt. 13:45-46). Its interpretation is almost identical with the one we have just examined. The pearl is also a symbol of Israel (Rev. 21:12, 21). So our Lord just gives over again the same story of how He came into the world and gave His life a ransom for all. The parable of the drag net is self explanatory. We need only remember that "world" should be translated "age."

IV. THE MESSAGE OF THE PARABLES

We trust that our readers and teachers will not be distressed with our interpretation of these parables as pertaining to the nation Israel. We know that many, many times these parables have been interpreted as belonging to the Church. But the symbols point so definitely to Israel and certain conditions demand that we place these parables in the Tribulation Period when the Church will be raptured out of the world.

But this by no manner of means precludes our gaining spiritual blessing from the teaching of the parables. For Scripture that belongs to Israel by interpretation belongs to the Church by application, so we may take this lesson and apply the truth to our hearts and profit much thereby.

In the first parable we learn a lesson from the mystery of the seed. Just a simple little organism which any chemist can analyze. Yet when it is put into the ground and disintegrates, life springs forth. Just so works the Word of God. Anyone can plant a seed, but only God can make it grow. Anyone may give forth the Word but God gives the increase (I Cor. 3:6-7). It is the Holy Spirit that works the miracle in the heart. So as the farmer plants faithfully expecting a harvest, we should sow abundantly of the Word of God and God will give a great harvest.

There is a real lesson in the parable of the mustard seed. This parable could very well be applied to the Church. Just as the nation Israel in the Tribulation falls into the machination of Satan, so the Church apostasized to a great extent. The Church has become a large organization and were it a spirit-filled Church, it would wield a tremendous influence for Christ in the world. But the Church is so wrapped up in political machinery and largely controlled by unregenerate men (who are under Satan's power) that it has become the lodging place of the fowl of the air.

The application has already been made to the other parables, for we observed, as we discussed them, how Christ tasted death for every man and now, whosoever will may come and take of the water of life freely.

THE LESSON ILLUSTRATED

"Never man spake like this man" (John 7:46).

"You have no 'likes' in your sermons. Christ taught that the Kingdom of heaven was 'like' to leaven hid in meal; 'like' to a grain of mustard seed, etc. You tell us what things are, but never what they are like." Such was a criticism of Robert Hall on a brother

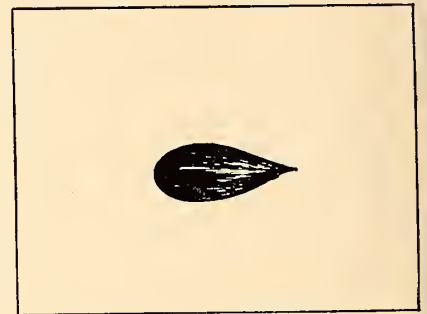
minister. In every age of the Church's history, the most effective preachers have been those who have imitated the manner of Christ's teaching.

—1000 Illustrations

Orpheus is said to have drawn savage beasts around him by the charms of music; but our Lord so charmed the world by his preaching, that he drew to him, in publicans and sinners, multitudes more brutal than the beasts. Finding in him a Jew who did not hate but loved them, did not despise but pitied them, did not trample them beneath his feet but stooped to raise them, as if each were a diamond sparkling in the mud, they gathered in crowds to hear him, and listened to one who offered mercy, and held out the flag of hope even to publicans and sinners.

—Gems of Illustration

OBJECT LESSON



OBJECT: A seed. For a small group we suggest an apple seed because every child will be familiar with it and because it is easily obtained.

APPLICATION: Tell the story of the seed, comparing it to the Word of God. Like the Word, it contains life (John 6:63). Only God can make a seed, and from Him alone can come the truths given in His Word. We cannot expect to bear fruit—to win souls—unless God makes the fruit grow. Show that we must depend upon the Lord for everything, and when we do trust Him, He can use us. He will always bless His Word (Isa. 55:11).

POINTED QUESTIONS

1. Did the people that lived in the time of Jesus respect His teaching? (Mark 6:2; John 7:48; 3:2)
2. Does God reveal truth to willing souls? (Ps. 25:8, 9, 12; John 7:17; Phil. 3:15)
3. Does God force man to accept His plan? (Joshua 24:15; John 3:16; Rev. 22:17)
4. What are the meanings of the following symbols? (Seed—Mark 4:14; Field—Matt. 13:38; Sower—Matt. 13:37)
5. Has God promised that His Word shall bring results if faithfully given forth? (Isa. 45:23; 55:11; Heb. 4:12)
6. What comes out of death? (John 5:24; 12:24; I Cor. 15:21)
7. Why do men go to hell? (John 3:18-20)

8. What is our part in bringing souls to Christ? (Ps. 126:6; I Cor. 3:6-8; II Tim. 4:2)

9. Will those who reject Christ now

have to recognize Him later on? (Isa. 45:23; Phil. 2:10)

10. Are we circumscribed in our missionary endeavor, or should we seek to reach all men? (Matt. 28:19; Mark 16:15)

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Discovering Why People Drink Beverage Alcohol

FIRST QUARTER, LESSON 10
SUNDAY, MARCH 8, 1942

Lesson Text: Gen. 43:34; Ps. 104:14-15; Prov. 31:4-7; Eccles. 2:1-3, 10-11; Isa. 56:12; I Cor. 10:6-7.

Devotional Reading: Ps. 16:1-6

Golden Text: "Wine is a mocker . . . and whosoever is deceived thereby is not wise" (Prov. 20:1).

King James Version

Gen. 43:34 And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of their's. And they drank, and were merry with him.

Ps. 104:14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

15 And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

Prov. 31:4 It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:

5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

7 Let him drink, and forget his poverty, and remember his misery no more.

Eccles. 2:1 I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity.

2 I said of laughter, It is mad: and of mirth, What doeth it?

3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

Isa. 56:12 Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant.

I Cor. 10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

LESSON EXPOSITION (By Hilland H. Stewart)

The first thing that we want to do in this temperance lesson is to state definitely what we believe the Bible teaches about the use of alcoholic liquors. There are those who believe that the Bible endorses the use of intoxicating wine as a beverage and that it was common practice for Christ and His disciples to use them as such. We do not believe this to be at all the case. We are certain that when the Bible speaks of wine it much more frequently has reference to the unfermented wine than to the intoxicant. It is true that the Greek word "oinon" may refer to either. We quote from a Greek scholar who has made a study of the subject, Farrar Fenton:

"Oinon, the fruit of the vine or the grape plant. It is also used to denote various kinds of drinks or confections of other succulent fruits, such as date and lotus fruit, according to Liddell and Scott's Lexicon. According to Professor Samuel Lee, of Cambridge University, the root of the Greek word is undoubtedly the Hebrew vocable, yain, wine, which, as I have before shown, under the sections of my essay devoted to the philology of that Hebrew noun, was not confined to intoxicating liquor made from fruits by alcoholic fermentation of their expressed juices, but more frequently referred to a thick, non-intoxicating syrup, conserve, or jam produced by boiling, to make them storable as articles of food, exactly as we do at the present day. The only difference being that we store them in jars, bottles, or metal cans, whilst the ancients laid them up in skin bottles as Aristotle and Pliny and other classic writers upon agricultural and household affairs describe. Consequently the contention of some of my correspondents that the Greek Oinos always meant fermented and intoxicating liquor is totally inaccurate, and only arises from ignorance, or prejudice in favour of the delusion of the commentators of the Dark Ages, who fancied drunkenness was the highest delight, and intoxication an imperative Christian practice.

"As in the Hebrew 'Yain,' the word does not in Greek always signify fermented intoxicating drink, but grapes as fresh fruit, dried raisins, or prepared as jam, or preserved by boiling for storage, or as thick syrup for spreading upon bread as we do butter; and that syrup dissolved in water for a beverage at meals, as described in the Hebrew Bible by Solomon and others,

and amongst Greek writers by Aristotle, and Pliny amongst the Roman ones. This mixing of the syrup with water ready for use at meals is alluded to in more than one of our Lord's Parables. The liquid was absolutely non-alcoholic and not intoxicating. Grape-juice was also prepared by heating it, as soon as possible after it had been squeezed in the press, by boiling, so as to prevent fermentation, and yet preserve its thin liquid form as a drink. To ensure this, certain resinous gums were dissolved in the juice, or sulphate of lime, or what is commonly called gypsum, was put into it, as is now done in Spain, to make the liquid clear and bright, and prevent subsequent fermentation arising from changes of atmosphere. All these plans for producing a non-intoxicating wine are still followed extensively in every grape-growing country of southern Europe and Asia, as of old.

"It should never be forgotten that when reading in the Bible and the Classic pagan writers of wine, we are seldom dealing with the strongly intoxicating and loaded liquids to which that name is alone attached in the English language, but usually with beverages such as above described. They were as harmless and sober as our own tea, coffees, and cocoas. Had they not been so, the ancient populations would have been perpetually in a more or less pronounced state of drunkenness, for they had none of our above-noted herb-made drinks to use as a part of their dietary. These facts should never be forgotten when we read of 'wine' there—for it was simple fruit syrup, except where especially stated to be of the intoxicating kinds, which latter the Prophets and Legislators always condemn."

—The Bible and Wine, pages 3-5

Now we should like to say a word about the wine which is used for the Lord's communion. Anything other than unfermented juice is positively wrong. The Lord's Supper was instituted at the feast of unleavened bread or the Passover. (See Luke 22:1, 14-20.) Therefore the bread which our Lord used to symbolize His broken body was unleavened bread. This was the only kind that could be used since leaven is a type of sin. Hence, it would be ridiculous to think our Lord would use unleavened bread to typify His body and fermented wine to symbolize His blood. The process of leaven or yeast in bread and the vinous process is exactly the same—both are by fermentation. So we know that the Communion must be observed with unfermented grape juice.

Now we will give a brief discussion to the Scripture references for today's lesson under the following headings:

- I. Wine Used Temperately (Gen. 43:34; Ps. 104:14)
- II. Wine Used Medicinally (Prov. 31:4-7)
- III. Wine Used Intemperately (Eccles. 2:1-3, 10-11; Isa. 56:12; I Cor. 10:6)

I. WINE USED TEMPERATELY Genesis 43:34; Psalm 104:14

Let no one conclude from this outline heading that we are endorsing the use of alcoholic wine in a temperate manner! Nor do we believe that the

Scriptures do. We believe that the above-mentioned Scriptures have reference to unfermented grape juice. To assume that merry-making called for intoxicants is as illogical as the thinking of those in the present-day who believe that alcoholic beverages are necessary for a good time. In the case of Joseph and his brethren, there is not even the mention of wine. The passage merely indicates that they ate and drank and were merry, just the same as the oriental family killed the fatted calf and made merry when the prodigal returned (Luke 15:23, 29).

In the Psalms passage we have the wine, oil, and bread mentioned as God's gift to man. It seems a sacrilege to infer (as some do) that the wine was fermented wine just because "it maketh glad the heart of man." It would be mockery for God's Word to set forth the fermented wine as God's gift to man and to make his heart glad and elsewhere indicate that the same gift would eventually bite like a serpent and sting like an adder (Prov. 23:31-32).

The temperate use of wine as set forth in God's Word is the use of the unfermented juice of the grape. And we are convinced that the Orientals often did feast and make merry with the non-intoxicating wine just as we today show our hospitality with a cup of tea or coffee, etc.

II. WINE USED MEDICINALLY

Proverbs 31:4-7

We have in this passage a denunciation of wine as a beverage but an endorsement of wine as a medicine. There are a few other passages in the Bible which also endorse the use of wine as a medicine (I Tim. 5:23). It will be noted that as a medicine the instructions are "a little wine" (I Tim. 5:23) and only in extreme cases—"him that is ready to perish." Wine is just as good a remedy as many patent medicines, for all contain a large per cent of alcohol, and it is not a sin to use it as a medicine if done as the Scriptures indicate. To be fair to the text, we must observe that the use of wine is endorsed for extreme mental dejection ("those that be of heavy hearts") as well as physical infirmities; but we believe this to be only a very rare exception.

III. WINE USED IN-TEMPERATELY

Ecclesiastes 2:1-3; 10-11; Isaiah 56:12; I Corinthians 10:6

In these passages we have a clear denunciation of intoxicating wine or any other intoxicant as a beverage. As such it is habit-forming and soon becomes injurious. It has been aptly said that those who "can drink or leave it alone," drink, and that those who "drink now and then," drink more now than they did then. As leaven in the bread is a type of sin, so fermentation in the wine is a type of sin, and no man of his own strength masters sin, but sin masters him. Intoxicants are dangerous and should be left strictly alone. Not only are they injurious to the body but they are also injurious to the morale of those who indulge. It is a known fact that many moral breakdowns are the result of indulgence in intoxicants.

Furthermore indulging in liquor is ruinous to the testimony of any Christian. Though unbelievers endorse such things, they expect, and rightfully so, higher standards of Christians. So we will not place much confidence in the Christianity of one who drinks intoxicants.

Alcoholic drinks are the devil's counterfeit for the real things God has to offer. "Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18). There is more real exhilaration from being filled with the Spirit than there is false exhilaration from being drunk with wine. And the Spirit-filled pathway leads up to heaven, and the wine-drunk pathway leads down to hell.

THE LESSON ILLUSTRATED

"Wine is a mocker . . . whosoever is deceived thereby is not wise" (Prov. 20:1)

In a certain town is a cemetery, close beside which stands a saloon. The gate was kept locked, but a sign on the corner of the saloon read: "The key to the cemetery within." There is more truth in that sign than one would realize upon first reading it.

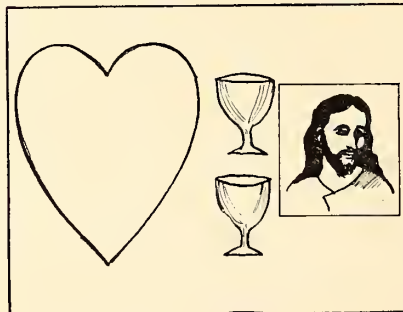
—W. G. Partridge

In London a boy was engaged to call at a certain tailor-shop once a week to shine the shoes of the "dummy" upon which the proprietor exhibited his latest fashion creations. During the process it was necessary for a clerk to hold the dummy in order to keep it in an upright position.

This seems odd, but not half so much so as that men with ability to think and reason often need holding while receiving a shine, or being led home under the influence of liquor. A man in such a condition suffers by comparison with a neatly attired dummy.

—Illustrative Incidents for Public Speakers

OBJECT LESSON



The Mighty Works of Jesus

FIRST QUARTER, LESSON 11

SUNDAY, MARCH 15, 1942

Lesson Text: Matt. 8:23-34; Mark 4:35-41; Luke 8:26-56

Printed Text: Matt. 8:23-34

Devotional Reading: Ps. 19:1-6

Golden Text: "What manner of man is this, that even the winds and the sea obey Him!" (Matt. 8:27)

OBJECTS: A large heart cut from white construction paper and a red cellophane heart of the same size. (Fasten the two hearts together by pasting or taping the edges together about half way up, but be sure to leave the top open.) Two wine glasses cut from white paper. (Be sure that there are no pencil marks on the glasses, and color the wine in the glasses red—a red crayon is usually the right shade to be invisible under the cellophane.) A picture of Christ (small enough to put through the opening in the top of the heart).

APPLICATION: Show that the heart is empty. It is unhappy, and so it tries a glass of wine (drop one glass of wine into the opening in the heart; it is invisible when it slides down between the white background and the red cellophane). It is still empty, and the man decides to try another glass, but he is still dissatisfied. Wine is a mocker (Prov. 20:1). Then he hears about the Lord Jesus. He believes in Him as Saviour (place the picture of Christ in the heart), and He comes into the heart to live. Now the heart is really happy (Ps. 107:9).

POINTED QUESTIONS

1. Does the Scripture command us to keep ourselves pure? (Matt. 5:8; Phil. 4:8; Why? I Cor. 6:19-20)

2. What is the final result of strong drink? (Prov. 20:1; 23:31-32)

3. Does the Scripture teach temperance in all things? (I Cor. 9:25; Titus 1:8) (Note these Scriptures in Weymouth Translation.)

4. Can we have a good time as Christians without partaking in sinful worldly pleasures? (Ps. 5:11; Prov. 17:22; John 15:11; I John 1:7)

5. What does leaven typify in the Scripture? (Sin—Matt. 16:6-11; I Cor. 5:8; Gal. 5:9)

6. Should our lives be wasted in riotous living when there is so much to be done in winning souls for Christ? (Rom. 13:11-14; Eph. 5:15-18; I Pet. 4:3-7)

7. Is it scriptural to use wine for medicinal purposes if necessary? (Luke 10:34; I Tim. 5:23)

8. What is the spiritual meaning of communion? (Fellowship and separation I Cor. 10:16-22; II Cor. 6:14)

9. Am I my brother's keeper? (Rom. 14:21; I Cor. 8:13)

10. Are Christians judged for their deeds in this life? (Matt. 10:42; Luke 6:35; I Cor. 3:8, 11-15)

King James Version

Matt. 8:23 And when he was entered into a ship, His disciples followed Him.

24 And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but He was asleep.

25 And His disciples came to Him, and awoke Him, saying, Lord, save us: we perish.

26 *And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm.*

27 *But the men marveled, saying, What manner of man is this, that even the winds and the sea obey Him!*

28 *And when He was come to the other side into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.*

29 *And, behold, they cried out, saying, What have we to do with Thee, Jesus, Thou Son of God? art Thou come hither to torment us before the time?*

30 *And there was a good way off from them a herd of many swine feeding.*

31 *So the devils besought Him, saying, If thou cast us out, suffer us to go away into the herd of swine.*

32 *And He said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.*

33 *And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.*

34 *And, behold, the whole city came out to meet Jesus: and when they saw Him, they besought Him that He would depart out of their coasts.*

LESSON EXPOSITION

(By Hilland H. Stewart)

Again we go to Matthew for our Sunday-school lesson. As often as we come to this book, that often must we remember that we are coming to a Jewish book. However, in today's lesson we plan to consider mainly the applicational truths which pertain to any age or person. But we dislike to entirely disregard the interpretation lest there be some who would especially like to consider such. So in considering the two incidents in the lesson we will give a brief interpretation and then draw applications. Our outline is:

I. Stilling the Tempest (Matt. 8:23-27)

II. Healing the Demoniacs (Matt. 8:28-34)

I. STILLING THE TEMPEST

Matthew 8:23-27

In the incident before us we have set forth the humanity and the deity of Jesus, and we have the demonstration of His power over Satan.

The humanity of Jesus Christ is set forth in the fact that He slept. The Psalmist said, "Behold, He that keepeth Israel shall neither slumber nor sleep," and then he adds, "The Lord is Thy Keeper." In the boat with these disciples was no less a person than the Lord God of Israel. Yet in this instance we find Him asleep. As hard as it is to comprehend, the fact remains that Jesus Who was equal with God humbled Himself and was made in the likeness of men. As a human, His body became weary and He needed the rest and recuperation, and yet at the same time, as God He was complete master of the situation.

So we see Him rising to the occasion in plenty of time and rebuking the wind and the waves. And the men marveled, saying, "What manner of man is this, that even the winds and the waves obey Him!" There could be only one answer, "The Lord is thy Keeper."

Unquestionably this incident shows Christ's power over His arch-enemy, Satan. It is true that Satan is not mentioned, but he is the "prince of the power of the air" and we know that he has a great deal of power in the control of the elements. An indication of this is seen in the first chapter of Job. Satan goes before God and accuses Job. And God says, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand." One of Satan's first acts was to cause a wind to blow from the wilderness and cause Job's house to collapse (Job. 1:19). Revelation twelve records how Satan will cause a great flood as he tries to destroy Israel: "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood" (Rev. 12:15). So we are convinced that God has permitted Satan's power in connection with the elements and we believe this great tempest on the Sea of Galilee to have been a satanic attempt to destroy Christ and His disciples. But the Creator of the Universe takes control. The record says, "He arose, and rebuked the winds and the sea." Broadus observes: "This expression involves an obvious personification, and Mark (4:39) gives the words addressed to the sea, as if speaking to a person, or some fierce monster." And we believe that Christ was doing exactly that thing—rebuking Satan.

Since we have observed that Matthew is a Jewish book and primarily tribulational, then the primary application must be to Israel in the Tribulation.

The disciples or the twelve usually symbolize Israel as a nation. The seas stand for the nations (Isa. 17:12). In the tribulational period the nation of Israel will be tossed about among the nations, and Satan, through his emissary the Antichrist, will be doing his best to destroy Israel (Ps. 83:1-5). But just at the time when it will appear all hope for Israel is gone, our Lord will shine forth from the glory and save His people.

But there is a message in this incident on the sea for every child of God, for the truth applies to all of His children.

Our Lord, before His departure, warned of the tribulation which His people will have in this world (John 16:33). God's people may expect problems and difficulties which will again and again try their faith. The disciples employed the proper method of deliverance even though they did not manifest the right attitude. They cried: "Lord save us, we perish." Now this was right. Any request, other than "Lord, do it all," would have been wrong. We have no strength to defeat Satan. God gives us no strength to defeat Satan. God does not help us defeat Satan. God does it for us, and our responsibility is to trust and to keep close to our Saviour.

The wrong attitude manifested by the disciples was their fear. "Why are ye fearful?" This sounds mild but the force of the original language is not brought out in the English. It possibly would have been more accurately stated, "Why are ye so cowardly?" And why were they? Had they not already witnessed a number of mighty miracles? Had not Jesus met the need of all who came to Him? Had not Jesus demonstrated to His disciples His love and care for them? The answer is "yes" in every case. Why are we so prone to doubt God? Over and over again He demonstrates His love and care for us, and then when the trial comes we so often lean on the arm of flesh. Every person who has placed confidence in the Lord can say with Joshua, "Not one thing hath failed of all the good things which the Lord spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Jesus did not fail them in this instance. He was not one second too late. He arose and rebuked the sea and there was a great calm. The most precious experience that comes to the believer is the joy, the serenity that comes after a person waits on the Lord in a trying experience and then sees Him do the exceeding abundant, above all that we ask or think. Let us who know our Lord glorify Him at all times by being strong in the faith.

II. HEALING THE DEMONIAIC

Matthew 8:28-34

In the lesson for February 8, 1942, a portion was given over to the subject of demons and Jesus' authority over them. So we will not repeat that discussion. However, there are some additional features of special interest in this lesson.

A brief harmony of the Matthew, Mark, and Luke accounts of this incident may be of interest. Obviously Matthew 8, Mark 5, and Luke 8 are all relating the same event. Mark and Luke give a much fuller account, but they only mention one man while Matthew mentions two. Is there, however, any reason to imagine a discrepancy because Mark and Luke center their interests in the one individual while Matthew mentions both? Broadus illustrates this with an apt story. "In the year 1824 Lafayette visited the United States; and was everywhere welcomed with honors and pageants. Historians will describe these as a noble incident in his life. Other writers will relate the same visit as made, and the same honors as enjoyed, by two persons, viz.: Lafayette and his son. Will there be any contradiction between these two classes of writers? Will not both record the truth?"

Another point of interest is the demons entering the swine. In the incident of demon exorcism studied February 8 from Mark one, we find that the demon is expelled from the man and nothing more is said relative to the demon. But in our lesson today even before Jesus orders the demon to depart they implored Him: "If Thou cast us out, suffer us to go away into the herd of swine." It is very evident that these demons which are disembodied spirits are very desirous of having a body. Demons evidently need a body as a

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means of expression just as we do. A man is not a body but a soul. But the soul must speak and act through the body. So it seems the demons are helpless unless they have a body to work through.

But then a question arises. Why did they immediately destroy the swine after having permission to enter them? Of course, we can only speculate as to the real answer to this question. But perhaps Satan incited them to this action to bring Jesus into disfavor with the Gadarenes. At least it seemed to have had this result, for they besought Jesus to depart from their coasts.

We believe the primary application of this incident has to do with Israel in the Tribulation. A very fine discussion of this by H. A. Wilson was published in *Grace and Truth* some years ago and it bears repeating.

"This poor man, possessed of demons and living among the graves, represents the nation Israel (Isa. 65:3-4). His demon possession corresponds to the idolatry of Israel, for according to the plain teaching of Scripture, idolatry is demonism. (See I Corinthians 10:20.) At the coming of the Lord Jesus Christ, Israel will be cleansed forever from her idols and all the abominations which go with idol worship (Ezek. 37:23). The swine, on the other hand, represent unbelieving Gentiles. At the time when Israel is cleansed, the unbelieving Gentiles of the world will have given themselves over to the worshiping of Antichrist, the climacteric idolatry of the ages (Rev. 13:3-4, 12-17). In addition to the fact that idolatry in itself is demonism, there is every reason to believe that the followers of Antichrist will be possessed of demons (Rev. 9:1-19). This is a vision of the demon armies which will be loosed upon the earth during the Great Tribulation and which will indwell the followers of Antichrist (Rev. 9:20-21; Joel 2:2-8; Rev. 9:6). Some have wondered, perhaps, why the Saviour should have permitted the demons to enter into the swine. From the standpoint of its dispensational interpretation, this is one of the most significant details of this miracle. It is to be related with II Thessalonians 2:8-12, where we are told that because men will not receive the love of the truth that they may be saved, God will send them strong delusion that they may believe a lie and be damned. The strong delusion which God is here said to send to those who will not believe the truth is the delusion of Antichrist, and the end of this delusion, as the end of the demon-driven swine, is destruction (Rev. 19:11-19; II Thess. 1:7-10).

To catch the full beauty of this typical setting forth of Christ's second coming and the deliverance of Israel, however, we need to turn to the account of this incident as given in Luke 8:26-35 and Mark 5:15-20. Here we see the demoniac clothed, and in his right mind, and witnessing for the Saviour—a beautiful picture of Israel's condition in the Kingdom of Christ immediately following His second coming" (Micah 4:2-7).

Many fine applications of this lesson can also be made to the believer. We rarely concern ourselves very much with the powers of darkness, but evil spirits are very real and very powerful. Were it not for God's protecting hand, Satan and his emissaries would destroy us at once. How exceeding thankful we should be to our great Deliverer Who has defeated Satan and has given us the victory. When we get to glory and are able to see and understand some of those things which are now hid to our eyes and our understanding, great psalms of praise will well up to Him Who has accomplished everything for us.

THE LESSON ILLUSTRATED

"What manner of man is this, that even the winds and the sea obey Him?"

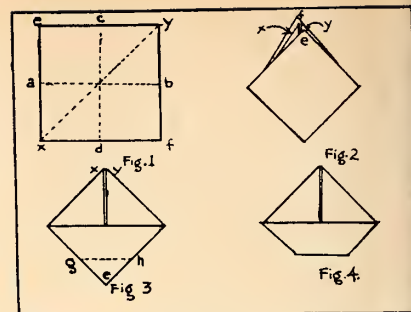
When Ulysses returned with fond anticipations to his home in Ithaca, his family did not recognize him. Even the wife of his bosom denied her husband—so changed was he by an absence of twenty years, and the hardships of a long-protracted war. It was thus true of the vexed and astonished Greek as of a nobler King, that he came unto his own, and his own received him not. In this painful position of affairs he called for a bow which he had left at home, when, embarking for the siege of Troy, he bade farewell to the orange-groves and vine-clad hills of Ithaca. With characteristic sagacity, he saw how a bow, so stout and tough that none but himself could draw it, might be made to bear witness on his behalf. He seized it. To their surprise and joy, like a green wand looped from a willow tree, it yields to his arms; it bends till the bow-string touches his ear. His wife, now sure that he is her long lost and long lamented husband, throws herself into his fond embraces, and his household confess him the true Ulysses.

If I may compare small things with great, our Lord gave such proofs of His divinity when He too stood a stranger in His own house, despised and rejected of men, a man of sorrows, and acquainted with grief. He bent the stubborn laws of nature to His will. He proved Himself Creator by His mastery over creation.

—Gems of Illustration

OBJECT LESSON

OBJECT: A square of paper (heavy typing paper can be used). Fold as illustrated. First fold the paper in half (from *a* to *b*). Open and fold in half again (from *c* to *d*). Now open and turn the paper over. Fold one diagonal (from *x* to *y*). Open and turn the paper over again. Now bring the four corners



together at one point (Fig. 2). (If you will bring the corners *e* and *f* together, you will find that the corners *x* and *y* will fold where you have previously made the fold, and they will meet between *e* and *f*.) Fold the corner *e* of Figure 2 down to the corner marked *e* in Figure 3, leaving the sails of the boat exposed. Fold the corner *f* (on the other side) in the same manner. Now you are ready to make the fold from *g* to *h*. Corner *e* folds underneath and can be turned up inside the boat. Now make the fold (*g* to *h*) on the other side of the boat and turn the corner *f* and the remaining corner (there were three corners at the place marked *e*) up inside the boat. Now you have figure 4.

APPLICATION: As you fold the paper, call attention to the fact that our lives are like the disciples' boat mentioned in the lesson. (Place the finished sail boat on a smooth surface and blow on it.) The boat seems to be powerless to stand still when the wind is blowing. But Christ was in the disciples' boat, and there was no need for fear. He spoke and the winds were quiet. We should have no fear if Christ is in our hearts (Heb. 13:5b). Here is an opportunity to emphasize the salvation message by showing how Christ comes into our hearts (John 3:16; Acts 16:31; John 1:12).

POINTED QUESTIONS

1. Did the Lord Jesus have physical limitations while here on earth? (Matt. 8:24; Luke 19:31; John 4:6; 11:35)
2. Has Christ promised to stay by us through life? (Deut. 33:27; Matt. 28:20; Heb. 13:5)
3. Who has set us free from the bondage of sin? (John 8:32; Rom. 6:7 and 14; 8:15; Gal. 5:1)
4. Does Satan seek to overpower and deceive the saints of God? (Dan. 11:23; I Peter 5:8; Rev. 20:3)
5. Did the demons recognize the power of the Lord Jesus? (Mark 5:7; Luke 8:28)
6. When will we as believers be fully liberated from sin? (I Cor. 15:51-52; I Thess. 4:13-18)
7. What are we to do with the problems and burdens of life? (Prov. 3:5-6; Phil. 4:5-6; I Peter 5:7)
8. Can God's Word be depended upon? (Ps. 119:89, 160; John 17:17)
9. What is the most powerful weapon in defeating Satan? (Matt. 4:3-11; Heb. 4:12)
10. What sin is it that sends man to hell? (John 3:16; 5:24; 12:48)

Jesus The Messiah

FIRST QUARTER, LESSON 12
SUNDAY, MARCH 22, 1942

I. PETER'S CONFESSION
OF CHRIST
Mark 8:27-30

Lesson Text: Matthew 16:13-28; Mark 8:27-37; Luke 9:18-25
Printed Text: Mark 8:27-37
Devotional Reading: Heb. 12:1-8

Golden Text: "For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it" (Mark 8:35).

King James Version

Mark 8:27 And Jesus went out, and His disciples, into the towns of Caesarea Philippi: and by the way He asked His disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29 And He saith unto them, But whom say ye that I am? And Peter answereth and saith unto Him, Thou art the Christ.

30 And He charged them that they should tell no man of Him.

31 And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And He spake that saying openly. And Peter took Him, and began to rebuke Him.

33 But when He had turned about and looked on His disciples, He rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 And when He had called the people unto Him with His disciples also, He said unto them, Whosoever shall come after Me, let him deny himself, and take up his cross, and follow Me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

LESSON EXPOSITION
(By Hilland H. Stewart)

The location of our Lord and His disciples at the time of the discourse of today's lesson was Caesarea Philippi (vs. 27). This was north of the Sea of Galilee near the city of Dan which is famous with Beersheba as the northern and southern extremities of Israel (Judges 20:1). It was somewhere along the roadside near this northern city that our Lord brought His disciples face to face with the great truths contained in this lesson.

We divide the lesson material in the following manner:

- I. Peter's Confession of Christ (Mark 8:27-30)
- II. Christ's Prophecy of Himself (Mark 8:31)
- III. Christ's Rebuke of Peter (Mark 8:32-33)
- IV. Christ's Qualification of Discipleship (Mark 8:34-37)

Our Lord's question concerning what men were saying of Him is of interest and significance: "Whom do men say that I am?"

That question is often uppermost in the thinking of men today: "What are people saying about me?" In order that people will be saying lots and saying favorably, men go about pulling wires, and this, that, and the other to get their names before the public. And the things they say of themselves or permit to be printed concerning themselves are often, to put it mildly, very, very complimentary. For instance, the speaker at a recent Bible Conference was advertised as "the outstanding speaker on prophecy in America." (Not, one of, but, the.) One of his lectures was advertised as the equivalent of a four-year Bible course. How un-Christ-like!

Note, that our Lord always charged those to whom He ministered to tell no man. For instance, in our lesson today, after Peter's confession, the record says: "And He charged them that they should tell no man of Him."

No, our Lord did not question what others were saying of Him to feed His vanity. He raised this question in deep concern for those to whom He had been ministering and teaching. For on the answer to that question hangs the eternal fate of every man.

And what were they saying? Some said, "John the Baptist." Some said, "Elias." Some, "one of the prophets." It is significant to note that men were recognizing Christ as a great character even though many did not comprehend His deity. His life and ministry had already marked Him as an outstanding personage.

But now our Lord brings this question to the place where it belongs in the thinking of every man—"But whom say ye that I am?" The real person and work of Christ will ever remain an individual question until He comes again. It is not what the world in general thinks of Him, but it is what every individual thinks that settles the destiny of any man. This is an individual question.

This question is a divisive question. Somewhere along life's pathway there is a fork in the road, and one fork leads to glory and the other to condemnation. And at this fork the signpost reads: "Whom say ye that I am?" Peter's answer invariably turns one onto the glory road—"Thou art the Christ." Matthew records the rest of his statement—"The Son of the living God." It is this believing answer that makes one a new creature in Christ. I John 5:1 says: "Whosoever believeth that Jesus is the Christ is born of God." When you are born into God's family, you are on the right road and there are no more forks.

Matthew adds another word of significance in Christ's answer. "Flesh and blood hath not revealed it unto thee, but My Father Which is in heaven."

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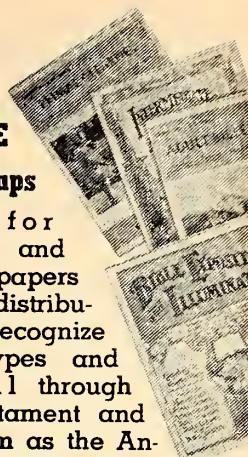
Dr. Wilber M. Smith's comment on this verse in *Peloubet's Selected Notes* is excellent: "Our Lord immediately sealed Peter's conviction and confession by His own commendation, telling him that such a final persuasion concerning Himself was really a revelation given to him by God. Of course, the Apostle Peter used his own intelligence in judging the person and work of Christ, as every man must be fully persuaded in his own mind concerning the great truths of the Christian faith. And yet, there comes a moment when a man must take a tremendous step in relation to his conviction concerning Christ. He must say not only that the Lord has performed such and such miracles, and uttered such and such truths, and is unquestionably without sin, and has died on the cross for sinners, and risen from the dead, but he must say, 'He is my Christ; I take Him as my Saviour; He is now forever my Lord.' In that moment the Spirit of God so reveals the Lord Jesus to a man's heart, that he embraces Christ as his own personal Redeemer, and becomes forever united to Him."

II. CHRIST'S PROPHECY
OF HIMSELF

Mark 8:31

"And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again."

Immediately following Peter's confession of Christ's deity and His acknowledgement of the same, our Lord begins to tell why He came into the world—to die. How strange this seemed to His disciples that He, Israel's Messiah, the anointed one of God, should have to suffer and die. But our Lord was foreordained to this death before the foundation of the world. (See I Peter 1:18-20 and Revelation 13:8.) This death was the only way He could accomplish the thing He desired for us. He said in John 12:24: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." In this, Christ had reference to Himself. If



sinful man is to have his sins put away and be made righteous so he can go to a place of glory with God, it must be accomplished by God Himself. And this He did. God the Son became obedient unto death, the death of the cross, for us. And in the discourse by the wayside near Casarea Philippi, our Lord accurately pictures to His disciples how this will happen. Also He tells them of the glorious resurrection after three days. Judging from the reactions of the disciples when Christ was crucified, this prophecy of the resurrection did not very deeply impress them. Evidently, like Peter, they were concentrating on thinking of the ignominy of the death of which Christ was speaking.

III. CHRIST'S REBUKE OF PETER

Mark 8:32-33

Just why Peter rebuked Christ is uncertain, but we know why Christ rebuked Peter.

Peter may have been thinking only of the tragedy of having such a person as Christ suffer rejection and death. He may have been thinking of the humiliation that would be theirs if their leader should be so subjected to humility. Or Peter might have been thinking that a similar fate might well continue on to them if Christ be thus treated. Suffice it to say that he was thinking incorrectly, and naturally, not spiritually.

And Christ rebuked Peter. Possibly this was one of the severest rebukes Christ ever administered to any of His own. The Peter who had just previously risen to spiritual heights and made a great confession now sinks down to become Satan's tool to try to frustrate Christ's plan and purpose. Christ makes it clear that Satan has taken advantage of Peter to do this. Possibly Peter had been lifted up with a little pride as Christ had praised him and given special privileges unto him (Matt. 16:18-19). And that is the time when Satan will try desperately to gain an advantage. So often when God blesses and honors the labors of men, they become lifted up with pride and think that it is they and not God who has accomplished something. We need ever to be on the alert lest Satan gain the advantage.

IV. CHRIST'S QUALIFICATION OF DISCIPLESHIP

Mark 8:34-37

The disciple also must die; not as Christ died though. The disciple also must take up his cross; not Christ's cross. Christ died on the cross in our place, so we need not die for our sins. By this death and subsequent resurrection He finished the work of redemption. There is nothing we can add to it. Salvation is God's gift to those who will receive it.

Discipleship is our reasonable service on the basis of Calvary (Rom. 12:1). The condition of being Christ's disciple is dying to self and living unto God. There is a cross for every willing Christian. However, our Lord also told us that His yoke is easy and His burden is light. It sounds like a severe assignment to be told to die to self and take up the cross, but it is the most joyous life possible. The center of God's will is the safest, happiest, and most abundant life possible.

The paradox of the saved life lost and the lost life saved may be understood in the light of the preceding verse. The person who would save his life—live to self—will lose it. But the person who will lose his life—die to self and live to Christ—will find his life by a new and enriched experience.

The next two verses: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" have been used countless times to apply to the worthlessness of temporal gain in comparison to eternal life. We believe that this is a proper application. However, we are convinced that these verses really carry on the thought of the two preceding verses, and that they do not refer to losing the soul but to the life. The word "life" in verse thirty-five and the word "soul" in verses thirty-six and thirty-seven are exactly the same in the Greek. Hence, the thought is that there is no profit if a person gains the whole world and entirely wastes his life. And the following verse confirms this. The person ashamed of Christ in this life will find that Christ will be ashamed of Him when He comes again. Salvation is not in question—only rewards for service.

We are confident that many will disagree with the above interpretation, believing that we have gone out of our way to bowl over a commonly accepted interpretation. We have not done so in order to contend for technicalities. (We have stated before that we believe this verse may be applied to eternal life.) But we have brought out that we believe the proper interpretation to be this life because of the immediate context—verse thirty-five. If eternal life is the issue, then on the promise of verse thirty-five a person may claim eternal life by giving himself over to the cause of Christ, and that is not the case. Eternal life is a gift from God, and is obtained in no other way. Rewards in glory are determined by the way we live this present life.

THE LESSON ILLUSTRATED

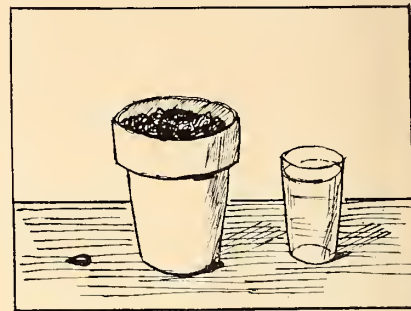
"For whosoever shall save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's the same shall save it" (Mark 8:35).

Some years ago in Salt Rapids, Minnesota, two farmer brothers were digging a well. The one was down in the well with a bucket, and the other at the top with the windlass. The man who was digging down in the well struck a quicksand, and the sand commenced to pour into it. Fortunately there was a good broad plank down in the well, and the man at the bottom got underneath that plank, but the sand silted in from every side. His brother at the top could hear his voice, and knew that he was living. He sent out word for help, and from all over the township the townspeople gathered at the mouth of the well to try and dig the man out. They dug on throughout the day, and at night, torches were brought, and in relays through the long night all the men in the township worked on and on, digging out the sand as it kept pouring in, and before dawn they succeeded in getting the man out.

I afterwards saw him alive and well. A whole township working all night to dig out one man, to save his life! Was it worth while? I say it was. And Christ dug very deep to save our souls.

—R. A. Torrey

OBJECT LESSON



OBJECTS: A seed, a pot of dirt, a small glass of water, and a plant.

APPLICATION: The seed will always be a seed unless it is planted, so get ready to plant it in the pot of dirt. The seed, if it could talk, would probably protest being placed in the dirt, for it would thus become dirty and lost. It does not understand that staying out of the pot would result in total loss—it would dry up and die, whereas if it is placed in dirt, it will produce more life. To be "lost" in the dirt is really to be saved in the form of new life. From it will come the plant that will blossom and from the blossom will come more seeds just like this one.

Next take the glass of water. Explain that if it is allowed to stand, it will waste away, evaporate, and become nothing. By saving the water, it will be lost. But if it is poured on the dirt around the plant (lost in that dirt), it will be saved because it will be taken into the plant and become part of it. Lost in the dirt, but alive, saved in the plant.

"For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it."

We are crucified with Christ (Gal. 2:20) apparently losing our lives, but in reality we save them, for we are now alive in Christ Jesus—resurrected with Him Whose resurrection we celebrate on Easter and every Sunday, the first day of the week.

POINTED QUESTIONS

1. Where were the Lord and His disciples when the incidents given in this lesson took place? (Mark 8:27; Matt. 16:13)
2. Did many recognize the deity of Christ when He was here upon earth? (Mark 8:28-29; Matt. 16:13-16)
3. Does God expect His children to be humble? (Matt. 18:4; 23:12; James 4:6; I Pet. 5:6)
4. Is Satan able to take advantage of Christians and deceive them into thinking pride is a good thing? (I Tim. 3:6; Rev. 12:9; I Pet. 5:8-9)
5. What is the greatest place of blessing for the Christian? (Isa. 1:19;

I Chron. 28:9; I John 2:17; Col. 3:17-20)
 6. Are there any eternal profits in gaining worldly fame or wealth? (Luke 12:16-20; Mark 8:36; Luke 9:25)
 7. What does true yieldedness mean in the Christian life? (John 12:24; Mark 8:34; Rom. 12:1-2)
 8. Is there more than one way to

eternal life? (Acts 4:12; John 3:18; Matt. 7:14)

9. Does the Lord Jesus make His way of life a hard way? (Matt. 11:29-30; Joshua 1:9; Isa. 41:10)

10. How are rewards to be determined? (I Tim. 5:18; I Cor. 3:8; Rom. 4:4)

The Transfigured Christ

FIRST QUARTER, LESSON 13

SUNDAY, MARCH 29, 1942

Lesson Text: Matt. 17:1-20; Mark 9:2-29; Luke 9:28-43a

Printed Text: Luke 9:28-43a

Devotional Reading: John 12:20-28

Golden Text: "And they were all amazed at the mighty power of God" (Luke 9:43a).

King James Version

Luke 9:28 And it came to pass about an eight days after these sayings, He took Peter and John and James, and went up into a mountain to pray.

29 And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistering.

30 And, behold, there talked with Him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of His decease which He should accomplish at Jerusalem.

32 But Peter and they that were with Him were heavy with sleep: and when they were awake, they saw His glory, and the two men that stood with Him.

33 And it came to pass, as they departed from Him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear Him.

36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

37 And it came to pass, that on the next day, when they were come down from the hill, much people met Him.

38 And, behold, a man of the company cried out, saying, Master, I beseech Thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought Thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43a And they were all amazed at the mighty power of God.

LESSON EXPOSITION

(By Hilland H. Stewart)

We are sure that the lesson on the transfiguration will prove to be of unusual interest and blessing. There is a vast amount of truth embodied in the lesson text for this morning. Of course, we cannot hope to exhaust our text, but will give it as thorough a handling as possible. As to the place on which the transfiguration transpired, it is not definitely known. It is believed by many to have been on Mount Hermon. This was a lofty mountain. Also there are other considerations which would seem to make Mount Hermon a logical choice. No problem need arise concerning the time which elapsed between the transfiguration and the preceding discourses at Casarea Philippi. Matthew and Mark both say, "after six days." Luke says, "about eight days after these sayings." The solution to this problem probably lies in the fact that Matthew and Mark allow for the six full days to elapse between the Casarea Philippi discourses and the ascent to the mountain, while Luke, according to Jewish custom, considered both the day on which the discourses ended and the day on which Jesus and the three ascended the mount. We shall observe the following divisions of the lesson material:

I. Witnesses to Jesus' Glory (Luke 9:28-36)

II. Witnesses to Jesus' Power (Luke 9:37-43a)

I. WITNESSES TO JESUS' GLORY Luke 9:28-36

Three different groups of witnesses to Jesus' glory come before us in this section: (1) Peter, James, and John; (2) Moses and Elijah; and (3) God the Father.

1. Peter, James, and John

There has been a great deal of speculating and conjecturing about the verse immediately preceding our lesson: "But I tell you of a truth, there be some standing here, which shall not taste of death till they see the kingdom of God." Mark adds, "come with power." Some aver that Christ was mistaken about succeeding events and thought that the kingdom would soon be established. Some say that He had reference to Pentecost. Some say that He had reference to the invisible kingdom He was establishing when He came into the hearts of the believers. All such reasoning seems sheer nonsense, for we believe the Word of God to be very clear in the matter. Certainly Christ was not mistaken in what would transpire, for He knew exactly what the future held. Without any doubt Christ had reference to His transfiguration as a preview of His Second Coming in glory. It was Peter, James, and John that He took with Him upon the mountain to pray. "And as He prayed, the fashion of His

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countenance was white and glistering." Thus far, these disciples had seen the Son of God only in His humiliation, rejection, and suffering. True enough they had seen some demonstrations of His power, but heretofore they had had no inkling of the glory that was His before His incarnation, nor the glory that will be His when He comes the second time in glory. And Peter says that this was the case, and narrates in such detail that no one could doubt that he meant the transfiguration.

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.

For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in Whom I am well pleased.

And this voice which came from heaven we heard, when we were with Him in the holy mount (II Pet. 1:16-18).

Peter, James, and John know how the Second Coming will look—they saw it before they tasted death. Christ said, "Some will see"; Peter said, "We saw." Surely this adequately explains verse twenty-seven.

Just what Peter had in mind when he suggested that three tabernacles be erected is questionable. There is no hint that he was putting Christ, Moses, and Elijah on a par, as has been suggested. The tabernacles which he had reference to were the kind the children of Israel erected at the Feast of Taber-

nacles. These were more properly called booths, and were made of branches of trees and shrubs. Likely, Peter thought this would be a nice gesture on the part of the disciples, and that it would be very desirous to continue in company a while with these long-departed saints. Suffice it to say that this was another example of Peter not knowing what to say, so he said. Peter always talked.

2. Moses and Elijah

There were two more witnesses to Jesus' glory—Moses and Elijah. These two are singularly associated with Christ.

It is evident from the first chapter of John as the Jews came to John the Baptist to ask him his identity that they were expecting four different people to come into the world. However, they had at that time forgotten about the "voice crying in the wilderness" (Isa. 40:3), which person John was. But they ask him concerning the other three. John confessed that he was not the Christ. "And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, 'No'" (John 1:21). So we see that they were expecting Moses (that Prophet) and Elijah as well as their Messiah and His forerunner, John the Baptist. The clear prophecy concerning Elijah's coming is found in Malachi 4:5. But we are made to wonder from Deuteronomy 18:15 how that the Jews understood that Moses referred to himself as well as to Christ, but they did, and rightly so, for Moses came at the transfiguration and he is coming again. This coming of Moses and Elijah at the transfiguration we do not think to be a fulfillment of the prophecy, for we believe that to be yet future. We shall discuss that a little later.

We believe that Moses' and Elijah's presence at the transfiguration had a special significance at that time. They were talking with Jesus of the death which He was to accomplish in Jerusalem. Might not their presence have been to add their testimony to the efficacy of the death of Christ on the cross? Romans 3:21-22 tells us that the righteousness of God which is by faith in

Jesus Christ was manifested without the law but was witnessed by the *law* and the *prophets*. Moses, as the exponent of the Law, and Elijah, representative of the prophets, being with Christ just prior to His death, gave singular emphasis to this truth.

However, we believe the primary objective of Moses and Elijah at the Transfiguration was to indicate their association with Christ in His Second Coming. Without doubt these two are coming to earth again, before Christ returns; at which time they will accomplish the things expected of them. For instance, the prophecy in Malachi 4:5 concerning Elijah's return could not have been fulfilled at the transfiguration. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." As we have already stated, the prophecy about Moses' return is not very clear. But the fact that these two are coming and the nature of the work of the Two Witnesses in the great Tribulation unquestionably links these two together.

In the eleventh chapter of Revelation we have an account of these Two Witnesses for Christ in the Tribulation.

The exact time of their witnessing is given in verse three:

And I will give power unto My two witnesses, and they shall prophesy a thousand two-hundred and threescore days, clothed in sack-cloth.

The 1260 are inescapably identified with the last half of the Tribulation.

As has been mentioned the nature of their work seems to indicate their identity:

These have power to shut heaven, that it rain not in the days of their prophesy (see James 5:17): and have power over waters to turn them to blood (see Exod. 7:20), and to smite the earth with all plagues (see Exod. 9:13-14), as often as they will (Rev. 11:6).

These powers point definitely to Elijah and Moses. So we believe they will be on earth witnessing in and around Jerusalem in Israel's blackest hour. Finally God will permit them to be slain (verse 7), and their dead bodies will lie in the streets while the ungodly rejoice that they no longer have to listen to the Gospel. But after three days they will be resurrected and translated to heaven. And as they were with Christ on the Mount of Transfiguration, which Peter says pictured the Second Coming, then without doubt they will be with Christ and His saints when He returns to earth to set up His kingdom.

3. God the Father

"There came a cloud, and overshadowed them, and they feared as they entered into the cloud. And there came a voice out of the cloud saying, This is My beloved Son: hear Him." Of course we would know that no voice other than God the Father would refer to Christ as His Son and Peter says this is the case. But Peter tells us more than that: "For He (Christ) received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My

beloved Son, in Whom I am well pleased." This great voice of approval from the Father of His Son we believe bore witness to Christ's past, present, and future glory. It indicated that Christ had been with Him in glory. It placed the stamp of approval on the glory of Christ as He tasted death for every man (Heb. 2:7). And since the transfiguration prefigured the Second Coming, God the Father added His confirmation to the great glory that will be Christ's in that day (II Thess. 1:7-10).

II. WITNESSES TO JESUS' POWER

Luke 8:37-43a

Again a demonstration of Jesus' power over demons comes before us.

Mark records this incident in more detail. It is apparent from his account that an argument between the scribes and the multitudes had ensued. Apparently the scribes were questioning Jesus' authority to cast out demons. And the disciples were unable to settle the argument, for they failed in this time of need. And Christ rebuked them for their lack of faith. Doubtless they had no question about Jesus' ability to cast out this demon. They had witnessed many such demonstrations of His power. Evidently their lack of faith was due to their question of His willingness. So often God demonstrates His power and willingness on our behalf, but when the test comes we wonder, "Will God?" Somehow we are so slow to believe His love and His willingness to do the exceeding abundant for us and to glorify His name through us.

But the father of the poor demon-possessed boy cared not for the theological arguments of the scribes. He had a real need and in this time of extremity he turned to Jesus in simple faith, and Jesus abundantly met his need.

And the people were amazed at the mighty power of God.

THE LESSON ILLUSTRATED

It was during the reign of Theodosius the Great, in the fourth century, that the Arians made the most vigorous attempts to undermine the doctrine of the divinity of Jesus Christ. The event however, of his making his son Arcadius partner with himself on his throne was happily overruled, in the following manner, to his seeing the God-dishonoring character of their creed. Among the bishops who came to congratulate him on the occasion was the famous and esteemed Amphilochus, who, it is said suffered much under the Arian persecution. He approached the emperor and, making a very handsome and dutiful address, was going to take his leave. "What!" said Theodosius, "do you take no notice of my son? Do you not know that I have made him a partner with me in the empire?" Upon this, the good old bishop went to young Arcadius then about sixteen years of age, and putting his hand upon his head, said, "The Lord bless thee, my son!" an immediately drew back. Even this did not satisfy the emperor. "What," said he, "is this all the respect you pay to a prince that I have made equal dignity with myself?" Upon this, the bishop arose, and looking the emperor in the face, with a tone of voice solemn and indignant, said, "Sir, do you so high

Wartime Warnings to Christians

This is the first article in the February, 1942, issue of

PROPHECY MONTHLY

Here is a taste of other titles and topics:

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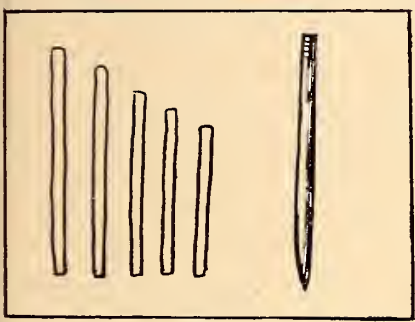


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resent my apparent neglect of your son because I do not give him equal honor with yourself? What must the eternal God think of you, who have allowed His co-equal and co-eternal Son to be degraded in His proper divinity in every part of your empire!" This was as a two-edged sword in the heart of the emperor. He felt the reproof to be just and confounding, and no longer would seem to give the least indulgence to that creed which did not secure the divine glory of the "Prince of peace."

—Dr. Jeffers

OBJECT LESSON



OBJECTS: Several sticks of wood, graduated in size, and one piece of metal. (A large nail or spike without a head is preferable.) The wood could be painted to resemble the nail or spike.

APPLICATION: The leader may ask one of the boys or girls to help him with the lesson or he may do it alone. The sticks are to be presented one by one beginning with the smallest. Each should be broken in turn, and at each demonstration the breaking becomes harder. Then try the metal. It looks like the others, but cannot be broken. One by one, every man small or great, rich or poor, weak or powerful, is found to be weak and will be broken either in life or death. God is not a man, although He took on Himself the form of a man. He is the same yesterday, today, and forever, and cannot be broken. "And they were all amazed at the mighty power of God."

POINTED QUESTIONS

- 1. Who were the witnesses at the Mount of Transfiguration? (Luke 9:28-32; Matt. 17:1-3)
- 2. When will Moses and Elijah appear again? (Rev. 11:3-13) See also explanation under the main point one (Moses and Elijah) in the lesson discussion.
- 3. What prophets went to their heavenly home without dying? (Gen. 5:24; I Kings 2:11)
- 4. What will take place for the believer when Christ returns to take out the Church? (Transported—I Thess. 4:16-17; Transformed—I Cor. 15:51-52)
- 5. Is God willing to demonstrate His power in the lives of His children? (Isa. 1:18; Eph. 3:20; 6:16)
- 6. Does God ever turn the soul away who has gone to Him for help? (Matt. 11:28; John 6:37; Jer. 3:33)
- 7. Does the Scripture teach that we should be careful of our speech? (Col. 4:6; Titus 2:8; I Pet. 1:15; 2:12)

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- 8. When is the lost man ready to find the Saviour? (Isa. 64:6; Rom. 10:9-10; Mark 9:24)
- 9. What are some of the reasons God cannot answer our prayers? (John 11:40; James 4:2-3; John 15:7)
- 10. Since the Saviour felt the need of communion with the Father, what should be our attitude toward prayer? (Eph. 6:18; I Thess. 5:17; Luke 18:1)

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Here Are the Answers To the Puzzles on page 30

- J. —Just
- U. —Unto
- D. —Drew
- A. —Away
- S. —Sold

- Word ladder.
- 1. seed
 - 2. sled
 - 3. slew
 - 4. slow
 - 5. glow
 - 6. grow

- 1. Prov. 20:1
- 2. Prov. 20:1
- 3. Gen 3:20
- 4. Gen. 5:24
- 5. Gen. 5:27
- 6. Gen. 4:8
- 7. Gen. 6:9
- 8. Gen. 6:14
- 9. Gen. 7:12
- 10. Gen. 7:24
- 11. Gen. 8:7
- 12. Gen. 8:8
- 13. Gen. 8:20
- 14. Gen. 9:13
- 15. Gen. 9:18

What manner of man is this, that even the winds and the sea obey him?

- 3 times 10 plus 3 divided by 11 equals 3
- 3—Gen. 9:18
- 10—Exodus 20:3-17
- 3—Dan. 3:12
- 11—Matt. 28:16
- 3—Luke 24:21

- 12 times 12 plus 70 minus 14 times 3 plus (10 times 6) plus 6 equals 666.
- 12—Rev. 21:12
- 12—Mark 3:14—19
- 70—Luke 10:1
- 14—II Cor. 12:1
- 3—I Sam. 3:8
- (10 times 6) Gen. 18:32 times Exod.

- 20:11
- 6 Exod. 20:9
- 666—Rev. 13:16-18

- Word ladder
- 1. soul
 - 2. foul
 - 3. fool
 - 4. foot
 - 5. loot
 - 6. lost

- 1. —Jesus
- 2. —Caesarea Philippi
- 3. —John the Baptist
- 4. —Eliás
- 5. —Peter
- 6. —Christ
- 7. —Peter
- 8. —Peter
- 9. —Satan
- 10. —God

IN THE HARVEST FIELD

(Continued from page 58)

ference at the Institute, January 7 and 8. His masterful exposition of the Scriptures and his humble exaltation of Christ implanted within our hearts a deeper love for the written and Living Word.

After a delightful holiday season, classes were resumed on January 2, and mid-semester exams occurred from January 10 to 24.

Two classes in First Aid were organized after the holidays for the faculty, staff, and students, under the supervision and instruction of a county Red Cross First Aid teacher.

We were delighted to again hear the testimony of Dr. and Mrs. F. John Scroggie who held services at the Galilee Baptist Church, January 18 to 25. Mrs. Scroggie spoke at the Institute Sunday Afternoon Bible Class on January 18, while Mr. Scroggie gave the message over the Institute radio broadcast. Mr. Scroggie also spoke in the Institute Chapel to the students on Friday morning, January 23. Our hearts were blessed as the things of Christ were graciously unfolded to us through the ministry of these devoted servants of the Lord.

Through the gracious invitation of Dr. Martin E. Anderson, pastor of Central Presbyterian Church, the Institute Chorus participated in a special service in Gospel song at Central Church on Sunday evening, January 18. Rev. C. Reuben Lindquist, president of the Institute, was the guest speaker of the evening and gave a timely message on "Christian Warfare."

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THE DAYS OF YOUTH

(Continued from page 59)

"Mebbe Joey will come tomorrow," Tilly ventured hopefully. "We can save the dinner till then." She had no other thought but that he would come, and that he had been delayed only because of the storm.

But the next day had reached the half-way mark, and Joe Cummings had not put in an appearance. Giant snow plows were clearing the highways so that traffic would soon be moving. But Silas and Tilly were snowbound. Their private road would not be touched, and Lem Stover knew that. The neighbors, at his suggestion, would take care that they were shoveled out. So the work began, and was continued with zest through the long cold hours till nearly nightfall.

A few rods from the Cummings gate, Lem uncovered a form in the snow. It was the frozen body of a man. The other men came quickly, and the clothing was examined for identification. In one pocket was an empty envelope addressed to Joseph Cummings.

Lem's heart sank to the depths. "It's Joe, their son! And they expectin' him

two days ago! It'll kill 'em t' know."

"They will have to know," the other men said.

"I'm afraid the old father can't stand it if we tell 'em, but you are right. They'll have t' know." So Lem was chosen to carry the bitter message.

Sadly the frozen form was carried to the gate and Lem went ahead to prepare them for the tragic ordeal. Silas met him at the door.

"Why, Lem Stover! If it ain't you! How'd you get through all the drifts?"

"Oh, didn't you see us at the gate? The neighbors got you all shoveled out or we—or I couldn't have come."

"Come on in, out of the cold! Tilly an' I was sittin' in the kitchen huggin' the stove, and here you've finished all my shovelin'. You didn't do it without a lot of help. Didn't think anybody could get within a quarter of a mile of this house. Bad storm it was, wasn't it?"

"Worst in years, Si." How could he break the terrible news, thought Lem. Why hadn't he insisted that someone else do it?

Now Mrs. Cummings came in to greet him. The empty envelope was produced and the story came out.

Tilly could not believe it was Joe. Silas was too dazed to speak. A deep groan was his only response. His face was gray with an inward suffering that only Tilly understood. She would not allow them to bring the body into the house, and Silas refused to see it. She had gone out to look for identifying features. She came back satisfied. No, it was not their Joe.

But there was the envelope bearing his name. She had written it. She admitted that. That was proof enough, the men thought. But Tilly knew. The reason she would not disclose, except that, "God answers when we cry. He hasn't sent the answer yet."

They thought the shock had made her lose her mind. Poor Tilly! They couldn't keep the body more than a week or ten days. She would have to believe it yet, so they took the corpse to the mortuary and waited.

To Silas she disclosed her proof. "Pa," she said tenderly. "I don't like to say it. I'm not sayin' it t' remind you of anything. But I saw his face and arm where he was—was hurt—from the accident. The scars—you know. There wasn't any, Si. And it didn't look a bit like Joe. Just wait! He's comin' yet."

Though the reminder was painful, it brought some little comfort. To Silas, the thing that had driven Joe away had not been an accident. He knew it was his fault. The boy had lain in the hospital a month as a result of the scuffle that had occurred when Silas tried to punish him for the wrong. Yes, the boy was wrong. It all came back to him. But oh, if he had only met the issue with the love of the Lord instead of hard legalism. Yes, it was an accident. The thing that had now happened had come back to him to punish his last days.

But what if Tilly was right? But if she wasn't, how could he stand it? Yes,

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he would see the body! So they took him to the mortuary to see. Tilly must be right. It didn't look like Joe. But nobody believed them, so they still kept the body and waited and searched for someone to claim it.

Five days later an automobile drove up the Cummings road. It was evening, and a candle from the cottage window flickered its little gleam out on the path to the open gate. A man nearing middle age knocked at the door. Silas answered the summons. The one outside said simply,

"Father! I am Joe."

Mrs. Cummings heard from the kitchen. In a moment Joe found himself in the embrace of his father and mother, and tears of rejoicing flowed unrestrainedly.

At length Joe inquired, "Where is Dave? Didn't he come?"

"Dave? Who—was he? O, did you send—send somebody?" gasped Silas Cummings.

"I knew it wasn't you!" cried the happy mother.

When they could get themselves together they told the story. Joe sat with ashen countenance and listened to the end.

"But for Dave," he said, "you would not have seen me again probably. Dave led me to Christ a month ago. It was then I determined to come home. I expected to be here as at first planned, but found I could not, so I sent Dave as a substitute till I should arrive. The envelope was to prove that I had sent him to you. I wanted you to know the man who was God's messenger to me. When, through the message he brought to me, I saw the bleeding wounds of Christ, and His cry in the agony of His death, 'Father, forgive them for they know not what they do,' I could not hold out any longer against Him and against you, Pa." There was silence for a long moment and then Joe said, huskily, "I guess Dave finished the work God gave him to do."

"I guess he did," Pa said.

THE CURSE OF RELIGION

(Continued from page 50)

I recall reading an account of a sermon delivered about five years ago by a renowned clergyman, who surprised his audience by using the words: "*Ye must be born again.*" That sounded fine, and some were encouraged and thought perhaps that this man was returning to "the faith." When he was asked for an interpretation of the text, he replied to the effect that the new birth was a "metamorphosis"; i.e., that you grow into the new birth by the means of good works. Such is the devilish practise of thousands today, and the result is "chaos." Good people everywhere are often misled. At its best, religion is a poor substitute for this life, and it is altogether helpless for the life to come. Who wants to pay a big price for a *substitute* when the *reality* may be had "*without money and without price*" (Isa. 55:1). "For the WAGES of sin is death, but the GIFT of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Our greatest safeguard is familiarity with

God's Word. Another accusation against religion is that

IT MAY BE BIGOTED

WHEN a man turns from Christ to ritualism, formality, ceremony, or anything else, he becomes proud. Only Christ and Calvary can produce humility. Man must see himself a hopeless, hell-bound sinner before he can humbly turn in faith to Christ for help. Then when Christ saves, the trusting soul naturally turns to Him in deep gratitude. Religion feeds man's ego. It tells him that he is the master of himself. He holds his own destiny in his hands. It tells him that he can "bring in the Kingdom"; that he can "produce a warless world"; and that he can usher in "a new order."

The "better world" proposition with all its kindred teaching is a brother to evolution, atheism, and modernism. That may appear to be a bold statement, but it is open to investigation. The next time you hear a fellow speaking about building a better world, establishing peace, etc., you ask him what he believes about Christ, and whose Son is He. In a majority of cases, you will find that in the final analysis of his reply, he is following the train of Antichrist spirit that now permeates the thinking multitudes, both in our churches and in our educational systems; and that he believes in a humanized Christ.

He believes equally in a deified man. This spirit is now being bred, as never before, into the oncoming generation through the "Superman" comics, the movies, the school-room, and many so-called Sunday-schools. Parents, what are your boy and girl learning about Christ? What do they hear in Sunday-school? It is not enough any more just to send them to Sunday-school. It may pay you great dividends to investigate what kind of a Sunday-school they are attending. Man is trying to get along without God. We who know Christ need to pound and hammer the gates of this hellish, fiendish thing called religion with the everlasting message that "all have sinned and come short of the glory of God" (Rom. 3:23); but "Christ died for our sins according to the Scripture" (I Cor. 15:3), and "He that heareth My words and believeth on Him that sent Me hath everlasting life" (John 5:24). Another widely known fact about religion is that

IT MAY BE MURDEROUS

A MAN asked me why religion doesn't stop this war. My friend, religion has never stopped any war in history. It has started wars. Religion never did help anybody. It takes Christ to help. Religious men, that is, men who had nothing but religion, persecuted Jesus. It was not the men of degraded types, but men of high social standing, men in respected circles of religion that hounded Him all the way to the Cross. Nicodemus was a man of influence, of religious training and respectability. And yet, he did not have the least idea of what Jesus meant when He said, "Ye must be born again" (John 3:7).

Christian, do not be afraid of being too simple in your presentation of the Gospel! It is "Greek" to most folks. The religious men brought pressure to bear on the political rulers of that day that resulted in the nailing of Jesus

to the cross. How religious they were! They would not eat without washing their hands; they found fault with Jesus because He ate at the same table with sinners; they accused Him of breaking the Sabbath because he healed a poor man. O, they were so religious that they would not crucify Jesus within the city of Jerusalem! They must take Him outside. O, the tragedy!

There is no narrowness so narrow, there is no faultfinding so sharp, and no persecution so severe, as that which results from a hypocritical religious life. The chief business of the "religious" is "faultfinding." These folks are found in every church, in every assembly. *They give the least money, they carry the least burdens, and they never win souls!* In every age, religion has been an implacable enemy of God. Judas was a religious man. He put the betrayal kiss on the cheek of Jesus. Religion is still doing this same thing. The priests were very religious, but they wanted Jesus out of the way. *He was the issue. He is still the issue!* Men find occasion to wrangle over many things, but Christ is the main issue. The common people heard Jesus gladly, and accepted His teaching. But the religious hated Him. Witness the bloody pages of ecclesiastical history. Do they not tell us that there is no hatred so bitter as religious hatred? The noblest of mankind have been persecuted and killed in its name. It is heading up to become the Bride of the Antichrist. The deception continues with great increase as the age draws to an end. Christ is hated as much as ever while religion is as popular as ever. Finally,

RELIGION MAY BE DOMINEERING

IT PROPAGATES its program with every deceptive measure until it has reached its desired end, and has gained popularity; and then it wields the sword. Thousands have been held under its heel by fear. Witness the dread and fear that prevails under the religions where the Gospel has not penetrated. Witness the countries controlled by the Roman and Greek systems of religion. Witness the fear Protestant ecclesiastical heads are now producing over thousands of adherents. I know of various attempts made to produce loyalty by producing fear. For what is this cry of loyalty? You would think it could only mean loyalty to Christ, the Bible, and evangelism. Alas, in most cases, about everything else is included except these things mentioned. The cry is for loyalty to a program. But unless these ecclesiastical machine leaders awaken, and accept Christ and His program, this country is going to be brought into judgment even as the nations of Europe. What could happen if Christ and His Word were given an opportunity to work! If He were given the opportunity to release His power through half of those who profess His name! In Jesus' day, religion dominated the people. In John 9:22, we read that if any man confessed that Jesus was the Christ, he should be put out of the synagogue. The same prevails yet.

Religion exerts power. Often this power is not the power delegated to the Church. The Church is to exert power, but through prayer and spiritual means.

Religion exerts power in realms where the Church has no business. A modern example is to be found in the Federal Council of Churches. The power they are trying to exert is bringing the real Church of Jesus Christ into disrepute. What a power for God this great organization *could be* if it were wholly given to God! So far, they have little on their records that could make a Christian shout for joy. As Christian believers, our business is to "Preach the Word; be instant in season, out of season" (II Tim. 4:2). We are not to be in position of rulership, but in the position of "strangers and pilgrims" (Heb. 11:13). Our citizenship is in heaven (Phil. 3:20). Let us live that way! In closing,

WHAT IS CHRISTIANITY?

Christianity is not bigoted. God forbid that I should glory save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world" (Gal. 6:14). The real Christian is humble. He has acknowledged that he possesses a sinful, fallen nature, and that without Christ he is utterly and hopelessly lost. He says, "But by the grace of God I am what I am."

Christianity is not deceptive. Christ is genuine and can always be trusted. Thousands testify to this truth. No person ever trusted Christ and found disappointment. No one ever suffered deception. He said, "I am Truth" (John 14:6). Truth is His nature. He is God.

Christianity is not murderous, but is founded on the Person of Christ "Who loved us and gave Himself for us" (Eph. 5:25).

Christianity is not founded on man's feeble works which at their best are imperfect, but on the perfect work of Christ on the Cross; and man is saved by grace through faith; and that not of himself, "it is the gift of God; not of works lest any man should boast" (Eph. 2:8-9).

Christianity is life. Paul tells us that man without Christ is dead. Religion is dead. The Church (the body of Christ) is alive because it is attached to Christ Who is "the resurrection and the life" (John 11:25). John says that "he that hath the Son hath life; and he that hath not the Son of God hath not life" (I

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John 5:12). Paul says, "Christ Who is our life shall appear, then shall ye also appear with Him in glory" (Col. 3:4).

Christianity offers man everything he craves. Man craves something. Christ satisfies him. Men want satisfaction without Christ. The devil has persuaded them that religion meets this cry. Christ said, "Without Me ye can do nothing" (John 15:5). Paul said, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). "But my God shall supply ALL your need according to His riches in glory by Christ Jesus" (Phil. 4:19). David said, "For He satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. 107:9).

Dear reader, examine your heart: Do you follow an empty religion, or have you accepted Christ? If you have not, you can accept Him now. If you will accept Him, He will accept you.



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WHO IS THIS JESUS?

(Continued from page 47)

infidel who criss-crossed the country—for \$250 a night—telling his audiences that Christianity was a forgery and a sham, and that the churches should be destroyed. Listen to this acknowledgement: "What sweetness, what purity, in Christ's ways, what touching grace in His teachings! What loftiness in His maxims, what profound wisdom in His words!" Can you guess who penned those lines? Not a preacher, not a God-fearing scholar, but Jean Jacques Rousseau, a French infidel who lived a life of immorality and vice. Listen to this: "Christ

stands alone and unapproached in the world's history. He remains the highest model," and then take notice that this garland was laid at the feet of Christ by David Strauss, a German rationalist and radical. Hear this tremendous ovation to Jesus: "Had it not been for Jesus, the Jews would have been comparatively unknown . . . all countries that refuse the cross wilt." But remember that these are the words not of a Christ, but of Benjamine Disraeli, Earle of Beaconsfield, a Jew.

All this and an endless list of similar praise shows that you will have little difficulty about convincing a normal person that Jesus is at least one of the mightiest figures of history. But that is not enough. Our Lord was not satisfied with that answer, and neither can you be satisfied with a human Jesus. Call Him whatever you want: teacher, leader, master, guide, friend, model; exalt Him to the loftiest heights as the greatest human figure of the age, the most magnificent man that ever trod the face of the earth, the mightiest genius ever to be born among men; glorify His worship with mighty cathedrals, erect His statues all over the earth, sing songs in praise to His sacrifice on the cross; but when all this honor is given to Christ only as a man, it is false, futile, fatal.

Of what good for your soul's salvation is a merely human crucified Christ? If the lips that spoke the promise, "*Thy sins be forgiven thee!*" are only human, these words may be wrong and false. If the voice that proclaimed, "*Let not your heart be troubled! . . . My peace I give unto you!*" is but the utterance of another mortal teacher, how can we be sure of its truth? If the arms that Jesus stretched out to all the weary, burdened souls with the invitation,

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest!" are only the arms of an earthly comforter; of what benefit can they be to us in life's repeated trials and increasing sorrows, when we need heavenly assurance? If He who was nailed to the cross was only a noble, self-sacrificing sufferer, how can Calvary mean any more to us than Valley Forge, Gettysburg, Flanders Field? If the Jesus who promised, "*I am the Resurrection and the Life; He that believeth in Me, though he were dead, yet shall he live,*" contradicted that promise with His own death and remained in the tomb to moulder and decay in His grave, as all men must, then how can we find any positive pledge of the resurrection and the life everlasting?

No man can take your sins away, bear the punishment of your transgressions, become your substitute before the bar of divine justice. None of your fellowmen, not even the godliest, can ever remove the stain of your transgressions. The purest life, the cleanest mind that human records list, can never make you clean and pure in God's sight. Plainly and pointedly does Holy Scripture declare: "*None of them can by any means redeem his brother, or give to God a ransom for him.*"

A few days ago an airplane hurtled to the ground in Minnesota. It was close to the airport—only two miles away, but not close enough, and fourteen passengers met a horrifying death. You may be close to Christ, but not close enough for spiritual safety if with all your praise you echo the verdict of His countrymen: He is a great Prophet, but only a Prophet.

Our age especially should be ready to welcome one who is more than man, for the deep-rooted trouble with these twisted, tangled years is this, that we have placed our confidence in human guides who, with all their broken promises and frightful failures, have proved blind leaders of the blind. Every burden in this bleeding age; all the horrors of a second World War; such conflicts between the capitalists and the laborers; all the battered nations, the broken homes, the blighted lives of our greedy, glory generation come from the rejection of God and our reliance on ourselves. We have made idols of human wisdom, human strength, human cunning, but we have forgotten God. More than during any other period we in these frightful forties ought to confess the utter sinfulness of man, the complete depravity of the human race, and on bended knees, with folded hands and pleading voice beseech the Almighty to forgive us, to grant us superhuman help, to enlighten us for the one and only true answer to the question, "Who is this Jesus on Whom our hope of heaven depends?"

Yet how forceful is this warning of Scripture, "*Thou hast stricken them, but they are not grieved,*" at a time when the very tragedy of a world collapsing about us should drive us to God and to a reverent appreciation of the true Jesus. A recent book published at Yale University, written by a professor of Williams College, stated blandly and boldly, "The view of Him (Jesus) as the supernatural Being . . . we cannot



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honestly accept." Williams College was founded just 150 years ago by Christians who would rather have the earth open wide to swallow them up than to keep Jesus on the low level of all humanity. At Williams College the first foreign missionary society in the United States was organized; yet now at the same place the brazen denial of the true Lord Jesus is tolerated and applauded. Is it any wonder, with many colleges practical agencies of atheism, that some of you parents have wept bitter tears when your son or your daughter, who left home for college as a child of God, returned, enriched by a degree, but robbed of faith? This degrading of our Lord marks our entire modern social system. With the full realization of what I say, I raise these indictments: First: Many American churches, including some of the largest and wealthiest, have brazenly denied that Christ is anything more than man. Second: Church leaders, men often heralded as spokesmen for Protestantism, have been guilty of this same damnable sin. Third: Church groups, national councils called the voice of Protestantism, have chosen officials, printed statements, adopted policies and rejected the truth in a way which leaves no charitable doubt that they have cast the true doctrine concerning Christ aside. Fourth: Certain radio broadcasts, including some which receive the chain facilities free of charge, (while we pay for every moment on the air,) have continually preached only a human Jesus. Fifth: Certain divinity schools, including some of the oldest and wealthiest, systematically teach this pernicious error. Sixth: Church papers picture Jesus as though He were one of us, and only that. Seventh: The training of our youth in many Sunday-schools has the same poisoned basis, with the result that we are educating millions of children who, unless God is gracious, will never know the real, pure love of Christ the Saviour Who says, "*Suffer the little children to come unto Me, and forbid them not!*"

In the face of this wide-spread denial, what must we who love the Lord Jesus do? To start with, we must realize the acute danger confronting the churches and millions of our countrymen. 16,000,000 people over ten years old in the United States cannot read or write, but 70,000,000 are so spiritually illiterate that they have never signed their names beneath an oath of allegiance to Jesus nor read His Gospel of grace. If this rejection of Christ is not checked, their opportunity for true spiritual instruction will be cut off, more of the high places in American church life will be usurped by men who bow before a false Christ. If you who can look to Christ and say, "*I know whom I have believed,*" want to avoid that calamity, you must pray a hundred times harder than many of you have. You must testify. If you do not raise up and protest every time in your own churches the true scriptural Jesus is swept aside, you come under this condemnation of Christ, "*Whosoever will deny Me before men, him shall I deny before My Father which is in heaven.*" You must speak up, and if your continued protests are unheeded, either you or those who de-

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This picture appeared on the cover of the January issue of "Grace and Truth" (but not in full color), and there have been many comments on its beauty and appropriateness; also inquiries as to where such a picture may be obtained.



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throne Jesus must step out of that church. Benedict Arnold, to my mind, was a bungling amateur in comparison with some men who receive their salaries from Christian congregations and yet publicly question Christ's truth and privately ridicule it. A man who insists that Jesus is of common human stock cannot be a Christian and he has no place in the Christian church. Those who spurn the scriptural Jesus have plenty of freedom to form their own religious groups or join with other like-minded apostates, but if they are not honest enough to follow that open course, they ought to be put out of the churches.

II

HE IS THE CHRIST, THE SON OF THE LIVING GOD

How refreshing, by contrast, to hear Peter give the only true and divinely approved answer to the question, "Who is this Jesus?" Without hesitation the eager disciple turns to our Lord and in words, imprinted on the souls of millions since that day, he testifies, "*Thou art the Christ, the Son of the living God.*" The name, Christ, is used so frequently and so often misused in profanity that most people fail to grasp its full meaning as the "*name which is above every name.*" Indeed, there is not one person in the United States today, however learned he may be and however imposing the string of degrees behind his name, who can understand personally or express to others the fullness of grace and glory concealed in this name "Christ." Since its brilliance is too dazzling, we can only single out some of the beams of His radiance, and say: to be the Christ means far more than to be John the Baptist, Elijah, Jeremiah, or any and all other prophets. Jesus—this is the keystone creed of Christianity, separating it from every other form of religion—as the Christ is the long-promised, divinely anointed, sin-destroying Deliverer of the human race, "*the Lamb of God which taketh away the sin of the world,*" the Sacrifice for all humanity's transgressions,

the Substitute for every sinner, the Ransom for every wrong, the Payment for every penalty heaped up by a world of wickedness, the Reconciliation of a race alienated from God, the Restorer of all holiness and happiness lost in the blindness of their rebellion against the Almighty. Take all your own sins—and before Christ do not try to parade yourself as innocent of evil; for each one of us, without exception, stands condemned by our lustful longings, our covetous desires, our unclean hearts. Take all their guilt, the punishment of the eternally damned in hell; take all the soul-terror your transgressions may produce, the fear that your violation of God's law and man's law will be exposed or that their crushing consequences will be visited upon you; bring all this to the cross of Christ, and there through faith in that sin-bearing Savior you will learn that one drop of His blood can wipe away all your sins forever. Last week a Pennsylvania invalid wrote: "Can a murderer and an adulteress be forgiven? This worries me nearly to death. O, pray for my poor soul! Can you give me any encouragement?" In the name of the all-compassionate Christ, I tell that distracted soul as every burdened heart across the nation, up into Canada and down in Mexico, that there is no iniquity, however vile and loathsome it may be, which cannot be removed by the grace of Him who says, "*Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.*"

For Christ Jesus is the Saviour of the whole race, with none barred from His mercy. Heap up the mountains of world-wide guilt; invite all men of every country, color, and condition to bring their transgressions before the crucified Saviour, and His mercy is so marvelous that again a single drop of the blood He shed there in His atoning anguish and death can wipe out all history's hideous rebellion against the holy God Himself and His truth, love, and purity.

(Continued on next page)

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Above all, realize that you yourself can come just as you are, depressed over the repeated victories sin has recorded in your life, almost desperately eager to find forgiveness, peace for your restless conscience, the assurance that God loves you, and at Calvary through faith you learn that while Jesus here "died for all," He especially died for you, to cancel the charges written in the book of justice against your name, to assure you of your place in heaven.

My countrymen, that is what the name of "Christ" means: complete compassion, limitless love, matchless mercy, glorious grace, free forgiveness—all for you. Do you now, before your radios, answer our question, "Who is this Jesus?" by exulting: "He is my Christ, my Saviour, my Atonement," or, God forbid!—do you behold the writhing agony of that Redeemer, crucified for your sins, and then try to laugh all this off by rejecting His redeeming grace? I read the other day that a group of men sitting on the deck of a steamer on its way up the Delaware River to Philadelphia saw flaming clouds of smoke over the city and paused to discuss that scene of weird beauty. But when the ship docked, one of the men in the party was told, "Your factory has been entirely destroyed by fire!" Unknowningly, he had been attracted by a blaze that had wiped out his business. Yet with even greater tragedy some of you behold Christ, concede that He may have done some good, but detach yourself completely from His grace, little realizing that everything worthwhile in this life and the next is being destroyed while you look on.

Yet as we ask once more, "Who is this Jesus?" there now comes an answer of glorious climax. Jesus—praise be the love that brought Him from heaven to the shame and agony of the cross!—Jesus, let earth and heaven rejoice, men and angels exult!—is, as Peter triumphantly concludes, "the Son of the living God," of equal majesty with the Father and the Spirit, Lord of Lords, King of Kings, very God of very God!

Jesus must be God, because only a divine Redeemer has the power to overcome sin. Jesus must be God, because only one who is life itself can defeat death. Jesus must be God, because nothing short of the almighty power of heaven itself could conquer hell and break its mastery over our souls. And Jesus is God! Out over a contradicting world, the claim of God's errorless Word sounds clearly. Pointing to Christ, the Bible says, "This is the true God!" In the Old Testament Jeremiah called Him, "the Lord," and in the New Testament Saint John begins his Gospel by stating that He, Jesus, *the Word, was God*. Jesus told men that He and the Father were one and that those who beheld Him beheld the Father, and the Father in turn acknowledged Jesus as His well-beloved Son. If the unbreakable Scriptures give Jesus the names by which men address God; if they ascribe to Him those marvelous powers which can be only God's: eternality, almighty strength, all-embracing knowledge, and especially the authority to forgive sins; if Jesus is honored as God by prophets and apostles, praised as God by saints and martyrs, acknowledged as God both in heaven and hell, the call to every one of us is to bow before Him and, with all the reverence of heart, soul, and mind, repeat Thomas' conviction, "My Lord and My God!"

Some of you demand, "Prove this!" In answer, as Jesus told Peter, "*flesh and blood hath not revealed it unto thee, but My Father which is in heaven,*" so I tell you that the deity of Jesus Christ cannot be proved or disproved by scientific research, technical tests, or elaborate experiments. Only God, through His Spirit, can convince you that what I say is true. So give that Spirit a chance in your heart! Ask Him to remove any stubborn resistance, any wilful blindness! Give Him the direction of your life and let Him prove to you that Christ is your God! Some years ago, Charles Bradleigh, a vile blasphemous atheist, challenged a courageous minister of Jesus Christ to a public debate. Immediately the clergyman accepted, but he specified: "I will bring with me to the debate one hundred men and women who have been saved from lives of sin by the Gospel of Christ. They will give their evidence, and you will be allowed to cross-examine them. I will ask you that you bring with you one hundred men and women who have been similarly helped by the . . . infidelity which you preach." That debate was never held; and there will be no debate in your mind as to the deity of Jesus Christ when you are saved by the power of His love and know Him as your own.

My fellow, redeemed, while the Spirit is close to you and in this moment seeks entrance into your heart, I plead with you who have never known Christ, who have consistently rejected Him, or who, once having pledged His allegiance, have turned traitorously from His mercy! confess Him as your Christ, your Savior, your God! Blessings, endless and immeasurable for time and eternity, will be yours when your soul rings with Peter's positive acknowledgment of Jesus. What you need, what I need,

what this whole bleeding and battered world needs is that answer to our question: "Who is this Jesus?" which was given to the world 400 years ago by the great Reformer of the Church and the restorer of Christ's full and free mercies, that ringing statement of faith which I repeat annually as the summary and theme of all our broadcasts, which I gladly send any of you—this deathless declaration: "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me, from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent suffering and death, that I may be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true."

Who is this Jesus? God grant that you will stand before your radio and say, "He is my Savior and my God!" Amen.

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THE GLORY OF THE GOD-HEAD

(Continued from page 54)

illustrate how, some day soon, He will stand at the graves of all His own, and, with a loud voice, call them back again that they might live forever in His presence. What was necessary to do for Lazarus will not be needed in our case. "Loose him and let him go"—will not be the word, for we shall be loosed completely to be let go forever.

So in these seven signs we have the complete picture of the God-head manifested in the Lord Jesus Christ. These were the things that He alone could do, and, by the doing of them, they prove Him. He manifested this power in order that men might believe in Him. Believing these things, we find life through His name. True belief means an intellectual conviction which leads to an abounding and glorious spiritual experience. These signs are not given to startle us; nor to hinder our faith; nor to mystify our minds; but as aids to the confirmation of our faith in Jesus Christ as the Son of God, who came into this world to make God near and dear to the human heart.

(Continued in next issue)

BEREAN AFRICAN MISSIONARY SOCIETY

(Continued from page 55)

son and I are pretty well and Mr. Jansen can divide his time between Musuku and Ikozi and neither station suffer."

We bespeak the continued prayers of our constituency that God's will may be done in the problem that faces our beloved missionaries. At the time Mrs. Amie wrote the above suggestions, there seemed to be some possibility of the plans working out, but things have changed in the last few weeks. So our dependence is upon God whose grace is unfailing and Who doeth all things well. We know that He will work out a solution that is in accordance to His will as we look to Him from day to day. He delights to work in answer to prayer.



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FRUITS OF MODERNISM

(Continued from page 48)

salary, this minister gave \$100.00 per year for the school. God blessed their home with a son. He was a fine bright Christian, graduating from high school with honors. He prayed in public and was president of the young peoples society. Everybody thought the boy would make a fine preacher. The day came for him to leave for college. Tears of joy flowed as they bid their clean, manly son good-by. As they knelt in prayer that night, the old minister prayed: "Our Father, we thank Thee that we have a safe place to educate our boy. We don't have to worry about him. He is all right. He is in a Christian school, and we know he will come back to us as good as he was when he left us."

At this point in the story, the old man straightened up like a soldier on parade, his eyes flashed fire and his jaw set as he said: "Brother Bob, while I had been preaching to my country churches, the devil had been sowing tares in that college. A skeptic had got in the Science Department. At the end of four years my boy came home with his degree, but he came home an atheist, laughing at my religion, at the Gospel I preach, and at the faith of his mother. My son is a middle-aged man now, but he is a drunken, atheistic bum."

This is a result of Modernism—a shattered faith, a wrecked life. "By their fruits ye shall know them."

The second example of the fruits of Modernism we cite is that of Martin S. Charles Mundell. (The full story of Mr. Charles, with his restoration is available in booklet form.)

He was converted in a children's meeting in a Methodist church in Texas at the age of nine, baptized at the age of twelve, and became a member of the Baptist church. At fifteen he preached his first sermon, and was ordained to the Baptist ministry at seventeen. God used him in a signal way as an evangelist and he financed his education

principally through preaching, receiving his A. B. degree before he was twenty-one. Then he came in contact with a pastor of "liberal" and "modernistic" tendencies. We give the balance of the story in Mr. Mundell's own words:

"It was upon his advice that I ultimately decided to enter a certain theological seminary, to complete my preparation for the ministry.

"There is no need that I should state the particular name or location of the theological seminary where my spiritual eyes were put out, because after all, this particular seminary is only typical of perhaps the majority of our theological training schools today; viz, a hot-bed of higher criticism, modernism and infidelity. Nor do I wish to imply that all theological seminaries are like the one I attended. I thank God that this is not true . . . Well, the particular seminary to which I refer, and which I attended, turned out to be a veritable slaughter-house of traditional Christian doctrine and faith. Within six months after my matriculation in this school, the foundation stones of my evangelical faith had been so thoroughly undermined, that when I came out of the school at the end of my three-year term, I was an infidel with a Reverend in front of my name. All that was vital, living, fundamental, and essential in my faith was gone! I was a rationalist, a modernist, an evolutionist, and a free-thinker! . . . I left the Baptist denomination before my first year in the seminary was over. I joined a more liberal communion. And after less than three years in the 'liberal' ministry, I gave up preaching altogether and became an out-and-out rationalist, free-thinker and infidel. After this came the gradual process which led to militant atheism.

"My career as a professional propagandist of materialism and unbelief came in the early part of the year 1931, when I became general secretary of The International League of Militant Godless, and editor of the notorious infidel monthly magazine, *The Godless World*."

Here is another result of Modernism. With diabolical cunning the ministers of Satan (Modernistic professors) have steered another human bark upon the shoals of skepticism. Here is another promising life shipwrecked spiritually. "By their fruits ye shall know them."

Again we ask, What are the results of Modernism?

II CHRISTLESS CONVERTS

We believe that the scathing words of Jesus Christ to the Pharisees and scribes apply here: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. 23:15). Can this terrible indictment be applied to Modernism? We believe the following facts prove it.

When the Preaching Mission came to Denver, sponsored by the Federal Council of Churches of Christ, a certain man was delegated to organize and direct the house-to-house evangelism. This preacher was a part of the staff of the Mission. In speaking to the volunteer workers he made a statement to this effect: If a child was brought up in good home surroundings, meaning good morals, etc., there was no need for that child to be saved. His meaning is clear, such an one is already a "child of God." Is not this "Christless conversion?" Peter declared, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

I was asked by a friend to call on a Jewish man who had attended a Modernistic seminary in Denver. Perhaps one might term him a convert of Modernism. Do you suppose I found him a warm-hearted follower of Christ? Quite the contrary! He did not have one vestige of faith in the Bible, either Old or New Testament. As for Christ, he considered Him to be merely a good man. In short, I found him a rank unbeliever. This is the fruit of Modernism. "By their fruits ye shall know them."

In India, where the Modernists claimed that 50 per cent of the missionaries were Modernists comes this word. Prominent Indian Christian leaders have publicly renounced their belief in the Deity of our Lord Jesus Christ. A student in a theological seminary wrote to Watkin R. Roberts: "Of the students here, I am the only one who cannot incline toward the New Theology. Some two or three classmates are half inclined toward it. The rest are standing upside down. Peake, Driver, and such like have become standard authorities of the day, on the Bible. The historical personages of the Old Testament—especially those in Genesis,

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Job, and Daniel—are allegorical in their sight . . . kindly pray . . . that I may stand staunch in the Faith in such critical times." What a condition! Can such a school produce anything except "blind leaders of the blind?"

Another leader among Indian Christians recently referred in an address to an avowed worshipper of Hindu idols as "the greatest Indian Christian" of his day. And an American preacher said that Mahatma Gandhi was fulfilling the Great Commission, "Go ye into all the world and preach the Gospel to every creature."

Does this not indicate the kind of converts such a system of teaching produces? Are they not bound to be "Christless converts?" We believe the foregoing incidents indicate that they are. "By their fruits ye shall know them."

The last of the fruits of Modernism we call attention to is,

III. CARELESS CHURCHES

The Apostle Paul, led by the Holy Spirit, warns us that "evil communications corrupt good manners" (I Cor. 15:33). The following will indicate this fact to our readers. Modernism in the pulpit makes for carelessness in the pew.

It produces carelessness in the message of Christians as the quotation from the cover page of the church calendar of Dr. Harry Emerson Fosdick's Riverside Church, New York City, shows: "Whoever you are that worship here, in whatever household you were born, whatever creed you now profess, if you come to this sanctuary to seek the God in Whom you may believe or rededicate yourself to the God in Whom you do believe, you are welcome." The looseness and carelessness of such a message is thrown into bold relief in the light of Paul's Christ-centered message: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He arose again the third day according to the Scriptures" (I Cor. 15:3-4). Paul further warns against any that preach "another Gospel," saying, "let him be accursed" (Gal. 1:8, 9). Is carelessness in doctrine one of the fruits of the Spirit? Wherefore, "By their fruits ye shall know them."

Modernism also produces carelessness in the lives of Christians.

I am thinking of a Denver Church which was at one time a center of

spirituality. Evangelistic meetings were held once a year. Real prayer meetings were conducted. Separation from worldliness was maintained. Young people went forth into Christian service. Then Modernism began to creep into the Church. With its soul-deadening effect, it robbed the people of the confidence that urges to prayer; the zeal that leads to soul-winning and service; the love for Christ that impels to godly living. Here are two contrasting incidents which will demonstrate the change that has taken place.

One night following a meeting challenging young people to surrender themselves to Christ and His will in this Church, two young men knelt in prayer, surrendering themselves to Christ. God took them at their word, and made them both a power for Himself. This was many years ago.

On the last night of 1941, December 31, we were conducting a Watch-night Service in our Church, when we received a telephone call. A young soldier, stationed in Denver, together with his sister were asking if we had an "old-fashioned Watch-night Service." Upon being assured that we were, they came over to our service. Now, get the point of the story: they were at the selfsame church in which the two young men had dedicated themselves to Christ's service years ago. They had gone there to attend a Watch-night Service, but found out it was a dance! From there they had called to find out if we had the right kind of a Watch-night service.

What a change has taken place in the Church we mention! Modernism has crept in, and with it carelessness as to both message and life. Is this taking heed "unto thyself, and unto the doctrine?" Wherefore, "By their fruits ye shall know them."

Which shall we choose as genuine Christianity, Modernism or Fundamentalism? Judged by its fruits, certainly the Modernistic tree cannot claim to be good. Let us urge the choice we feel should be made with the choice of the late Fred B. Smith as told by Dr. Paul Rood.

Dr. Rood had the privilege of hearing Mr. Smith when he was preaching the Gospel and winning many souls. Then he was saddened to hear him repudiate the "faith" and see him trailing with the Modernistic crowd. Earnest prayer was offered for his return to the old Book. Then one day, years later, when Dr. Rood was in Chicago, he saw a notice in the newspapers that Mr. Fred

NORTHWEST WILDERNESS EVANGELISM

(Continued from page 51)

by faith. Our God is adequate. His stewards are dependable. We have confidence in both.

Humble acknowledgment to God is made for His never-failing grace. Consistently has it been demonstrated that "My Word shall not return unto Me void." The mountain people receive our ministry in a fine spirit, commonly inviting our return, sometimes begging us to "stay and preach to us." Of course there are occasional discouraging situations and unfriendly rebuffs. Yet it is sweet to know that we have the fellowship of Him Who sought the lost sheep "away on the mountain wild and bare." Knowing that His precious feet have trod the trail ahead, we press forward to greater conquests. We welcome new friends to our fellowship of prayer and service.

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B. Smith was going to address a union ministers' meeting at the "Y." Dr. Rood attended the meeting and his story caused the joy bells to ring in Mr. Rood's heart. Here is the story.

"I was brought up in a little town in Iowa. We had an old-fashioned church in that town. Every year we had a protracted meeting that lasted from corn-husking time until seeding time. There were some remarkable conversions in these revival meetings.

"A few years ago I was in China. I had a speaking engagement in the Union Church of a leading city, and I was invited to meet the missionaries. In the compound that night, a young woman came up to me and said, 'Hello, Uncle Fred.'

"Who are you?" I asked.

"I am Deacon Jones' daughter from Podunk, Iowa. I grew up in the community where you were reared, and I was converted in the revival meeting in the church you attended, and now I am in China as a missionary.

"Another girl came up and said, 'Hello, Uncle Fred.'

"Who are you?" I inquired.

"I am Elder Smith's daughter from Podunk, Iowa. I was converted in a series of evangelistic services held in the church where you were converted, and I am out here as a missionary.

"Another girl came in and called out,

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"Hello, Uncle Fred."

"Who are you?"

"I am Trustee Johnson's daughter from Podunk, Iowa, and I was converted in the winter revival meeting in the church where you grew up, and I am out here as a missionary."

"There were three missionaries in China who had all been converted in an old country church that had protracted meetings every year from corn husking until seeding time. Recently I was in a great church in New York, and I told this story. When I had finished the story, I turned to the Pastor and said, Dr. J-----, you have a great building and wonderful equipment here. How many missionaries have you sent to China?"

"The pastor stood to his feet at the conclusion of the message and said with a tremor in his voice, 'Mr Smith, you have touched us at a very sensitive point this morning. So far as I know, this great church has never produced a missionary. When we want a missionary, we have to go to some old-fashioned church that has a protracted meeting every winter.'"

Mr. Smith then concluded with this challenge: "Brethren, we had better get back to the old Book and the old Gospel." And to this we say, "Amen, and Amen."

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HOW MODERN IS MODERNISM?

(Continued from page 49)

divines as W. A. Teller, Loffler, Thiess, Henke, J. E. O. Schmidt, De Wette, Paulus, Wegscheider, and Rohr."

As further proof that neither seventeenth century rationalism or twentieth century Modernism are original we quote from a book review published in the *Presbyterian* magazine: "Dr. Shailer Matthews is convinced that current changes in world conditions have shown the inefficiency of conceptions of God formulated in social conditions which have passed." In other words, the orthodox Christian creed is out of date. In its place he offers us the *old pantheism dressed up in modern pseudoscientific clothes* . . . God forbid that we should, in the language of the street, be 'taken for a ride' by this new pantheism." A parallel view is advanced by the late Dr. Leander S. Keyser who was a staunch Lutheran, "In this Medieval Period (730-1517 A.D.) Abelard lived and wrote. He was not an infidel, but held unsound views on various doctrines of the Bible, especially the atonement. *He was the medieval representative of much of the liberalism and 'new theology' of our day.* Much that is called 'new theology' today may be found in the disquisitions of Abelard."

We could state the rationalistic approach briefly by saying that it attacks three major tenets of the orthodox Christian, namely the supernatural inspiration of the Bible, the scientific accuracy of the Bible, and the authenticity of the miracles in or out of the Bible.

Dr. Harry Emerson Fosdick, an admitted Modernist and pastor of the

great Riverside Church in New York City, speaks with unhesitating frankness, "A new approach to the Bible has been forced upon us. No longer can we think of the Book as on a level, no longer read its maturer messages back into its earlier sources. We know now that every idea in the Bible started from primitive and childlike origins" (Modern Use of the Bible by Fosdick, p 11). The subtlety of the next quotation by Dr. Shailer Mathews is offset by the clarity of the one above, "The properly historical interpreter of the Scripture is not troubled by the fact that the early Christians were mistaken in details of these their expectations. He sees plainly that these details constitute a method of setting forth great evangelical truths. They are really figures of speech. It is the truth in the figures that count, not the figures themselves." (Leaflet by Mathews entitled "Will Christ come Again?" p. 18) It can easily be seen that this philosophy is the same as that of the rationalists of three centuries ago. May God help us to be true to the faith of our fathers who believed in the verbal, God-breathed inspiration of the original manuscripts of the Bible (II Tim. 3:16-17).

On the subject of the scientific accuracy of the Bible we will again quote Mr. Fosdick in his reply to the orthodox William Jennings Bryan: "Mr. Bryan is regalanizing into life that same out-moded idea of what the Bible is, and proposes in the twentieth century that we shall use Genesis, which reflects the prescientific view of the Hebrew people centuries before Christ, as an authoritative textbook in science, beyond whose conclusions we dare not go." (Leaflet by Fosdick, "Evolution and Mr. Bryan" p. 8) There is no use listening to others of the Modernistic camp, for they all believe the same thing—nothing new just a rehashing of rationalistic objections of an earlier day. Some theologians of yesterday may have regarded the Bible as a textbook on science, but we do not believe God intended it to be so. What we do claim, and the outcome of the recent trial in New York City between Dr. Harry Rimmer and William Floyd vindicates our position, is that the Word of God contains no scientific inaccuracy, although it is not a textbook on any of the sciences.

Unashamed and with brazen effrontery these liberals turn their "guns" on any and all supernatural demonstrations. Mr. Fosdick says, "I do not believe in the resurrection of the flesh" (p. 98); "Joshua making the sun stand still may be poetry, and the story of Jonah and the great fish may be a parable; the miraculous aspects of the plagues in Egypt and the magic fall of Jericho's walls may be legendary heightenings of historical events; the amazing tales of Elijah and Elisha may be largely folk-lore; and, in the New Testament, finding a coin in a fish's mouth to pay the temple tax, or walking on water, or blasting a tree with a curse, may be just such stories as have been associated with an era of outstanding personalities and creative spiritual power. Certainly, I find some of the miracle-narratives of Scripture historically incredible" (pp. 163, 164). (Both quotations from Fosdick's "Modern

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Use of the Bible.") Apparently Mr. Fosdick believes in *some* miracles, but reserves the right to choose them. He does not believe in the above named miracles or the virgin birth of Christ. If he has this right of choice then all men have the same privilege and their is no unity of belief at all. Logically we must either believe or not believe in the supernatural demonstrations of God. Why is it any strain on anyone's rational thinking to believe that the God who made natural laws could not reverse, suspend, or change them as He saw fit? We do not believe in everything which men call miraculous, but the 66 books of the Bible are different than hearsay or gossip. They are God's Word. The words which fell from Christ's lips were not lies, they were the Truth. The words which flowed from the pens of God's chosen writers were not the carnal words of men, but the words of God Himself. "Holy Men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

The biggest objection that we have to the Modernist is not so much that he believes this philosophy, for there have always been and will always be men who lean on their own understanding, "ever learning and never able to come to the knowledge of truth." We feel sorry for them, pray for them, and long to see them change and believe the truth, but our real protest is best stated

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in the following words by John F. Hurst in reviewing the successes of the early rationalists: "In glancing at some of the general causes which have made rationalism so successful in its hold upon the popular mind, we find that it has possessed many advantages over almost any other form of skepticism that has appeared during the history of the church. Prominent among these causes were its multiplied affiliations with the church. It had thus a fine vantage-ground on which to wage deadly war against the text and doctrines of the Bible. The first antagonists of Christianity came from without; . . . But the great Coryphaei of rationalism have sprung from the very bosom of the church, were educated under her maternal care; and, at the same time that they were endeavoring to demolish

the superstructure of divine inspiration, they were in the eyes of the people, its strongest pillars . . . teaching in the most famed universities of the continent."

This is the method still employed. "Termites," who bore within, who do their work on the inside out of sight, are the most dangerous type of enemies. Our American intelligence officers have been spotting and eliminating anti-American, Pro-Axis agents from the rank of free citizens. We, too, must spot the "espionage agents" in our Christian leadership and eliminate them from our ranks. There is no place for anti-inspiration, anti-Bible, anti-miracle preachers in the Christian ranks. They are not welcome, and should be honorable enough to get out before being forced out.

INSIDE WASHINGTON, D.C.

(Continued from page 45)

Every student of history knows that every war leaves widespread poverty and misery in its wake. The American Civil War resulted in abolishing slavery, but the post-war period was one of terrible suffering and hardship. It is always true that the post-war period of depression and suffering is at least three times as long as the war itself. The "tragic era" which followed the Civil War was five times as long as the war itself. The "depression" which followed the World War had lasted three times as long as the war itself when it was finally ended by the "new war boom."

When this war is over, "hard times" such as we have not previously seen will set in. The mere ending of the war will not usher in any "new Utopia." But the ending of the war will mean the ending of dictatorships all over the world. It will usher in a new era of freedom, in which the Gospel may be carried to all parts of the earth.

This era of freedom, of course, will not be permanent. It will, in time, be snuffed out by new dictators and new

tyrannies. But this era of freedom will last long enough for the evangelization of the world to be carried out under Divine direction.

The people of America and of Britain are not fighting to create a "new world order." They are fighting to defend their way of life. They are fighting to "conserve" what is left of our once Christian civilization. It is Japan, Germany, and Italy who are fighting for a "new world order" which will remove the ancient landmarks, destroy the world's heritage of Christian truth and liberty.

"Daddy" Horton, one-time president of the Bible Institute of Los Angeles, has been widely quoted as saying of anything "new," "If it is new, it is not true. If it is true, it is not new."

There may be exceptions to this rule, but generally it can be reliably applied. The things we most value in America are the things we have possessed the longest. We are not pouring out our resources and blood to gain control of something "new." We are not waging war to gain an opportunity to experiment with a "new world order." We

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are pouring our all into this struggle to keep our hands on those things most cherished in our Christian heritage. We are waging a war to defend the "old order": the old order of truth, of justice, of love, of decency, of honor.

There is not a single thing "new" in our civilization that we would be willing to fight for. We have many things that our grandfathers did not have in their youth, but we are fighting to keep them. We are not fighting—and would not fight—for our automobiles, our telephones, our radios, our twentieth century luxuries and conveniences. In fact, we are giving many of them up—and before the war is over, we may have to give all of them up—in order that we may preserve the old order that our fathers knew: the order of liberty, character, integrity, faith, hope, and charity.

We are fighting for the safety of our homes, the sanctity of marriage, the chastity of womanhood, the chivalry of manhood, the dignity of individual personality, the independence of the intellect of man, and the infinite value of his immortal soul. These are the things for which our fathers fought in 1776, in 1812, in 1917. These are the things for which our fathers' fathers fought in the fifth century, the tenth century, the fifteenth century: in England, in Germany, in France, in all the countries from which the settlers of America came.

We are entirely willing that the day-dreamers, crackpots, and visionaries exercise their wits and imaginations in formulating "blueprints of the new world order." But the great mass of Americans are not going to be deceived by their propaganda.

We know what we are fighting for. We are not fighting to carry out anybody's plan for a revolutionized world. We are not fighting to create any kind of "new order." We are fighting to keep what we have: to bolster up the tottering old world order: the old order that our fathers loved and fought and died for; and which we are now just beginning to appreciate.

Not until the treacherous attack at Pearl Harbor, did many of us appreciate just what there is in America that we are willing to give our all to protect. Some propagandists used to claim that America stood, above all else, for a "high standard of living." These same propagandists say that the purpose of the war is to extend a "high standard of living" to all peoples of the world.

But since Pearl Harbor, every American patriot has stood ready to give up our "high standard of living" to protect our national honor and our individual liberty.

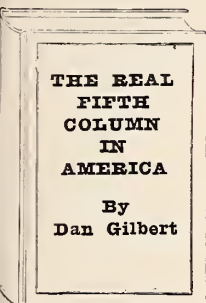
In 1776, the Founding Fathers endorsed the bold words of Patrick Henry, "Give me liberty or give me death." Liberty is the oldest value in our American culture.

As it was in the beginning, so it is today in America: we have just one supreme purpose: to conserve liberty and to preserve our native land.

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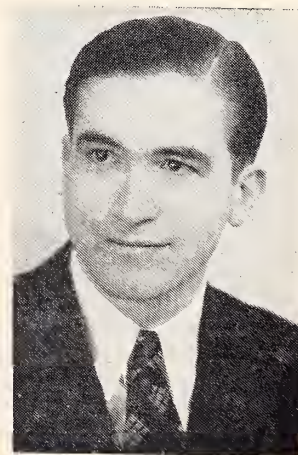
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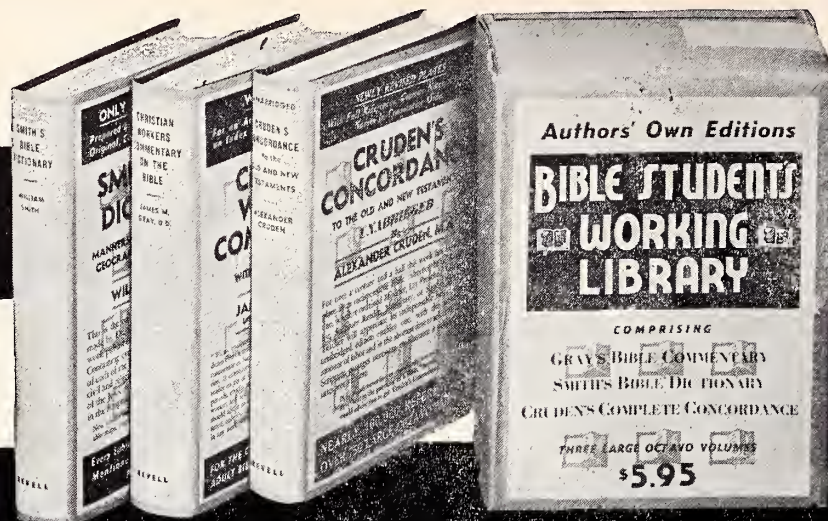
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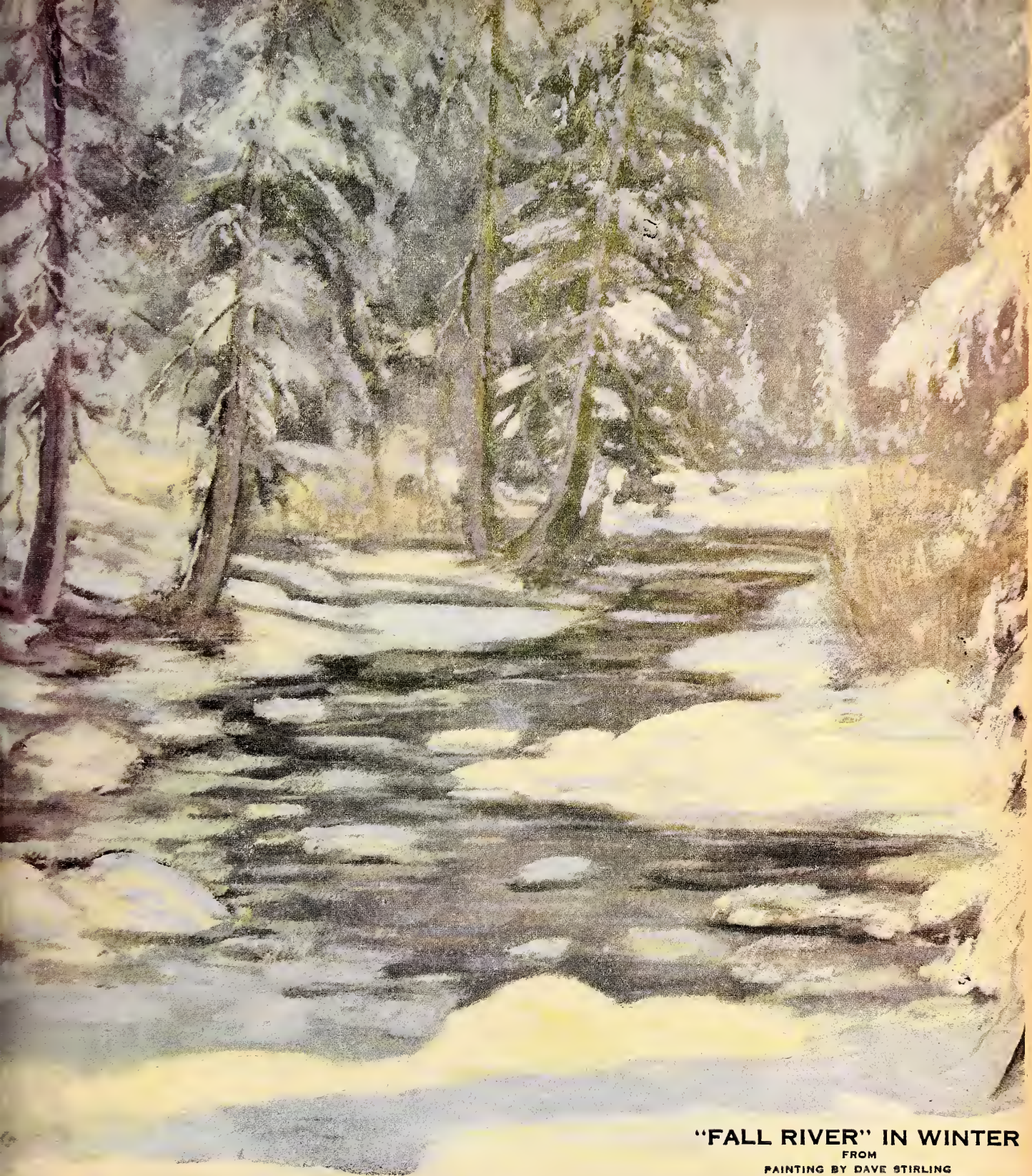
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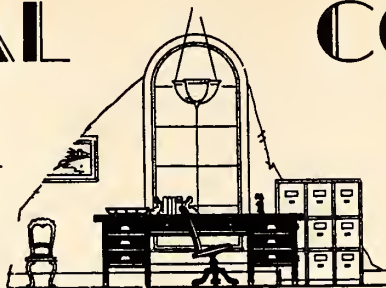
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SUFFICIENCY OF CHRIST NUMBER

Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God (II Cor. 3:5).

WE ARE not sufficient of ourselves. Pessimism stalks over the world, because in the minds of the enlightened there is a keen sense of our insufficiency.

But our sufficiency is of God. Optimism might very well, yea much better, prevail in the world. Christ is sufficient for all things.

We trust that these articles in the Sufficiency of Christ Number will encourage God's people to look up with their eyes; to lift up their hearts in prayer, and their voices in praise and testimony; and to labor on faithfully.



*E. J. Bulgin
Denver
Revival
Richly
Blessed
of God*

POSSESSING a marked resemblance to Abraham Lincoln in appearance and wit, a convincing logic gathered from the study and practise of law, and the wide experience gained in forty-three years of evangelistic ministry, Dr. E. J. Bulgin conducted two weeks of Bible evangelism under the auspices of the Denver Bible Institute and the Berean Fundamental Church from March 1 to 15 at 2047 Glenarm Place. Dr.

Bulgin, probably the oldest living evangelist in America, spent his first two years in evangelism with Dwight L. Moody. His ministry has covered every state in the Union, and he has traveled extensively in foreign countries.

A champion of prohibition, Dr. Bulgin holds membership in forty-eight different W. C. T. U. societies. He is an associate editor of the *Protestant Voice*, the only Protestant weekly published in America.

We would recommend Dr. Bulgin to any pastor desiring a safe, sane, sensible, scriptural, Spirit-filled evangelistic campaign. He may be addressed in care of the Denver Bible Institute, Box 1617, Denver, or at his home, 147 Santa Ana Avenue, Long Beach, California. —C. R. L.



D. B. I. SUPPORTERS

OUR hearts have been made to rejoice by the fine interest manifested and the resultant increase in supporters of the Institute in recent weeks. We believe that this has been a definite work of the Lord in the hearts of those who love the truth for which the school stands.

The work of the Denver Bible Institute is not endowed, has no financial agents, but through the years has been supported by the free-will offerings and the regular contributions of a group of churches and a host of friends, most of whom have subscribed to the Dollar-a-Month Club.

The interest and responsibility assumed by many of our graduates and former students in supporting their Alma Mater has been most gratifying.

A former student and his wife, now serving a pastorate in Great Falls, Montana, write:

Enclosed please find money order for \$1.00, the first payment on our Dollar-a-Month pledge. It gives us great pleasure to have this small part in the work of D. B. I. May the Lord's richest blessing rest upon this school which is so near to our hearts.

Another, now engaged in Jewish evangelism in Buffalo, New York, says:

Enclosed is my March payment on your Dollar-a-Month plan which I think is good.

Many others could be cited, but we want to call special attention to the burden which the Lord

has placed upon the hearts of two of our former students now laboring in central Canada, and which has stirred our hearts to the depths. They present their testimony in a letter of appeal sent forth to graduates and former students of their acquaintance. The letter follows:

God has laid it on our hearts to write you concerning a matter which we know is dear to your heart—assisting dear old D. B. I.

It would be difficult to place a true estimate on the instruction in God's Word which we have been privileged to receive in the classes at D. B. I. As you know, we ourselves have had only two years of such training, but how we praise God for them.

Early in October, the Lord laid it upon our hearts to give a dollar a month to the school. We did not have it, but trusted God to send it in. God has faithfully met the need, and we have been His privileged stewards.

You may be a member of the Dollar-a-Month Club already, but if you are not, will you not seek God's will in the matter? One dollar does not mean a great deal toward meeting the school's needs; but if the 75 or 80 graduates and students with whom we are acquainted each contributed—what a blessing it would prove! It need not stop there either, for you who graduated in '39 and '40 could carry the proposition to those of former years, and they to others, etc. Eventually, 5, 6, or 700 ought to be contributing to our school's need in this easy manner.

We desire to say that no one has suggested our approaching you as we have done. God alone has laid the burden on our hearts.

We thank God for the fine spirit which prompted the writing of this letter. We are confident that God will continue to burden hearts for the support of this much needed testimony in the Rocky Mountain region to the end that present recurring deficits might be a thing of the past.

A folder describing the Dollar-a-Month plan of support is attached to this magazine. If the Lord tarry, we have a great mission to perform in the difficult days that lie ahead. Therefore, we earnestly solicit your prayerful support that we might not be hindered in fulfilling our duty to God and our country. —C. R. L.



SPIRITUAL ARTILLERY

"I HAVE hundreds of boys begging for New Testaments," was Methodist Chaplain Ralph D. Brown's message to Chaplain Perry L. Wilcox several weeks ago. It was written on a crumpled sheet of his field notebook.

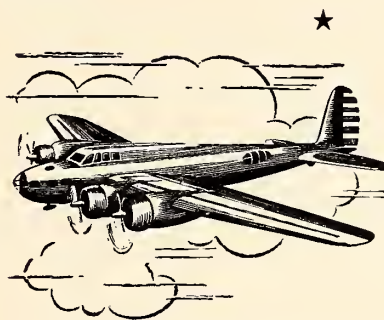
This should be of vital interest to you and me. For victory in this war is dependent not alone on the size of our armed forces, or the amount of artillery that we can produce, but upon the moral and spiritual condition of our forces as well. Nothing can take the place of the Scriptures in bringing about high moral and spiritual standards. The Bible has a salutary effect wherever it goes.

The possession of a New Testament will be

the means of salvation to many soldiers. Eternal life is found only in the person of the Lord Jesus Christ. A knowledge of Him and His finished work on the cross can come only through the Word of God. It is the Scriptures that are able to make men wise unto salvation.

It is not uncommon to see a soldier sitting by a machine gun reading a Bible in Bataan or Corregidor. The chaplain is one of the busiest men in the army today, and they say that men who never believed in God before believe in Him now.

Our boys in uniform need the Scriptures. The government has taken steps to meet that need. More than a million pocket-size Testaments containing a foreword by the President have already been distributed. Let us do our part by praying that the blessing of God shall accompany His Word as it goes forth in the army. —P. P. L.



HELP
FROM
ABOVE

AN ARMY bomber was splitting the clouds south of Cuba, on a routine flight to the Canal Zone. Suddenly the student navigator exclaimed, "What lighthouse is that down there on the left? The map shows no lighthouse for 500 miles." Just then the pilot's voice was heard over the telephone. "Ship in distress on the left. Those lights are S. O. S. flashes. I've tried to pick up her wireless but it is dead." The navigator replied, "Better send out her position on the radio and a ship will pick her up. Just one moment and I'll give you the exact position." And so without delay the S. O. S. flash was relayed to the waiting nautical world who would rush aid to the distressed.

Several days after the bomber crew got to Panama, they received the short but significant message, "Thanks a million." The crew of the vessel had not forgotten the favor of the army men. They had received "help from above."

You and I send out our S. O. S. flashes to a thoughtless and hopeless world. Most of those who know of our distress do not care and many do not know what to do. But there is One who knows and loves and cares. He sees our S. O. S. and sends help at once. Paul received so much help "from above" that he included this advice in a message to the Colossian Church. "Set your

❖ Blackstone, Bootleg, and Booze ❖

By E. J. Bulgin

Dr. Bulgin is a firm believer in temperance work. In every evangelistic campaign he devotes one lecture to temperance. This article is reprinted from "The National Voice," the oldest dry weekly in America, of which Dr. Bulgin is associate editor.

They have given a boy for a harlot and a girl for a drink of wine, that they may drink (Joel 3:3).

MY FRIENDS, you would not think that such a prophecy as this uttered more than three thousand years ago would be fulfilled at such a moment as this when civilization is at its highest pitch. But it is true. Our nation is in the liquor traffic for a profit, and we are the nation. Over a million of the flower of our womanhood are bar-maids, girls between fourteen and twenty-five, and they know how to pick the nicest ones. A darker picture yet is the red-light district in our large and very often small cities. Our city governments allow and condone these things, and hardly ever clean up until they are made to do so by the federal government, or war interests demand house-cleaning. It is sometimes surprising how quickly they can clean up and they know where to find them. Whenever the officers of the law cannot enforce any good law

affection (mind) on things above, not on things on the earth" (Col. 3:2). We can just see the Holy Spirit interviewing the Lord Jesus and both of them consulting the Father when one of us is in trouble. They decide to send out an S. O. S. flash over their prayer-wave-length, and some listening saint hears and comes to our rescue. We are very grateful to the human instrument, but must never forget to bow in prayer, and say to the One Who first heard our cry and directed the rescue, "thanks a million."

—E. E. L.



MISSIONARY-MINDED

MISSIONARY zeal increases as Satan's vicious attacks on mission work increases. God is stirring the evangelical flame higher and higher, as Satan stirs the fires of persecution and Gospel hatred higher and higher. Missionary efforts, plans, programs, conferences, and rallies are countering blow by blow as Satan drives some missionaries from Axis-conquered territory or puts them in concentration camps. It is readily apparent that God's people are seriously and

on the statute book, they are either in cahoots with the business or they are inefficient in office.

In this article I will not take the usual well-beaten path of a temperance speech or a sensational appeal. I could do so. I could get on the trail of the liquor traffic from forty-three years experience in public life and tell you of the murders, the weeping wives and mothers, the snapping and broken vows, the poverty and neglect of the American home, but time and space forbid.

LIQUOR TRAFFIC CRIMINAL

TO ME, the liquor traffic is a criminal. All American industry falls into two departments, charity and business. Business serves the people and gets a profit, and it is right that it should have a legitimate profit. Charity serves and gets no profit. It ceases to be charity when it takes a profit. Now to which of these does the liquor traffic belong? Neither one. And why? Because it gets profit and gives no service. The man who spends five dollars of his hard-earned money on Saturday night for liquor would be

(CONTINUED ON PAGE 121)

earnestly preparing to carry on the Christian warfare during these stringent conditions, and

(CONTINUED ON PAGE 123)

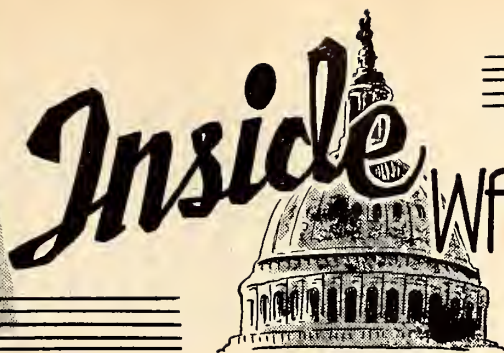


HOW THE GREAT REVIVAL OF 1857 BEGAN

IN 1857, a city missionary in New York, in prayer for the perishing souls about him, pleadingly cried: "Lord, what wilt Thou have me to do?" Daily he thus cried unto the Lord; his earnestness grew to intensity. By faith he took hold of the promises in the Word and rose to the expectation that hundreds and thousands would be converted to God. He did not know how this would be brought to pass, but he believed. In the latter part of September in one of the rooms of the Fulton Street Chapel, he waited for half an hour; then one person entered; shortly another came in; then three or four. These six held a prayer meeting.

One week later, in the same place another meeting was held, at which twenty-four were present. They held a meeting the next day, which was very well attended. This was the

(CONTINUED ON PAGE 123)



Inside WASHINGTON D.C.

By
• DAN GILBERT •

Director, Christian Press Bureau in the Nation's Capitol

(The following analysis was written four days after Hitler declared war on Soviet Russia. It is now published for the first time. No changes have been made, although some explanatory paragraphs had to be omitted to make it fit into this space. When I wrote the article, military experts were unanimous in maintaining that the Nazis would crush Soviet Russia within a few weeks. This analysis of the Stalin-Hitler break may explain, to some degree, the reason why the Nazis found the Communists so well prepared to resist them. In the light of what has happened since the article was written, I believe my readers will find the analysis of interest.—D. G.)

Behind the Nazi-Soviet War: It is nearly always true that it takes two to make a conflict—whether it be a domestic quarrel or an international war. It is quite clear why Hitler chose to attack Russia. He attacked Russia for the same reason that he has invaded almost twenty other nations—to extend his own power and dominion. Unable to carry out his long-planned conquest of Britain, it was only logical that he should “choose” Soviet Russia as his next victim.

It is quite plain what was in Hitler's mind. It is not so obvious what was in Stalin's mind when he “chose” deliberately to permit himself to be attacked. Nothing is more certain than that Soviet Russia could have averted a military invasion by continuing the policy of “appeasing” the Nazis. Hitler always extends the choice to his selected victims—appeasement or invasion. We know why the democracies have chosen to hazard invasion. Because appeasement is immoral and dishonorable. But no one would accuse Joseph Stalin of being influenced by considerations of morality or honor. When Stalin chose to deny further appeasement to Hitler, and thereby to invite Nazi invasion, he did so because he thought it was good Soviet strategy.

Stalin's Choice: The historical record will show that Stalin did “choose” to be invaded. He purposely scrapped the so-called “Stalinist peace policy.” Readers of this page are completely familiar with what that policy was. It was originally the “Leninist peace policy,” developed by Lenin after he came to power over

Bolshevik Russia in 1917. It was Lenin who said, “The first World War produced a Bolshevik Russia; the second World War will produce a Bolshevik Europe.”

When Stalin signed the pact with Hitler in 1939, and gave the Nazis the “green light” to go ahead with their conquest of Poland, it was in accordance with the Leninist policy of inciting other nations to war while Red Russia would be kept at peace. Russia chose to be “neutral.” The strategy was that she would sit on the sidelines while the so-called “capitalist countries” destroyed each other. She would grow strong in peace, while other nations were enfeebled by war.

The scale of destruction is so great in modern war that it is quite true that, in a real sense, neither side wins. Both sides lose. Even the victor loses more than he gains. Hence, the only nation that really can “win” in a modern war is the nation that keeps out of it, that remains neutral, that fattens upon the distress and misery and bankruptcy of the countries involved. This was the Communist theory, carefully followed by Stalin from August, 1939, until May 6, 1941.

On May 6, 1941, Stalin himself abandoned the “peace policy” of “Soviet neutrality” in favor of a war policy against the Nazis. The date is important, because, for weeks later, Hitler still held off attack, while he tried to bring Stalin to yield new concessions. But the Red Dictator steadfastly refused, preferring to let his nation be invaded. On May 6, he had already made his choice.

The occasion was Stalin's address to the graduates of the Red Army military academies. The formal graduation ceremonies in the Kremlin were followed by a state banquet, at which a member of the Red government proposed a toast to “the Stalinist peace policy.”

Joseph Stalin then rose dramatically to his
(Continued on page 115)

The Challenge of the

COUNTERFEIT

BY F. JOHN SCROGGIE, D.D.

A radio message delivered over station KFEL while Dr. and Mrs. Scroggie were conducting a Bible conference in Denver recently

I ALWAYS love to discover the secret of the lives of those who have triumphed in the past. Biography always helps me. When I come across men of like passions, surrounded by circumstances perhaps which are more difficult than yours or mine, and yet who have come through the fire and trial to the glory of God, I want to know how they accomplished it, that I, too, may learn the secret which led them into the fulness of God's blessing. And there are just some things I want you, if you will, to take away with you; and very briefly I am going to refer to them.

The thing which stands upon the threshold of the third chapter of Daniel is the challenge that was flung out, the challenge to the world, and that challenge has not passed away; in fact, it is more prominent today than ever it was before. Nebuchadnezzar was a great figure in human history. The disinterred libraries of the East speak about the achievements of this great world ruler; they reveal the glory of his attainments. He had swept through Syria in triumph; he had devastated Palestine; he had inflicted upon Egypt *a defeat never before known*. But greatest of all was his conquest of Babylon; and it is rather significant that, having returned from these great achievements, he issues this challenge to the world, doubtless in order to consolidate what he had gained, and to impress upon the world, perhaps from a political point of view, as well as from a religious point of view, that he was the supreme world ruler.

As I said just now, that challenge remains today. It reveals itself in a variety of ways in our day and generation. All life is a challenge,

and particularly in the hour in which we live does that challenge make itself felt in the hearts of the youth of our generation.

There is a challenge, of course, of circumstances; I know that challenge is a very fierce challenge, as far as young people are concerned. Again and again have I heard the remark made, "My circumstances are against me." But if you will study the biographies of Scripture, you will discover that your circumstances *are far less difficult* than were the circumstances of Shadrach, Meshach, and Abed-nego. You will never be placed, perhaps, in such a dilemma as they were placed in; and yet they overcame the challenge of circumstances because of their relationship to God; and that is the only way in which you can overcome the challenge of your circumstances. If you have not yet discovered your relationship to God, then circumstances will overwhelm you, and you will be swept off your feet. Never was it truer than at this hour, that the subtlety of the circumstances with which we are surrounded is such that no man can hope to survive amidst them, save as he survives in the power of God.

Then there is the challenge of the counterfeit. Here was the counterfeit; here was the image set up that all might worship it. There are many images set up today. The prince of the power of the air, the arch-enemy of God, knows only too well that to act openly in antagonism to the things of Christ would only be to increase the fervor for them; therefore his method today is the method of the counterfeit. *Can you tell the counterfeit?*

If you are familiar with the banking world, as I am, and if you had experience, as I have, on the counters of our banks, taking in money
(Continued on page 117)

Lessons from Fogs

BY HERBERT LOCKYER, D.D.

A sequel to the splendid article, "The Fogs of world is the hollow of God's hand."

IF THERE are sermons in stones, and books in running brooks, surely faith can learn something from fogs. As one born in London, fogs have a fascination it is hard to escape. In a land where everything is electric, and smoke is seldom seen, it is hard for Americans to realize what an unusually dark atmosphere is like. Not long ago, while in California, a slight mist appeared, and a friend said to me, "Well does this remind you of a London fog?" "A London fog! Why, you would not be able to see your hand before you in a good 'pea soup' fog," I replied. My friend stood aghast, somewhat doubtful of my statement. And of this I am confident, that Americans visiting London in foggy weather must be thrilled over the way Londoners take the fog, and, in spite of a serious disorganization, find their way about.

Charles Dickens, like the good Cockney he was, reveled in a "London particular." He wrote, "Fog everywhere. Fog up the river, where it flows among green aits and meadows: fog down the river, where it rolls defiled among the tiers of shipping and the waterside pollutions of a great (and dirty) city. Fog on the Essex marshes, fog on the Kentish heights."

Esther Summerson in *Bleak House* tells us that when she first arrived in London, she thought there was a great fire somewhere. "For the streets were so full of dense, brown smoke, that scarcely anything was to be seen." She was quickly assured, however, by the young gentleman, "who had inked himself by accident," sent to meet her by Kenge and Carboy of Lincoln's Inn. "O dear no, Miss," he said, "this is a London particular."

Well, what are some of the lessons we can learn from an unwelcome fog? In our article last month on *The Fogs of God*, we saw how God is able to make fogs, His servants, and use them for the deliverance of those who trust Him. Here are other instructive phases:

FOG IS A MANTLE OF MYSTERY

A fog hides, deceives, mystifies. A "London particular," for example, throws things out of proportion and out of perspective. To live in a



fog, as some people do, is to be the victim of deception. Things are out of shape. To such, the ugly is beautiful, and the beautiful, ugly. Mists are treated as mysteries. Taken up with half-lights, the man out of Christ is afraid of himself and fearful of his eternity.

But as the sun dispels fogs, so Christ as the Light of the World is able to chase our darkness away. One of the most familiar of the Collects contains the prayer, "Lighten our darkness, we beseech Thee, O Lord." "God said, Let there be light, and there was light." And mental or moral fogs disappear at Christ's approach. Dark places of the mind and of the earth become illuminated with an undimmed radiance once the Sun of Righteousness penetrates them. "The darkness hideth not from Thee, but the night shineth as the day; the darkness and the light are both alike to Thee."

John Donne, preaching in St. Paul's Cathedral (an historical shrine often shrouded by fog and now unhappily imperiled by bombs) in 1624 said: "He brought out of darkness, not out of a lesser light. He can bring thy summer out of winter, though thou have no spring; though in the ways of fortune, or understanding, or conscience, thou have been benighted, till now, wintered and frozen, clouded and eclipsed, damped and benumbed, smothered and stupefied, now God comes to thee, not as in the dawning of the day, not as in the bud of the spring, but as the sun at noon."

There is, of course, a true mystery as well as a false mystery; a mystery of the sunlight as well as a mystery of the mist. And the believer is often mystified by the dealings of God. A black fog surrounds His movements. As Paul states it, "We see through a glass darkly." As fogs

(Continued on page 118)

WORLD-WIDE interest has been begotten in Britain's V propaganda campaign. This letter stands for "Vlitzkrieg," or "Victory." By suffering peoples in Nazi-conquered countries it has been heartily hailed and greatly welcomed. It is to them a light in the darkness. It promises liberty in place of bondage. It assures of final victory in place of defeat. Like a drowning man they have seized this straw in hope of eventual deliverance.

This V symbol of victory and liberty with the slogan, "*Nedane Se*," which means, "We will not give in," is now universally displayed throughout Czecho-Slovakia. In other countries the V letter has been exuberantly displayed on sidewalks, automobile windshields, hats, brooches, and windows. The newspapers have used the motif in their front page make-up. Cartoonists have played largely on public imagination by it. Hotel waiters lay their tables with the silver arranged in V shape. Bands everywhere play new V tunes. Even ships at sea join in frequently sending out their victory signal, three dots and a dash. Indeed, the peoples have been told that every sound in life could be tuned into the V rhythm.

This propaganda has certainly strengthened the morale of the conquered. They have been made to realize that they have one common enemy in the Nazi, and that, to be victorious, they must unite their efforts and simultaneously make the attack. Just exactly how things will turn out, it is too early to predict, though many think it will evidence itself soon in a smashing blow to the enemy. Time will tell.

INDIVIDUAL VICTORY

HAS it ever occurred to you, beloved child of God, that you are vitally associated with a victory movement? This movement, however, did not originate in the heart of a man. It originated in the heart of the eternal, triune God. This movement does not concern itself with a certain section of men only, but includes everybody, everywhere. And this movement does not merely hope for victory; victory is assured.

This victory movement concerns the wonderful Son of God, Who in His matchless love, gave His life's blood for the satisfaction of divine justice and the redemption of men. It concerns Him Who rose from the dead and is now alive at the right hand of God. What a message for the bruised, battered, and beaten sons of men! It proclaims deliverance to the captives held by sin and Satan. It heals the broken-hearted, gives sight to the blind, sets at liberty those that are bruised, and assures of ultimate victory.

Do you, my friend, know the gospel story? Are you aware that Christ died for your sin

VICTORY

By Gavin Hamilton

and now lives to save you? Let me urge upon you the necessity of an immediate acceptance of Him as your personal Saviour and Lord. "For if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10: 9-10). Set not thyself against this Saviour. Remember, He will win.

VICTORY IN THE FIELD

TO THOSE unfortunates in Europe, the victory message is made known. And how they need it! Their condition is pitiful. No human tongue can tell and no journalist's pen describe their sufferings. Articles, written by war-correspondents and others on the spot, picture the concentration camps and the firing squads, with their victims blindfolded, faces toward the wall; and Ghettos where thousands are crowded together as in the historic "Black hole of Calcutta." What a picture of the world in general! Men are slaves. They need deliverance. And to us has been committed the only message that can help.

Beloved, the need of the world is pressing and urgent. Men must be evangelized or perish. Which? This is the question we must answer. Opportunities must be taken now or left alone forever. It may surprise you, but it is nevertheless true, that there is a missionary crisis of major magnitude under way at the moment. Doors are closing to the preaching of the gospel in many places. Pressure is being brought to bear upon gospel broadcasts in this country also, and soon, if the Modernists have their way, the whole radio system, religiously, will be under their control. This will virtually end the gospel message on the air. In view of this, let us get the message out. Let us place our substance in the hands of our precious Saviour that He may use it in the advancement of His kingdom.

AHEAD!

"This is the victory that overcometh the world, even our faith"

*"Can we whose souls are lighted
With wisdom from on high:
Can we to men benighted,
The lamp of life deny?
Salvation, oh, Salvation!
The joyful sound proclaim;
Till earth's remotest nation
Has learned Messiah's Name."*

VICTORY IN FELLOWSHIP

THE conquered peoples must unite to win. Half-hearted, individual efforts will not suffice. Unity is strength. And so must the Christians act. Did not early Pentecostal days demonstrate what unity could accomplish? Thousands were saved. We feel certain that had the Church continued as it began, the whole world would have fallen at the feet of Jesus in a very short time. But Satan entered. He divided the saints and robbed them of their power. And this condition persists. Above one thousand denominations hold the field. What confusion! Is there any remedy? Yes, my brother and sister in Christ, there is. We must leave all denominationalism and sectarianism aside. We must band together, unite our spiritual forces, and do exploits for God.

The clarion call rings out to all saints, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (II Cor. 6:14-18).

Fellowship with fellow-saints is heaven's choicest blessing for us. It is born out of fellowship with the Father, with the Son, and with the Holy Spirit. Therefore, "How good and how pleasant it is for brethren to dwell together in unity! . . . There the Lord commanded the blessing, even life for evermore." It could not be otherwise. There is nothing to hinder. Have we not the promise of Him Who is the Truth?—"If two of you shall agree as touching anything that they shall ask, it shall be done for them of My Father which is in heaven."

Is victory possible? How must we react to this double-sided truth? The path is plain. First, we must have no affiliation with the so-called Modernist or with unconverted people. Second, we must fellowship with those who are the Lord's. These things will solve multitudinous problems. The price exacted may mean bearing reproach, losing old-time, life-long friends, and the curtailing of business. But we cannot expect to gain the victory without fighting battles or making sacrifices. This was the way our Master trod. This is the way we must tread.

VICTORY IN THE FURNACE

AS THE peoples in Nazi-Europe suffer, so do we in this hostile world. "All that live godly in Christ Jesus shall suffer persecution." For centuries the fires of martyrdom have burned. Today they burn more fiercely than for a long time past. With the advances of evil systems we may expect an increase. But we are ready. We have pledged allegiance to our Saviour. We shall prefer, by His grace, to burn rather than to turn. Victory shall be ours. The Son of God shall be with us, as with the three Hebrews in the furnace of affliction.

Maybe you are enduring physical affliction. You are confined to bed. To you the day seems long, the night unending. Weariness and weakness compass you about. It seems as if you must resign yourself to defeat. There is no way out. Just here, however, the Lord would have you listen to Him. He says: "Whom the Lord loveth He chasteneth." Does that comfort? He would have you nestle on His bosom, hear the beatings of His loving heart, and enjoy victory.

*"He knows, He loves, He cares,
Nothing this truth can dim:
He gives the very best to those
Who leave their all with Him."*

VICTORY OVER ALL FOES

THE V campaign heralds victory for the down-trodden. The hope it implants buoys them up, cheers their hearts, and provides courage to endure hardships patiently. So with be-

(Continued on page 120)



Held
by

HIS HAND

By F. N. Pack

PASTOR, FIRST BAPTIST CHURCH
WEST COLUMBIA, TEXAS

More secure than the strongest vault in the world is the hollow of God's hand

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee (Isaiah 41:10,13).

THE human hand is at once one of the most useful and beautiful members of the body. When the new-born babe is laid in his crib, after we look at his little eyes, most naturally we have an impulse to pick up the tiny chubby hand, soft as a rose petal; each tiny joint dimpled; each little nail colored by the print of an angel's kiss—little hands reaching up, yearning to be held. Then there are lover's hands—timid, swinging, clinging hands of the boy and the girl as they stride along down the primrose paths of youth. Men's hands are strong hands—some crafty with skill, some brutal, some clutching, some tender and true, some hard with honest labor. Angrily closed hands tell of a readiness to strike in hate; kind, open hands speak of a readiness to give and to lift. Mothers' hands tell stories of ministering love; care-worn with toil, tender and warm with memories of

yesterdays, are the hands that most often clutch at our heart strings.

Our text spoke of God's hands—the holding hands of His righteousness. What a glorious thought! What a message to the human soul that is distraught with fear, perplexed by anxiety, discouraged by many failures!

Several years ago, I was in the company of a large number of church workers, going through Carlsbad Caverns in New Mexico. A neighboring pastor's wife had her hands full trying to walk the hilly trail with two lively children—a boy and a girl. Noticing her discomfort, I volunteered to look after the adventuresome boy of seven. I took the lad firmly by the hand and we explored together, enjoying the mysterious beauties of the cavern. The boy would scramble away from the trail, eager to pry here and there in the dark places. I held tightly that lively little hand, and must confess that a great relief came to me when we at last emerged into the good daylight again.

Afterward, the thought came to me that God had undertaken to do for me just what I had done for that boy. My selfishness, my waywardness, my presumption as I had walked through the dangerous places of life had doubtless caused the Father to tighten His grip on my hand many times. But His grip has held. Beloved, I am persuaded it will continue to hold till

(Continued on page 119)

Comfort and STRENGTH

BY D. WAYNE ROBERTSON

PASTOR, FIRST BAPTIST CHURCH, PRESCOTT, ARIZ.

Regardless of the need of God's child, He has it.

It is becoming an accepted fact that we are living in about the most insane age of human history. The high pressure and terrific pace of modern times have produced a generation of high-strung, tense neurotics, subsisting to an amazing degree on cold drinks, chewing gum, and aspirin tablets. Indeed, the fact that in America in a recent year there was consumed over four million pounds of aspirin is but a significant straw in the winds of time.

The tempo of modern life demands that men hurry, worry, and bury; but God's Word has an amazing statement to which He calls our attention for comfort and strength even in the midst of the greatest conflagration of nations in the history of this mundane sphere.

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint (Isa. 40:31).

The Lord never imposes a condition without tempering it with a promise of attendant blessings. Here in our text we find a condition accompanied by a four-fold promise. Surely no one can read this text without being humbled by the generosity of God's goodness and mercy.

The condition is a simple one: "They that wait upon the Lord." God seeks those who can be schooled to "be not weary in well-doing"; those who can be content with the Divine economy of God's goodness and providence. We are to wait in the sense of following, without cavil, the natural tempo of Divine operation. Many of us today are too busy pursuing our own ambition and wisdom to take time to think of the will of God in the matter. In our impetuosity and impatience, we outdistance the revelation of God, and take things into our own hands. We need to

Take time to be holy, Let Him be thy Guide;
And run not before Him whatever betide.

Also, we are to wait in the sense of being obedient to Divine law and precepts. God desires,

for Us

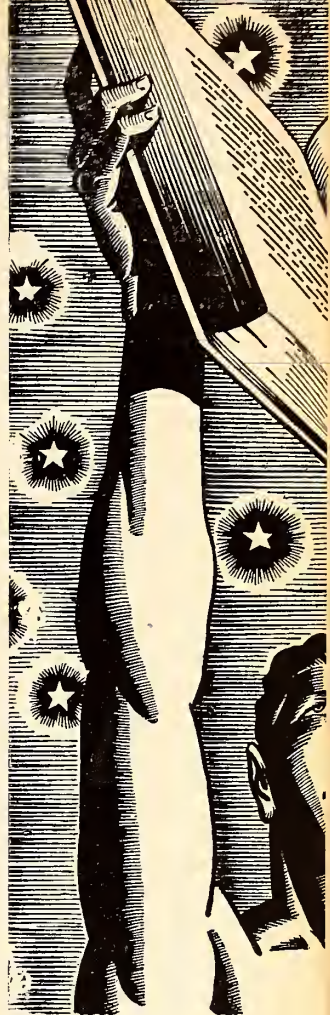
most of all, a spirit of obedience on the part of His people, because the "fear of the Lord is the beginning of knowledge." This truth was thundered into the soul of King Saul by the prophet Samuel when he said, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22).

Upon this condition, the Lord offers the four-fold blessing of our text: "They

... shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

There are many ramifications to the subject of weariness—but there are also many joys and much satisfaction in surcease. This ever-recurring weariness—mental, physical, and spiritual—would doubtless be the cause of our defeat if it were not for this "ever-renewing" of our strength. Let us note that this renewal of strength is to be had only of God. Christ was the subject of the prophet's poetic expression when he said, "An hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land" (Isa. 33:2).

Poor, earth-bound creatures that we are, it is difficult to picture the joy of mounting up with eagles' wings. How mankind has yearned to fly! Out of that yearning have come wings of steel and other metals with strength and speed. Yet, with all of mankind's skill, he has not approximated unto the grace or dexterity of eagles' wings. It is only in the soul of man that this figure is accomplished. The eagle is an appropriate symbol of the power of God's spirit
(Continued on page 115)



A fitting contribution to a Bible study magazine is this rich tour through the first eleven chapters of John. Use these instalments as the basis for a Bible class. They will appear for the next twelve months.

The Glory of the God-Head *In the Gospel of John* THIRD INSTALMENT

By

Albert Hughes, B.A., D.D.

Pastor, Church of the Crusaders, Toronto, Canada

Chapter III

SEVEN SIGNS OF WORDS

COMING to the *Signs of Words*, we find that these divine declarations are just as frequent as the mighty manifestations. There are seven great words that declare Deity; these signs of words fitting in beautifully with the signs of work; the whole making a beautiful spiritual mosaic. As we had seven works, so we now have seven words: seven great "I AM's." Here He declares Himself to be the great Jehovah God.

As Moses stood before the bush which burned but was not consumed, and was commanded to go down to Egypt as the divine servant to deliver Israel from bondage, he raised the question as to what answer he should give to Pharaoh when asked, "Who sent you?" The answer of God was, "I AM." Jesus being God, and John's Gospel being the Gospel of Deity, we have this great expression, this eternal title echoed again and again. He said, "I am the Vine;" "I am the Way;" "I am the Truth;" "I am the Bread;" "I am the Shepherd;" "I am the Light;" and "I am the Resurrection." I have set these down not in the order in which they appear chronologically in the Gospel, but in the order in which they fit in so perfectly with the works which He did. We find John himself

following the same procedure when he joins the declaration, "I am the Bread of Life," to the feeding of the five thousand; whereas, in reality, there was a great gap between the miracle and the message! John is evidently trying to show us that the miracle was worked in order to make the declaration so he joins the word to the work. In this chapter of our book, we want to do that same thing with all the signs—joining the seven words to the seven works presenting the perfect picture of Deity.

In the first sign of His works He changed water into wine, proving His Creatorship. In John, chapter fifteen, verse one, and again in verse five, He declares Himself as the Vine saying, "I am the Vine. Ye are the branches." He goes on to tell us that only as we are closely linked to Him as the branch of a vine is to the stem, can we bear fruit; and our common watery lives become rich red wine for Him. He who made colorless, lifeless, tasteless water to become rich, red, living wine, is able to change the common watery stuff of our own lives, so that we may bear fruit, and much fruit; but this can only be, not of the branch itself, but in Him, through our constant abiding.

He was able, in Cana of Galilee, at the beginning of his public ministry, to

change water into wine without touching it, or speaking to it, because He was the Vine. Thank God, He is able today to change common stuff, such as we all are made of, enriching it in all the glory of God, because He is still the Vine; and it is the purpose of the Vine always to be changing water into wine. We glorify the Father when we permit this process to be perfected in us; and we also demonstrate ourselves to the world as being the disciples of Jesus Christ (John 15:8). This glorious picture of divine possibility for every life is here presented to us that we might see how joy may continue in us, and how our joy may be full. By faith we can possess these possessions purchased for us, and made possible to us through the Lord Jesus Christ, the Living Vine.

His second sign of works was to make the dying boy to live, saying to the nobleman father, "Go thy way; thy son liveth." When that troubled father, who was afraid that any moment his baby boy would pass out, believed the word of Jesus and went his way; he found it true what Jesus said: his son lived. What Jesus was, He still is, and what He was able to do then, He still can do. He was able to tell the father to go his way, and to promise him that he would find his boy alive, because He said, "I am the Way, the Truth and the Life" (John 14:6). It was impossible for it to turn out any

other way than it did, for, whoever goes *His way*, finds it *true what He says*, they "*enter into life*." Any soul, today, who will enter into the Way made plain by Jesus Christ, will discover Him to be all the Truth that he needs for time and eternity; and that discovery will bring him into the great experience and enjoyment of life everlasting. Unless Jesus is The Way, He cannot bring anyone else into the Way, but, because He is The Way, He has been bringing thousands of souls into that Way, which leads finally to the feet of the Father. So Jesus Christ goes on back home to God, living the way marked out by Him so that none might miss it. He is the Way home; the Way home to the Father: He is the Way to the storehouse of eternity; He is the Way to everlasting peace and joy. The world does not know this, but those who, by faith, get into that Way are made to realize the eternal glory of it.

In empowering the paralytic at the porch at Bethesda, Jesus proved Himself as possessing power for the paralyzed. He ordered the man to carry his bed; and, this being the Sabbath, he was rudely ridiculed and cruelly criticized by the Pharisees for breaking the Holy Day. They had had little compassion upon him who had been carried upon his couch for thirty-eight years and, now, they have no rejoicing when they see him able to carry his bed. Organized religion took its stand against the man, and, because of a written triviality, ostracized him from the society of the pious. Jesus came across the healed paralytic in the temple and said to him, "Behold thou art made whole; sin no more lest a worse thing come to thee." This is a mighty word to speak. Surely no one else but God would dare to say it. Whenever Jesus gives a man the assurance of victory over sin, He has surely opened, for that man, a door of entrance into the kingdom of God. Jesus is able to open the door into the divine presence for sinners, because He is The Door. In John ten, verse nine, He definitely declares Himself to be such, saying, "I am the Door: by me if any man enter in, he shall be

saved and shall go in and out and find pasture." What does it matter now many doors of organized religion are closed against us, as long as The One Door is open to us? No hand but His can open that Door. He is *The Door*, and apart from Him there is no way out of sin into victory, and no way into divine fellowship and eternal blessing and hopefulness.

We saw that the fourth sign was the providing of bread for the hungry multitude. For many hours, during the day, He had fed them on spiritual things; and then concluded the day by multiplying the five loaves and two fishes into a sufficiency to meet the need of all. The disciples were as much amazed as the multitude at this mighty manifestation. They ought not to have been, for they should have known that the One who was in their midst was *the Living Bread*; the One who had said, "I am the bread of Life" (John 6:35); and then again, "I am that bread of Life" (John 6:48); and "I am the living bread which came down from heaven" (John 6:51); "This is that bread which came down from heaven" (John 6:58). Feeding upon Him He meets all our hunger, satisfies all our needs, fills us to overflowing, and sends us out rejoicing that we might know he is sufficient for every need of life from the cradle to the grave. Being the Bread, He can feed the hungry heart: "He that cometh to me shall never hunger;" "A man may eat thereof and not die;" "If any man eat of this bread he shall live forever;" "For my flesh is meat indeed;" "So he that eateth me even he shall live by me." How blessed, in these difficult and disastrous days, to know that our Lord still is all that He was—"The Bread of Life" for every hunger and for every hungry soul!

When the Lord walked out on the water that dark night to the distressed disciples, who expected every moment to be dashed into the depths of the sea, He manifested Himself as *the Great Protector*, and how gloriously and blessedly He brought them safe to the shore at last. He was able for this, and still is, because He said, "I am the

Good Shepherd" (John 10:11). It is the shepherd's business not only to give his life for the sheep, but to protect them, to preserve them, and to present them safely to the owner in the morning. Jesus Christ not only died for us, but day by day He guards us, and He has promised to guide us to the end until He brings us safely to the blessedness of the eternal shore, where we shall be forever with Him. No enemy is too great for Him so that one of His own could be stolen; no danger so fearful that it would be finally disastrous for any; no darkness so deep that He is unable to deliver; no circumstance so calamitous but His constant care can bring joy and blessing. He stands today, declaring with all the authority of heaven, that He is able for any of His, and for all time He will be the Good Shepherd who died, and lives, and comes, that the Father's fold at last may be full.

The blessing that came to the blind man in the sixth sign was light in the midst of his darkness; freedom from his life-long prison, so that he might behold the beauties about him where before there had been nothing but blackness. Jesus was all this to him, because He is *the Light*. We hear Him say in John eight, verse twelve, "I am the Light of the world: He that followeth Me shall not walk in darkness, but shall have the Light of life." No man can continue to live in darkness, stumbling his way through life, if, within him, there dwells the Light of the Presence and power of the Lord Jesus Christ. He is as able today as in that ancient day, to dispel the darkness; to remove the gloom; to give liberty to the captive; to loose the bound; to give a beauty in order to behold the beauties about us. Oh! for grace to trust Him for more light amid our many darknesses!

The Lord Jesus had no sooner spoken the life-giving word at the tomb of Lazarus, bringing that dead man back and commanding that he be loosed for the encouragement of the sorrowing sisters, than He declared, "*I am the Resurrection and the Life*: He that believeth in me, though he were dead,

(Continued on next page)

yet shall he live: and whosoever liveth and believeth in Me shall never die." The Lord Jesus is able to raise Lazarus, because He Himself is The Resurrection. There can be no death at all in the presence of Jesus. His coming always brings life, and His abiding always means life everlasting. In His flesh He was the Resurrection; in the glory, today, John tells us, He is alive forevermore (Rev. 1:18). Being the resurrection, and being alive forevermore, He is able today to make the dead to live. Finally, all His dead shall live forever. So we see Him giving life because He is Life; health because He is Health; wholeness because He is Holiness; sustenance because He is Sustenance; guidance because He is the Guide; light because He is Light; and resurrection because He is the Resurrection.

In a very brief way it would be interesting to show how John demonstrates that what Jesus was in the days of His flesh, He still is in the lives of His believers, and He still is the same in the glory and will continue to be the same forevermore. It would be a very fascinating and interesting study to follow through John's epistles and on to the "Revelation," written by John, to see how in these other places, as well as in the Gospel, the Lord Jesus is still *Creator, Sustainer, Empowerer, Provider, Protector, Illuminator and Re-Creator*. In first John, the first chapter and the second verse, the writer tells us that Jesus Christ is *Life*,—how that "we have seen it and bare witness to it and shew unto you that eternal life, which was with the Father, and was manifested unto us." Many other times in John's epistles, the same expression of Jesus, *being Life* is made plain. He is not only Life, but the *Way* and the *Truth*, as we see in first John, the second chapter and the twenty-first verse. Again, in first John, the first chapter and the ninth verse, we find Him to be the *Great Empowerer* delivering from powerlessness and soul paralysis, by forgiving and cleansing. He is the *Provider*, foreseeing the duty and privilege of the father to the child, by meeting the needs. In John's epistle, chapter three,

BOOK REVIEWS

Conducted By
Harriet McKown Johnson



LILIES AMONG THE WHEAT

Object lesson books have been published which have been an untold help to those who teach young folk, but you could look a long time before you could find anything better than this book for presenting the common, ordinary things of life in such remarkable ways. Some particular saying or object becomes the subject of discussion, and many points of interest are thus presented in these thrilling talks to young people. Some of the subjects are: "Roundabouts," "In The Very Middle," "Handkerchiefs," "An Umbrella," "Tongues In Trees," and "The 'V' Sign." A good scriptural application is drawn in each talk, and a challenge for Bible reading closes each chapter.

Lilies Among the Wheat, by John MacBeath, D.D. Publishers, Pickering and Inglis, 33 New Bridge Street, London, England, E. C. 4. 160 pages. Price, \$1.50.

—H. M. J.



SEARCHING THE SCRIPTURES

The title given to this book strikes us as being very appropriate. The author searches every one of the sixty-six books and presents a brief synopsis of each, either by exposition, or by outline;

verses one and two, this blessed relation of father and child is made plain; belonging to the family, every provision is promised. He is the *Protector* overcoming all hostile forces that would destroy as we see in first John, the fourth chapter and the fourth verse. Here we are given the promise of overcoming because He is in us. Many times in the epistles He is declared to be the *Illuminator*, giving all the light needed for darkened lives. It would be interesting to count the number of times in which John, in his epistles, testifies to Him being the Light to dispel our all darkness (John 1:7). In

sometimes both. In this manner, he outlines a systematic search of the Scriptures and also throughout the book appeals for a study of the Scriptures.

Throughout the book there is not a trace of unscriptural handling of the material. The applications, of which there are many, are very good, and set forth another appeal—put the Scriptures to a practical use.

Searching the Scriptures, by J. E. McKee. Published in Alpine, New York. 246 pages. Price, \$2.00.

—H. H. S.



FEMININE FACES

If you want a lesson in how to apply scriptural truth to every-day living, you will find it in this book. In it we have a list of sixteen helpful, heart-searching discussions concerning as many women of the Bible. The material is interesting as well as instructive, easy to read, and full of suggestions for improving a resourceful Christian life.

Feminine Faces, by Clovis G. Chappell. Publishers, Abingdon-Cokesbury Press, Nashville, Tennessee. 219 pages. Price, \$1.50, cloth.

—C. R. J.

first John, the second chapter, verses eight to eleven, He is seen as the *Re-Creator*. He promises us, in first John, the second chapter and the seventeenth verse, that though the world pass away "He that doeth the will of God abideth forever;" and in first John, the third chapter and the second verse, "When He shall appear, we shall be like Him for we shall see Him as He is;" "Because He lives we shall live also."

When we come to the picture presented by John in the Revelation, the opening chapter gives us the same perfect portrayal: what Jesus was in the

(Continued on page 114)



Conducted by
B. Grace Crooks

In the HARVEST FIELD

Praying always
with all prayer
and supplication
in the Spirit, and
watching there-
unto with all
perseverance
and supplication
for all saints.

Ephesians 6:18

SOMEONE has aptly said that "since the dark ages, Satan has never attempted so powerful an attack on the Church of Christ and on missionary effort." We are confident that you will add a hearty amen after reading the following prayer appeals from various faith missions.

The work of the Ceylon and India General Mission is being greatly handicapped by the inability of several of their missionaries to return to the field because of war hostilities. That this is the work of Satan is revealed when one learns that the new census of the United Provinces reveals that not even one per cent of the total population is Christian. Pray for a revival throughout the United Provinces and India, as well as for the financial needs of the mission for the current months.

From the News Letter of the Sudan United Mission, we glean the following: Because of war on land and sea, missionaries have been forced to take their furloughs in South Africa rather than to return to their homes. Rev. and Mrs. V. E. Veary, while spending their furlough at Cape Town, are overseeing the printing of the Ngambai translations. Additional funds are needed in order to meet the expense of printing. Over 1300 native Christians are eagerly waiting for the opportunity of learning to read "the Talk of God" for themselves. The mission also welcomes contributions toward the passage of a trained nurse who has responded to the missionary call.

The South Africa General Mission asks prayer for five thousand dollars needed to erect substantial buildings at Catota, Angola. They are in danger of losing their concession if the Government requirements respecting buildings are not speedily carried out. In the last few months, the Mission had the joy of sending forth a party of five new missionaries who arrived safely at Cape Town.

Most of the missionaries of the South China Boat Mission are in the Province of Kwangtung, and the mission has encountered great difficulty in transmit-

ting funds to them. At present, there are six missionaries in Canton and two in Hongkong, which cities are under the control of the Japanese. Let us pray daily for the welfare of these and other missionaries in China.

Miss Florence Barnwell, of the European Christian Mission, is prayerfully seeking entrance into the Dominican Republic where there are four to five hundred Jewish souls with no Gospel testimony. She urges that we not forget to pray for the need of souls in Europe and for national missionaries who are still laboring in occupied countries.

Rev. D. Stephen, a native of India who was converted and secured Bible training in the states, writes from Salem, S. India: "The Lord has used me in this vineyard for the last twenty years. For the last five years we have been training students in our Bible school at Salem. About eighteen of our students are now out in the field of labor and are winning souls. The Lord has given us about three hundred converts in the last three years. We have only six students at present, and we are not able to admit more, owing to finances. Forty-eight dollars will support one student-preacher for one year, or twelve students for one month. We do request you to pray for our work and our needs."

Thousands of workers, to say nothing of the armed forces, have increased the population of Alaska and offer an unparalleled opportunity for the preaching of the Gospel. The Alaska Evangelization Society of Chicago has missionaries stationed at strategic points, as well as a daily broadcast over station KGBU at Ketchikan. Gratifying reports have been received regarding the reception of the broadcast in outlying districts in southeastern Alaska. Prayer is asked for immediate gifts needed to continue this effective means of evangelization.

We are confident that "The World in Los Angeles," a missionary review with

twenty-one missionary agencies participating, will be used of the Lord to lay the burden of missions on the hearts of praying Christians. The Review is to be held at the Church of the Open Door, April 3 to 12, and is being sponsored by Mr. William G. Nyman. Some forty to fifty outstanding missionaries from various foreign fields will appear on the program.

A prayer-provoking appeal was received from Rev. John Nutting, Secretary of the Utah Gospel Mission, a work among the Mormons. He writes, "Mormonism has about four thousand men and women at work as missionaries, while we have at this moment just three. The urgent need is for additional workers beginning in July." Because of his age and his health, Mr. Nutting is deeply burdened that someone may be raised up of God to carry on this needed work.

Mr. and Mrs. Carl Mansfield, in their labors among the mountain people of Hector, Arkansas, are using the plan of the Bible Distributors League of Dallas, Texas, whereby a Bible is given to those reading prescribed portions of Scripture. Over sixty are now reading for a Bible. They have only recently moved into this new territory, and already God has blessed their ministry to the salvation of souls. The Mansfields are members of the Ozark Mountain Gospel Fellowship. Mrs. Mansfield is a sister of Faye and Fern Arbutnot ('39).

Rev. and Mrs. Luther Nelson, former students, are now located in Lincoln, Nebraska, where Mr. Nelson is pastor of the Temple Baptist Church.

Rev. Darrel Handel, former student, and Mrs. Handel (Ruth Whaley, '38), are now in Minot, North Dakota, where Mr. Handel has recently been called as pastor of Calvary Church.

Rev. Laurel Inabnit ('38) asks prayer for God's blessing upon the pre-Easter services which he will conduct in Great Falls, Montana, where Rev. James E. Hanson, former student, is pastor.

Souls were saved and Christians reconsecrated in the evangelistic services which the Rev. Cutler B. Whitwell, representing the Old Fashioned Revival Hour, recently conducted for Rev. P. J. Clifford, ('33), pastor of the Bible Church of Three Rivers, Michigan.

Mr. L. Marlin Olsen, former student, and his wife have taken a position in Longview, Washington, while waiting for the door to open to China. They have organized two rural Sunday-schools, a work in the Japanese section, a Bible class for young people on Saturdays, and are also laboring in a downtown mission expressly for soldiers.

(Continued on page 114)



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

VICTORY

- I. The Possibility of Victory
Rom. 8:37
- II. The Provision for Victory
Matt. 1:21
- III. The Possession of Victory
I Cor. 15:57
- IV. The Permanence of Victory
II Cor. 2:14
- V. The Perils of Victory
I Cor. 10:12

—A. H. Y.

THINGS YOU WANT

- I. You Want Life
John 10:10-11
- II. You Want Peace
Matt. 11:28
Rom. 5:1
- III. You Want Strength
Isa. 40:31
Phil. 4:13
Jude 24
- IV. You Want Fellowship
I John 1:4-7; 3:14

—P. S. R.

THE SATISFYING WORD

- I. It Is Bread
Deut. 8:3
John 6:32-33; Cf. John 1:14
- II. It Is Meat
Heb. 5:11-14
- III. It Is Honey
Ps. 119:103
- IV. It Is Gold
Eph. 6:17
Ps. 19:9-10
- V. It Is a Sword
Heb. 4:12
- VI. It Is Seed
I Pet. 1:23

—A. A. B.

THE CRY OF A DISTRESSED WORLD

"Thy Kingdom come"
Matthew 6:10

- I. **THY**—The Remembrance of a Coming Prince
- II. **KINGDOM**—The Revelation of God's Conscious Purpose
- III. **COME**—The Realization of a Consuming Passion

—F. J. S.

GOD IS ABLE

- I. Able to Make Grace Abound
Provision—II Cor. 9:8
- II. Able to Save to the Uttermost
Salvation—Heb. 7:25
- III. Able to Succor Them that Are
Tempted
Consolation—Heb. 2:18
- IV. Able to Do Exceeding Abundantly
Intercession—Eph. 3:20
- V. Able to Keep What We Commit
to Him
Preservation—II Tim. 1:12
- VI. Able to Keep You from Falling
Protection—Jude 24
- VII. Able to Subdue All Things unto
Himself
Subjection—Phil. 3:20-21

—C. R. L.

LOVE, LIGHT, AND LIBERTY

- I. The Revelation of Love
I John 3:1; 4:9-10, 17
- II. The Reception of Light
John 1:4, 9, 12
- III. The Realization of Liberty
Titus 2:14

—F. J. S.

TITHING

- I. Commenced by Abraham
Gen. 14:18-20
- II. Continued by Jacob
Gen. 28:20-22
- III. Confirmed by Moses
Lev. 27:30-34
- IV. Commanded by Malachi
Mal. 3:10
- V. Commended by the Lord Jesus
Matt. 23:23
- VI. Concurred by the Apostle Paul
I Cor. 9:13-14; 16:2

—Tither

THE GODLY WALK

- I. Walk after the Spirit
Rom. 8:4
- II. Walk Worthy of the Lord
Col. 1:10
- III. Walk Honestly before Men
I Thess. 4:12
- IV. Walk in Newness of Life
Rom. 6:4

—A. A. B.

FIVE REASONS FOR THE WAR

- I. Sin's Production of Covetousness
James 4:1-2
- II. Satan's Purpose to Oppose the
Spread of the Gospel
I Thess. 2:18
- III. The Scripture's Vindication of Its
Truth
 - a. Regarding war
Matt. 24:6-7
 - b. Regarding sowing and reaping
Gal. 6:7
- IV. God's Intentions for the Nations
 - a. In relation to one another
Ezek. 38
Dan. 11:36-45
 - b. In relation to Israel
Dan. 9:27
- V. Christ's Position in the Future
 - a. His enemies must be His footstool
Heb. 10:12-13
Ps. 110:1
 - b. His need must be made manifest
 1. To the nations
Heb. 2:6-7
 2. To Israel
Hosea 5:14-15

PICKED UP HERE AND THERE

A church that won't revive won't survive.

The doubters are not among the shouters.

If you don't do more than you are paid for, you won't get paid for more than you do.

The Bible is different from all other books; it excuses no man, and condemns every man.

They build too low who build beneath the sky.

Sin is the only thing in the world that is contrary to God.

Some people think that the preacher is getting personal just because he talks about sin.

There are a lot of people who are fearfully bothered about the passages of Scripture they don't want to understand.

Those who fall down get up quicker than those who lie down.

GRACE AND TRUTH

H E L P S

FOR
GOD'S
WORKMEN

IS HITLER HONEST?

Churchill says Hitler cheats even in His Jew-baiting. It is a widely-known fact (in Germany) that Field Marshall Milch, the Luftwaffe chief and Goering's right hand, has a Jewish mother. He keeps his job because he is the best man available.—*Religious Digest*

WHO IS THE TRUE GOD?

One personally acquainted with the facts writes in *The Fortnightly Review* (August 1941):—"The Emperor of Japan becomes every day more of a god. This earth's only rulers past or present who may claim divine descent are the emperors of Nippon. This faith is essential to the Japanese army program which stops at nothing short of world rule."—*Religious Digest*

GOD'S WORD

The Booker T. Washington High School, Atlanta, recently appointed fourteen bright, keen, colored boys to canvass the 20,000 Negro homes in that city to discover how many were without the Bible. It was found that 1,083 homes had not the Word of God, largely because of poverty. A mass meeting was held and money was quickly raised to place a fifty cent Bible in each of these homes.

—*United Presbyterian*

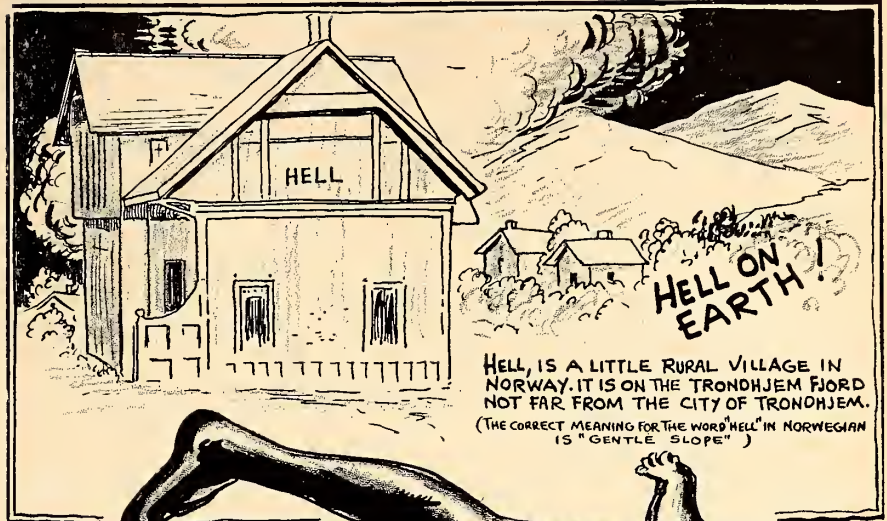
"HE TEACHES US COMPASSION"

He was over 80, proud in his dire need. Once he had been a successful business man in Singapore. Now he was destitute in Foochow. He did not want "Christian teaching!" But one day, sick and dizzy, he came to the relief rice kitchen at the Woman's Bible School. Miss Martha Wiley looked at the dignified old face. She took five dollars and handed it to him. "Stay at home until you are stronger," she said. "Then the nurse will come and see you." Tears rolled down the old man's face as he looked at the bill. Then he replied simply, "Your Jesus teaches you compassion." A few days later he was dead. In his hand they found a short printed prayer which he had said over and over again. It read: "God forgive my sins and save my soul, for Jesus' sake."

—*Religious Digest*

"Strange Things Happen"

BY THORPE



-THE HINDU DEAD-HEAD- YOGI HATHANOOGA, OF BENARES

THIS HINDU HOLY MAN BURIED HIS HEAD IN THE GROUND FOR NINE HOURS. THIS FEAT IS ONE OF A VARIETY OF RELIGIOUS PRACTICES OF HINDU-HOLY MEN!!

Not by works of righteousness which we have done, but according to His mercy He saved us. Titus 3:5.

A LAYMAN ANSWERS THE QUESTION, "WHY DOES GOD NOT STOP THE WAR?"

From reliable and unbiased statistical sources, we are told that in Christian America fifty-seven out of every one hundred people NEVER darken the door of a church of any faith, except it be for a funeral or a wedding; that thirty more are only occasional frequenters of the House of God for special occasions; that eleven out of every hundred comprise the faithful who are present every time they can come or have the opportunity—and that the remaining two out of each hundred represent the ministers, the men and women in religious work, and the janitors who have to be there. Is it any wonder we are cursed with world-wide and devastating war?

—*The Challenger*

"Blessed is the nation whose God is the Lord" (Ps. 33:12). If America wants God's blessing, He must become America's God! Pray, Christians! Pray

that we may be turned back to the old Book and the old Faith!

Recently a proverb in the *Denver Post* stated: "On this side of the Atlantic they say: 'Love thy neighbor as thyself'; on the other side—'Love me or else!'"

JOHN JASPER'S JESUS

Multitudes of "white folks" used to throng the old negro church where John Jasper preached—came and vied with the rightful worshipers to hear their African pastor, for no other reason than that he was "dead in love with Christ." In a certain stirring sermon climax, he pictured himself at the Gates of Glory, with Peter asking him if he didn't want to see Paul, or Moses, or John, or David, or his old negro mother. And John Jasper pictured himself as saying, "Yes; all those dear ones. But not yet." John said, "Just lead me before the Great White Throne and let me gaze a thousand years on the face of my Jesus!"

—*The Challenger*



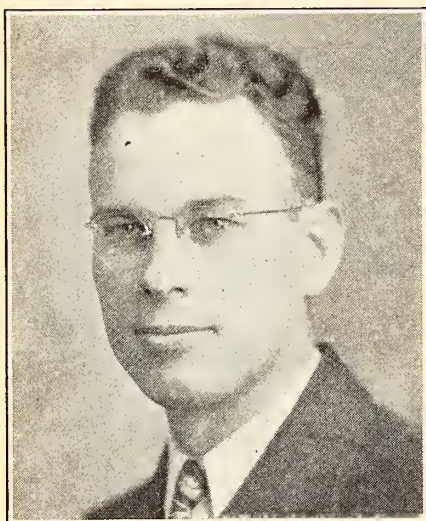
The Berean African Missionary Society

The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary



MR. LINDQUIST'S FURLOUGH



Letters received from the field in recent days clearly reveal that one of two things must be done in behalf of Mr. Irving Lindquist if he is to be restored to health: either a way must be found to bring him back to the States, or provision must be made for him to take his furlough in some part of Africa where the climate will be conducive to restoration of health. Either of these methods will require additional funds. Mr. Jansen, Mrs. Amie, and Dr. Sheffey (who has been attending Mr. Lindquist), concur that he should be returned to America. For the benefit of the friends and supporters of the Society who have been so faithfully praying for Mr. Lindquist's recovery, we quote from portions of three letters addressed to Mr. H. A. Davis, our President. The first comes from Dr. Sheffey of the Methodist Hospital at Wembo Nyama, where Mr.

Lindquist is now being cared for. We quote from Dr. Sheffey's letter:

M.E.C.M. Wembo Nyama, Congo Belge
January 18, 1942

Dear Mr. Davis:

Mrs. Amie and Mr. Lindquist of the B. A. M. S. have requested me to write you in regard to the health of the latter. He came to Wembo Nyama about November 4th from Shabunda where he had been under the care of Dr. Clement. According to Dr. Clement, the illness began at the end of June when Mr. Lindquist had an attack of jaundice associated with a mild anemia and apparently acute nephritis, although Dr. Clement did not make this diagnosis in his report. One would naturally think of the possibility of blackwater fever, but as I was not there I can not say. Dr. Clement noted a mitral insufficiency of the heart was present and some congestion of the lungs. When Mr. Lindquist arrived here, he had recovered from his acute illness.

At first I cannot say that I noticed the murmur of his heart, but I am convinced that it was there. Later I heard it very definitely—a rather prolonged murmur in the mitral area, soft in character. Certainly he has a mitral insufficiency but there is no decompensation, and his heart seems to be taking care of the insufficiency very well. Nevertheless, he should respect the fact that he has this murmur of his heart and not overtax the heart.

I believe that he is suffering from a sort of nervous exhaustion. This was precipitated apparently by the acute illness referred to above, though probably other things have played a part in bringing it about. For example, various trying experiences which he has passed through must have played a part. In any event when he came to Wembo Nyama he was suffering from weakness and nervous attacks.

I have given a few intramuscular injections containing phosphorus, etc., and have given Tonic Bayer. He has improved gradually. He still has to be carried if he goes to some other house. He had a nervous spell about the tenth of December and continued in bed for some time thereafter, but he has continued to improve since then, and recently he sat on a bicycle and had the natives push him to my house.

He takes his midday meal now with one of our missionaries. I feel sure he will continue to improve, but I am advising his return to America to insure this and to avoid a recurrence. The present plan is that he shall leave as soon after March first as possible.

Of course, when he arrives in America you will have a specialist examine him. I feel that he is suffering from functional nervous disturbance; however, the possibility of a more serious pathological condition of the central nervous system or the spinal cord should be ruled out.

With all good wishes and with a prayer that Mr. Lindquist will soon recover and be quite himself again, I am

Most sincerely yours,
Chas. P. M. Sheffey, M.D.



The second letter is from Mr. Albert Jansen. We quote a portion of it:

January 8, 1942
Wembo, Nyama

Dear President Davis:

It was the privilege of Mamie and myself to spend Christmas at Ikozi. While there, we received a letter from Irving at Wembo Nyama asking us to come and take Miss Mayo home to her post at Kama. So we took the car and came here. We are encouraged with the improvement that Irving has made, but he is far from being a well man yet.

After discussing things pro and con, we finally called a Field Conference meeting yesterday afternoon to make some decisions concerning our work in the future. It was agreed that it would be a help in Irving's recovery if he could lay down his responsibilities as field Secretary-Treasurer; also that if the Lord opened the way for him to go home to America, he would have to give his job over to someone else.

In the middle of the meeting we were called by Mr. Lovell to appear before the station meeting of this station, Wembo Nyama, which was convening at the same time. They told us that they were glad to stand by us in every way possible, for which we thanked them; but they wanted to know just what we

had decided; whether we were going to take Irving now or leave him until Dr. Sheffey saw that he was strong enough to go home. Dr. Sheffey expressed the desire that Irving stay here at Wemba Nyama until he is strong enough to fly home on the Clipper, and that we should set the date as soon after March first as possible, not going back to Ikozi for more than two or three days if he went back at all. It is best to get Mr. Lindquist home as soon as possible because it would be impossible for him to fully recover here. After some discussion, we expressed our desire to follow the doctor's advice. After this, we returned to Irving's room and continued our meeting. A motion was made and carried, as thus recorded in the minutes. "Mrs. Amie made the motion that, in agreement with the recommendation of the Home Board, according to your letter of October 18th, and in agreement with the Doctors Clement and Sheffey, we recommend to the Board that Mr. Lindquist take his furlough as early as possible, by Clipper. The motion was seconded by Mrs. Jansen and unanimously carried."

In view of the above, we believe it necessary that arrangements be made as soon as possible for Irving to go home via Clipper. Mr. Townsley, the Treasurer of this mission, suggested to us that reservations for the trip from Leopoldville to Miami be made with the Pan American Airways in America, as it is an American Concern, and we would thus save the exchange costs of the reservations. Of course, travel from here to Leopoldville will have to be arranged and paid for from the field, the price of which will be approximately \$115.00.

Eagerly looking forward to a reply and your decision as early as possible, I am,

Yours for Christ in Congo,
Albert Jansen

The last letter is from Mr. Lindquist himself. Space will not permit the publicity of all its interesting content, and so we quote but a few salient statements:

January 8, 1942
Wembo, Nyama

Dear Mr. Davis:

You are very probably aware of the fact that I have been here at Wembo Nyama of the Methodist Mission since the fourth of November, and it is now over six months since I was first taken ill at Ikozi. Dr. Sheffey here terms my illness as "Nervous Exhaustion." Whatever it is, it has certainly succeeded in keeping me down and in bed practically all of the time. Miss Mayo, the E. S. A. M. nurse from Kama who has been with me from the beginning, has been giving me massage and exercise. She has succeeded, as I have been able to

leave my bed on several occasions, and have been going to different homes by invitation, without having suffered any serious effects. Miss Mayo has been away from her own work, which is the leper colony at Kama, as long as she feels she can, so I have asked Albert Jansen to come after her. Miss Mayo suggested, and is seconded by the regular nurse here, that I may be able to stay here alone with the help of my two personal boys and the cook.

I suppose that Mrs. Amie will have written to you and also, I think, cabled you that she thinks that I should go to America on furlough as soon as I am able. Dr. Sheffey has said that would be a very good solution to the matter. I am willing to go home on furlough if that is His leading. At the same time I think that my presence here is quite necessary during the building operations. I suggested that in the event it would be necessary for me to go home, the Jansens should move to Ikozi temporarily in order that he might oversee the building operations.

The financial drain upon the mission for going home would be very great either by air or by boat. I understand that fare from Leopoldville to Miami is \$848.00, and it takes only four days. As I said before, I am willing to do just whatever He wills and directs, whether it be to go or stay.

My communications to the mission have been in the form of notes that I could write without too much mental exertion. This nervous fatigue has been uncanny. I have been able to read quite a bit, although for one period of several weeks my eyes were too weak. But it seemed that to concentrate enough to write a letter was just a little too much for me. Today's effort, however, seems not to be too great. Yesterday, New Year's, we were out to dinner at noon and then went to church for a stereopticon lecture in the evening. Mrs. Sheffey rigged up a chair on poles so that four of the natives carried me, and I gave them a little something each time. In addition to reading, I have been doing some repair work on accordians, saxophones, cameras, and typewriters, and this has helped to keep my mind occupied and off my misery. However, I feel quite good right now.

Sincerely yours,
Irving Lindquist



OUR RESPONSIBILITY

It is obvious from the statements made in their letters that we must proceed at once to secure passage for Mr. Lindquist via the Clipper, that he might return as soon as arrangements can be made. An approximate cost of this return trip is as follows: From Wembo Nyama to Leopoldville is \$115.00. From Leopoldville to Miami, four days via

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Clipper, is \$848.00. From Miami to Denver is approximately \$150.00, or a total of \$1113.00 for fare alone. Additional funds would be needed for lodging, food, and other incidentals, enroute. After landing in Miami, it would be advisable that he remain at sea level for a time of rest before coming back into the mile-high altitude. This would involve additional expense.

As we face the great need, we are reminded of the words of Scripture: "Is anything too hard for the Lord?" Our confidence is in the God of the impossible. Surely the God Who has literally preserved Mr. Lindquist from the very jaws of death is able to undertake in providing the cost of transportation. We appeal therefore to you, our fellow-helpers, to make this need known at the Throne of Grace and to wait upon God as to what He would have you do. This is our responsibility! We cannot fail!



The Days of Youth

The Recompense

By Florence Taft Fowler

KELLER GOODRICH sat gazing out the window of the speeding train. Across the desert barrenness of a western state it raced, and each hour brought him nearer to the little city at the foot of the mountains, to the girl he loved, and to the result of the issue he was facing. The click, click of the wheels under his coach measured the miles and hours till he should see her.

Would Madeline be pleased to know his recent choice which had brought a complete reversal of his plans and had changed his ambitions? He had long ago plighted his future with hers, and they had planned their lives together. Click-click-click, click-click-click, click-click-click. The sound seemed to re-iterate the question of his heart. The longing to see her and to tell her all that had happened to him, and the anticipation of the outcome had given him days of exhilaration and sleepless nights of concern. But of one thing he was satisfied—his decision must stand. It had gone too deeply to be altered, and had been settled after months of wooing from the gentle Spirit of the Unseen One, and after sharp and smarting rebukes to his conscience again and again. The futility of his purpose to pursue the pathway he had chosen and for which he had, until a fortnight ago, been preparing, was increasingly real to him as he journeyed.

Things had happened in his own inner life—a new consciousness of things paramount and vital—which were changing his future outlook more than he had imagined possible on that momentous night of his great decision. Yes, that choice was unalterable. It was of God. He had meant all that he felt that night when the minister had presented the two pathways. Even now they lay before him in mental vision in the words of the poem whose message he had long cherished:

To every soul there openeth
A way, and ways, and a Way.
The high soul climbs the High Way
And the low soul gropes the Low;
And in between in the misty flats
The rest drift to and fro.
But to every soul there openeth
A High Way and a Low,
And every soul decideth
The way his soul shall go.

But it was the words of the Scripture

which had penetrated his heart that night and he knew that God had spoken:

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Rom. 12:1-2).

It was no longer Kel Goodrich and his ambitions, and aspirations, or his high estimation of himself, and his superior ideals in the past. Another had sealed his choice to walk in a better plan—the perfect will of God. He had been an exemplary young man. Since his early teens he had been a Christian. Conscious of the fact that Christ had come into his life at that time, it had been his desire to be what a Christian should be; and Christ had influenced his youthful desires and kept him in many an hour of temptation. His home training had meant that to him. Now it was different. The Saviour was his Lord—his Master. Though not until now did he realize something of his parents' joy when they had told him their secret of the years. The memories of the last few hours crowded into his brain as the train measured off the miles and brought him nearer and nearer to the one of his heart's choice. Now again his mother's tears of joy and his father's choked expression of approval of his son's changed career touched his heart and gave comfort.

"Yes, Keller, my boy," his mother had said as she kissed him good-by when he boarded the train, "we gave you to the Lord when you were born. We have prayed all these years for this—this that you are doing now. We were afraid for awhile that you were taking the wrong course, the wrong pathway; but now, thank God, He has answered our prayers." She patted his shoulder as the joy-tears glistened in her eyes and ran down the lines of her cheeks.

And his father—Kel could never forget that hand-clasp and the expression of supreme satisfaction and delight in

his father's countenance only a few hours before.

"My boy, you don't know how glad I am. We'll miss you at home, but we—mother and I—have prayed since—since the day we gave you to the Lord that you would be what He wanted you to be. We—we—," then his voice grew husky. "We are so glad He has answered our prayers. It pays to pray, Kel—pray about everything in your life, and we'll keep on prayin' too."

Kel wondered if Madeline would meet his decision that way. Would she be as glad? The trepidation of his soul became conscious to him as the thumping of his heart-beats came faster. He looked at his watch. Soon he would know. If his train was on time, he would see her in less than half an hour.

When the train drew into the station, Kel was the first to alight. His deep-set brown eyes scanned the rows of waiting people as he marched up the ramp from the train sheds. Surely Madeline would meet him. Where could she be? He had wired her of his expected arrival at that hour. She had been delayed, doubtless, he thought, and would soon be on hand. Surveying the crowds absently as he waited, his thoughts traveled to the conversation that must eventually ensue between them.

So engrossed was he with his reflections that he was almost startled when he felt a gentle pressure upon his arm, and a blithesome voice exclaimed at his ear, "Hello, Kel, have you been waiting long? Sorry I was detained." Airily she whirled in front of him.

He grasped her hand and looked into her eyes, "Madeline! How are you?" He wanted to kiss her, but her lightness and her far-awayness of spirit held him to the formality of a warm handshake. He censured himself and wondered what was wrong—with him. "My, it's good to see you! You are looking fine. Prettier than ever!"

His old freedom was returning after the first bit of feeling of aloofness, and she responded: "Thanks, old dear. Are you really glad to see me?"

"Of course, Madeline! And I have lots to tell you, too. When may I? Are you free this afternoon?"

"Sorry, Kel, I'm not. I can't see you till—ah—you see, I didn't get your telegram until this morning and we—mother and I, and some friends—had this afternoon already planned. I cannot possibly decline now. Could you—could you go with us?" But there was something in the tone of her voice, just-to-be-courteous-like or perhaps an afterthought, that made Kel wither inside. It appeared that he was not very much a part of her plans.

"Thank you, Madeline," he returned as casually as possible, though deeply cut. "I'll just knock about town and see some old friends. But, you didn't
(See next page)

Problem for Seniors

Take the number of soldiers over which a Centurian was captain, subtract the number of sheep the Shepherd left to go after the one that was lost, add the result to the number of stripes given when a man was scourged under Roman law, subtract the number of pieces of silver for which Judas sold Christ, subtract the number of times Peter denied Christ, and you have the number typical of completion in the Bible.

7.

Fifteen Scripture passages we should be able to quote from I Corinthians.

1. God is faithful, by whom _____
2. For the preaching of the cross _____
3. But as it is written, Eye hath _____
4. But the natural man receiveth _____
5. Now he that planteth and he _____
6. For other foundation can no _____
7. Know ye not that ye are the _____
8. For the wisdom of this world _____
9. But meat commendeth us not _____
10. Even so hath the Lord ordained _____
11. There hath no temptation taken _____
12. Though I speak—Chapter 13 _____
13. Be not deceived: evil _____
14. Behold I show you a mystery; _____
15. But thanks be to God, which _____

8.

Juniors

1. The angels sang, Glory _____
2. Jesus said, Get thee _____
3. A voice saying, This is my _____
4. And he saith unto them, Follow _____
5. Wise men saying, Where is he _____
6. They brought gifts, gold _____
7. Blessed are the poor in _____
8. Blessed are they that _____
9. Blessed are the meek _____
10. Blessed are they which do _____
11. Blessed are the merciful _____
12. Blessed are the pure in _____
13. Blessed are the peacemakers _____
14. Blessed are they which are _____
15. Blessed are ye when _____



Wit's End Corner

Bible Puzzles, Pastimes, Quizzes, and Other Helps in Presenting Truth

Conducted by Ada M. Hess

(See page 112 for Answers)

Sunday-school Lesson Puzzles

1

Can you find two verses from the Easter lesson in the words below.

But the thanks sting be of to death
God is which sin giveth and us the the
strength victory of through sin our is
Lord the Jesus law Christ.

2

Can you go from dead to rose in
7 moves?

1.	d e a d
2.	_ _ _ _ _
3.	_ _ _ _ _
4.	_ _ _ _ _
5.	_ _ _ _ _
6.	_ _ _ _ _
7.	r o s e

3.

Can you make a word, meaning,
"rising again from the dead," from the
first letter of each of the words defined

below.

- 1—Brought back (8 letters)
- 2—Regarded highly (8 letters)
- 3—Rescued from sin (5 letters)
- 4—Employed (4 letters)
- 5—Accepted (8 letters)
- 6—Brought into agreement (10 letters)
- 7—Inspired with hope (6 letters)
- 8—Summoned to duty (7 letters)
- 9—Depended on (7 letters)
- 10—Guaranteed against loss (8 letters)
- 11—Seen (8 letters)
- 12—Supplied with food (9 letters)

4.

Write—I am the light of the world,
7 times and read it 9 times in different
ways. M. L. P.

Problems

5.

Problems for Juniors

Take the number of disciples who
went to the garden of Gethsemane the
last time with Jesus, subtract the num-
ber of men who went up the mountain
of Transfiguration, and you will have
the number of times recorded that Jesus
spoke while on the cross.

table? It's eleven forty-five and almost
appetite time. Can you spare a few
minutes to a lonely old bachelor?" They
had left the station and were waiting
for a taxi in front of an inviting-looking
tea-house.

"I'm afraid not, Kel, I breakfasted
late, and we are eating at Elton Lodge
at two, so I shall have to decline—this
time. Sorry. Here comes my taxi. Moth-
er will be waiting for me, and we are
to leave on the trip in half an hour.
Ta, ta! see you tonight." She waved
him a gay good-by, smiling an alluring

smile as he assisted her into the taxi.

As she whirled away, Kel was left
in dismay. What had come over the
girl? Before leaving the train he had
felt a bit hungry, but now the sen-
sation had taken altitude. The hunger
and longing was in his heart, for he
saw Madeline in a new light. Had she
always been this way? Or was it he
who was different, he asked himself.
She *was* prettier than she had ever
been, and a bit glamorous. His soul
recoiled at the realization of the latter.

(Continued on page 113)

(Continued from preceding page)

say when I could see you."

"O come on over tonight—about eight
will be all right." It was such a casual
tone. Kel could scarcely believe his ears.
He had not seen her for many months
and this was the reception she was giv-
ing him. What had he done? He lifted
his heart to the Lord for guidance be-
fore he replied.

"All right, Madeline, I shall be happy
to wait. But can't we have a few
minutes together now? How about a
few casual glances across the lunch



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by E. E. Lott & H. H. Stewart
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist

Christ and Life after Death (Easter)

SECOND QUARTER, LESSON I

SUNDAY, APRIL 5, 1942

Printed Text: Mark 12:24-27; I Cor. 15:50-58

Devotional Reading: I Cor. 15:42-49

Golden Text: "But thanks be to God, Which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

King James Version

Mark 12:24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

I Cor. 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks be to God, Which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

LESSON EXPOSITION

(By the Editor)

The leaders in the church and Sunday-school must take the lead in shaking loose the pessimism and defeatism which are brought on by any war which isn't won quickly and decisively. Yes, we admit that the clouds are black, but there is a sun shining on the other side. Wars do not change the fact of Christ's Resurrection—and let us all rejoice in the Victory wrought there. A few moments spent in thoughtful meditation on that triumph over death and the grave should dispel fear and panic from anyone's heart. Our outline is as follows:

- I. The Fact of the Resurrection (Mark 12:24-27)
- II. The Need of the Resurrection (I Cor. 15:50)
- III. The Time of the Resurrection (I Cor. 15:51-52)
- IV. The Result of the Resurrection (I Cor. 15:53-57)
- V. The Effect of the Resurrection (I Cor. 15:58)

I. THE FACT OF THE RESURRECTION

Mark 12:24-27

Ecclesiastical opposition to Christ during His earthly ministry can be divided into three groups—the Scribes, the Pharisees, and the Sadducees. This latter group did not believe in the resurrection, according to verse eighteen. Dr. W. Graham Scroggie says of them, "The Sadducees were the Rationalists of their day; they were a powerful party of the priestly aristocracy, and their Bible was the Pentateuch only. As a class, they were proud, self-confident, and cynical." The question put by them about the domestic relationship in heaven was not an honest problem, but a trap. Christ, however, used the occasion to teach us something about heaven, which otherwise might not have been revealed.

We have our skeptics today who do not believe in the resurrection of the dead, either of Jesus Christ or of men.

On page ninety-eight of Mr. Harry Emerson Fosdick's *Modern Use of the Bible*, we find this statement, "I do not believe in the resurrection of the flesh." Mr. Fosdick is pastor of the great Riverside church in New York City, and yet does not believe God's Word.

We have not only the internal evidence of His resurrection from the Gospels and other New Testament books, but we have the external evidence as well. Witness on every hand the resurrection miracle in nature. See the grain of wheat as it falls into the ground; and later, when the stalk has appeared, pull it up gently and discover the dead husk of the wheat seed that died but rose again. This same thing happens in animal life too—the mother enters the shadow of death in bringing new life into the world. Every sunrise demonstrates this glorious fact. Music does its part in telling the story through the testimony of the octave. The eighth note is a recurrence of the first—a resurrection. The noted historian, Flavius Josephus, records the resurrection of Christ as an accepted fact. We could go on with more proof, but space forbids.

Christ had two answers for His opponents. He dealt with the domestic problem as though it were an honest question. He explained that marriage, being an earthly institution for the generation of life, would not be part of the heavenly order. He likened resurrected men and women to the heavenly angels in this regard. Note that in verse twenty-five, He specifically referred to such angels as being in heaven. There are other angels who left their heavenly estate (II Pet. 2:4) and, we believe, cohabited with women—a sin which resulted in giants and brought about the judgment of the Flood (Gen. 6:4). In the second answer, verses twenty-six and twenty-seven, He tore the mask from their trap and defended the resurrection. Using an Old Testament passage, Exodus 3:6, He showed that Abraham, Isaac, and Jacob were alive and not dead. Note the volume of truth contained here. Christ supported the burning bush miracle; He killed the soul-sleeping doctrine; He vindicated the Mosaic authorship of the Pentateuch; and answered the false teaching that no one was saved in the long period from Eden to the Cross (Russellism).

We wish to call special attention to the advice given by Christ to these men.

Because they failed to see this before being reminded of it, Christ said that they greatly erred. In verse twenty-four, He accused them of not knowing the Scriptures or believing in the power of God. These are fundamental. The Scriptures are God's Word and are to be believed. It is our duty to believe them and preach them, but in no wise to add to or subtract from. If I believe the Bible, then I will find it easy to believe that the Creator of men can and will reverse the natural process of death and bring about victory over death—called resurrection. If He cannot, then death is His master; and, with Paul, we must cry out, "If Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17).

II. THE NEED OF THE RESURRECTION

I Corinthians 15:50

Although most of the time the words, "Kingdom of God," have the material aspect, there are some passages where they have a spiritual aspect. The context will always reveal the usage. This passage, along with Romans 14:17 and Colossians 1:13, uses it in its spiritual sense, and the meaning, of course, is heaven. Verse fifty emphasizes a well known fact: "flesh and blood cannot inherit the kingdom of God." These bodies of flesh are corruption. They are susceptible to disease, decay, and death. No man has ever successfully avoided death, or, after experiencing it, been able to rise from the grave as its victor. Every tombstone is mute evidence of the success of death and the defeat of man. If I wish to go to Chicago, I board a train or airliner, and in due time am deposited at my destination. Why do I not decide to go to heaven thus? We made it ridiculous by our question in order that we might see the more clearly that aid must come to us from someone in that heaven, if we ever expect to get there. Both physical and spiritual death came through the fall, and up to the present moment on one has ever conquered that enemy except Jesus Christ.

III. THE TIME OF THE RESURRECTION

I Corinthians 15:51-52

Paul places the next resurrection at the time when the trumpet will sound. We know that the trumpet is associated with the Second Coming of our blessed Lord (I Thess. 4:16-17). Please observe that the description of the Second Coming given in this latter passage is different from that given in Zechariah 14:1-3. The return in Thessalonians is in the *air*, whereas the other one is on the *earth*. The first is for the *Body of Christ*, and the second is for *Israel*. Therefore, we conclude that the resurrection in I Corinthians fifteen will occur at the close of this age at the Rapture.

The language used in the fifty-second verse shows us how rapidly this whole

affair will take place. It will take but a moment—just the twinkling of an eye, and it will all be over. Some have thought that the great event, the resurrection of the saints, will not be visible to the eyes of the unbelievers, who, of course, will be left behind. This may be true, but we know that in the other phase of the Second Coming, seven years later, "every eye shall see Him." This sounds as though the second phase will be a public affair. At least we are sure of this: the *rapture* of saints, dead and living, will be discovered by the unbelievers left behind almost the moment it transpires. The vacancies left will tell the story louder than words could possibly do it. Our feeling is that there will be a great repentance and turning to God in faith believing on the part of the ones left behind. The Bibles will still be here; so will the vast amount of books, tracts, and magazines explaining it. The Antichrist will destroy them later, perhaps, but many will be saved before that time (Rev. 6:9; 7:14).

IV. THE RESULT OF THE RESURRECTION

I Corinthians 15:53-57

The importance of the resurrection cannot be overestimated. Paul was aware of what was at stake in Christ's resurrection, and says pointedly in verse nineteen: "If in this life only we have hope in Christ, we are of all men most miserable." Christ taught that to believe in Him brought more than a present salvation: "Every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day" (John 6:40). Since flesh and blood cannot go to heaven, there is the necessity for a change. This is exactly what takes place. Christ "shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. 3:21). In explaining this, Paul had this to say: "But some man will say, how are the dead raised up? and with what body do they come?" (I Corinthians 15:35). The answer is, "God giveth it a body as it hath pleased Him" (I Cor. 15:38). Our bodies shall be changed; they shall put on incorruption and immortality, and shall be like Christ's Body; but beyond this we can not say, because it is unrevealed (I John 3:2).

We believe God has withheld further revelation about heaven and that glorious future life because our understanding and capacity would not be able to receive it. Paul was taken to the third heaven, perhaps during the time that he lay prostrated after the stoning at Lystra. He was forbidden to tell others what he saw up there. "Why?" someone asks. We believe the answer to be that he would not be able to describe in finite terms the things that he saw; or if he were able to do so, none could understand him. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God

hath prepared for them that love Him" (I Cor. 2:9).

We met a blind woman the other day who had just buried her blind husband. He had lost his sight through an accident after enjoying good vision for most of his life, whereas she had lost her eyesight while a baby, through the mistake of a drunken doctor. We learned that she had never seen light or colors or anything here on earth. Her husband would try to describe the flowers to her, but knew not where to begin because she had never seen red, or green, or yellow. His attempts at explaining the sunrise or sunset were equally a failure, because the poor wife had never seen any of those things. She knew what darkness was, but light—well—all one could say to her was that it was the exact opposite of darkness. We thought of heaven as compared to earth when we learned this. We are blind, and so blind that we cannot even imagine what heaven will be like; but we know that it will be different, and the exact opposite of this life. "Now we see through a glass darkly, but then face to face."

Verse fifty-five has been a favorite with many preachers at funeral services, "O death, where is thy sting? O grave, where is thy victory?" I heard one minister, in commenting on this, say that it was not very appropriate on such occasions; for it was very evident that death was victorious, and the sting was being felt very keenly at that moment by the loved ones left behind. Every time death strikes, we are reminded of the Fall of Adam that brought both physical and spiritual death (Rom. 5:12-14). But we are also reminded of the truth expressed in verse fifty-seven. "But thanks be to God, Which giveth us the victory through our Lord Jesus Christ." Victory over the grave is the one thing every man covets, whether he admits it or not; and it is an experience that cannot be had apart from God's power.

It is true that God's power enables every man to rise from the grave, but it is equally true that the eternal condition of men after the resurrection was determined by them (their attitude toward Christ) before they died. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29).

V. THE EFFECT OF THE RESURRECTION

I Corinthians 15:58

Immediately after this inspiring defense of the Resurrection, by the Apostle Paul, we find a personal admonition concerning the daily walk. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know

that your labour is not in vain in the Lord." A parallel passage to this is I John 3:3: "And every man that hath this hope in him purifieth himself, even as he is pure." The immediate verses preceding both of these injunctions deal with the Second Coming of Christ. The reason it is called a purifying hope is because no man wants to be caught napping when his Lord returns. Since no one knows the exact date, the only thing to do is to be ready all the time. Paul considers the resurrection of the body and the meeting of our Lord face to face as sufficient incentive to be steadfast, unmoveable, always abounding in His work. No matter how hard the task or how sore the trials, he reminds us that our labour is not in vain; for Victory over death is our sure reward one of these days.

THE LESSON ILLUSTRATED

"But thanks be to God, Which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

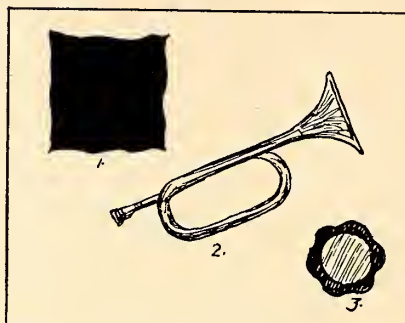
If you lay imprisoned in some great fortress, and one who loved you went forth to try to rescue you, and fell and died fighting, you would cherish the memory of your friend's valiant effort on your behalf, but you would still remain in chains, undelivered. So would it have been with those whom Christ came to save if He had not risen; those for whom He gave His life would have been undelivered. But Christ has conquered death, and holds in His hands the keys of the grave. —J. R. Miller

The church-yard at Oberhofen, Switzerland, was remarkable for the simplicity of the little remembrance-posts set upon the graves. One who had been too poor to put up an engraved brass plate, or even a painted board, had written with ink on paper the birth and death of the being whose remains were below; and this had been fastened to a board and mounted on the top of a stick at the head of the grave, the paper being protected by a little edge and roof.

Such was the simple remembrance; but nature had added her pathos, for under the shelter by the writing, a *caterpillar* had fastened itself, and passed into its deathlike state of a chrysalis, and having ultimately assumed its final state, it had winged its way from the spot, and had left the corpse-like relics behind. How odd, yet how beautiful, is this figure of the resurrection!

—Life of Faraday

OBJECT LESSON



OBJECTS: Small piece of black crepe, bugle, (or a trumpet or toy horn), and a seal like those used by companies on letters or on documents, or like the railroad companies use on box cars.

APPLICATION: The subject, of course, is the Resurrection of Jesus Christ from the dead. The *crepe* is used to represent death and the fact that no one, not even the disciples, expected Christ to rise. The two Marys came with spices to anoint His body, because they did not believe He was risen (Mark 16:1). The *seal* stands for the Roman Government who sealed the tomb against trickery. If Christ's body were stolen, as some have said, then the Roman Government was impotent and unable to carry out its own orders.

This seal speaks to us of the fact that Christ did rise supernaturally, and that was something that the great Roman government could not control (I Cor. 15). The trumpet speaks to us of the real significance of Easter. Christ rose from the dead—but why? In order that Christians might also follow Him some day in victory over death and go with Him to heaven. The signal for their resurrection will be the sound of the trump (I Thess. 4:16-17).

POINTED QUESTIONS

1. How does God reveal to His children the right way of living (Ps. 119:11, 105; John 17:17; Heb. 4:12)
2. Is there hope for the human soul without the resurrection? (I Cor. 15:12-19)
3. Can our finite minds grasp the things that God has in store for us? (I Cor. 2:9, 14)
4. Should the Second Coming have any effect on our lives? (I John 3:2-3; Rom. 6:4; I Cor. 15:58)
5. When will the next resurrection take place? (I Thess. 4:13-18; I Cor. 15:51-53)
6. Were there some in Christ's day who did not believe in the resurrection? (Mark 12:18; I Cor. 15:13-18; Luke 20:27)
7. Does the natural man understand spiritual things? (I Cor. 2:14; II Cor. 4:4; John 12:40)
8. Does death end all? (Heb. 9:27; Jude 14, 15; II Tim. 4:1)
9. Is there a chance for salvation after this life? (II Cor. 6:2; Luke 16:19-31)
10. Does the Scripture exhort us to be zealous in our Christian lives? (II Tim. 4:2-7; Rom. 12:11; Col. 4:12; James 5:16; I Pet. 5:2; I Cor. 15:58)

The Mission of the Seventy

SECOND QUARTER, LESSON II
SUNDAY, APRIL 12, 1942

Lesson Text: Luke 10:1-24
Printed Text: Luke 10:1-7, 17, 21-24
Devotional Reading: Psalm 67

Golden Text: "Therefore said He unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest" (Luke 10:2).

King James Version

Luke 10:1 After these things the Lord appointed other seventy also, and sent them two by two before His face into every city and place, whither He Himself would come.

2 Therefore He said unto them, The

harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And in whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name.

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21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight.

22 All things are delivered to Me of My Father: and no man knoweth Who the Son is, but the Father; and Who the Father is, but the Son, and he to whom the Son will reveal Him.

23 And He turned Him unto His disciples, and said privately, Blessed are the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

LESSON EXPOSITION

(By the Editor)

Every passage of God's Word has its own local setting; but if this were all that we could get from the Word, then our own lives would be deprived of the message intended by God. There is the application to our own lives either by precept or example. Some passages have a third interpretation which we call prophetic. One must decide this from the context of the verses in question. There is still a fourth interpretation found especially in the Psalms, and that is the Messianic message.

Let us now take a passage and analyze it. The fifty-third chapter of Isaiah was written by the prophet whose name it bears. There is no question but that he had before his mind an ordinary man who was undergoing some extraordinary suffering. Most Bible teachers agree that Jeremiah was the man. But there is more to it than this, otherwise Philip would not have used it under the guidance of the Holy Spirit (Acts 8:32). From the prophetic standpoint, the sufferings herein described were to be fulfilled on the Cross of Calvary. From the Messianic angle, Christ was the Man Who perfectly brought to pass everything foretold in the passage. And from the personal or applicational side, all men of all ages are the "sheep" who have "gone astray." Any man in any age can be saved by believing the way presented in this Old Testament passage.

In the main body of our lesson comments, we are going to handle the passage before us from the applicational our personal standpoint; but before doing so we wish to analyze it from the dispensational angle. We believe that everything described or commanded in the account actually took place. There were seventy men who received these instructions, and, after fulfilling them, returned rejoicing. However, there are some parts of the commands given which we do not believe were intended to be followed by missionaries and workers of the present age. We shall touch on

these later. There are also certain hints given along the way which prove to us that these seventy men are typical of something that will happen in a future age beyond our own time.

The first thing we would call attention to is the comment about the fall of Satan from heaven in verse eighteen. Every student of the Word knows that Satan now has access to heaven, although he is not enjoying his former position and many privileges (Job 1:6-7). But there is coming a day in the Tribulation Age when Satan will be cast out: "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth" (Rev. 12:9). This shows the prophetic, tribulational atmosphere of our text.

The above observation is further strengthened when we compare this passage with Matthew ten. There are so many analogous points between the instructions for the seventy and those for the twelve, that we are led to believe they foreshadow identical things. Most teachers agree that the truth of verses one to fifteen in the tenth of Matthew foreshadows the teaching of verses sixteen to twenty-three, and that at least part of these latter verses point to a future age. From page 1009 of the Scofield Bible, we quote: "The scope of verses 16-23 reaches beyond the personal ministry of the twelve, covering in a general sense the sphere of service during the present age. Verse 23 has in view the preaching of the remnant (Isa. 1:9; Rom. 11:5, note) in the tribulation (Ps. 2:5; Rev. 7:14, note)." We go even further than Dr. Scofield in saying that all of the passage between verses sixteen and twenty-three, while having a local setting, is prophetic of the tribulation. Here is why we believe this: the "enduring to the end" of verse twenty-two has no connection with this age or with one's soul salvation. It refers to the terrific testings of the Great Tribulation, and means that whosoever can endure them physically will be saved bodily to enter the Kingdom: "So all Israel shall be saved" (Rom. 11:26). The admonition in verse nineteen cannot be applied to this age, for if this were done it would directly contradict II Timothy 2:15 which commands us to study. It will, however, have a literal fulfillment in the Tribulation. The 144,000 will be able to speak in the Spirit (verse 20) without thought or preparation of message.

In the early part of the chapter, we find similar instructions which take for granted the miraculous element. The disciples were to heal the sick, raise the dead, and make no provision of gold, silver, scrip, extra clothing, or food. They were also to preach that the Kingdom was at hand. We fully believe, as stated above, that they obeyed these instructions soon after they were given;

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but there is a deeper prophetic meaning, looking to the Tribulation. These things do not obtain today, but they will in that future age called "The Time of Jacob's Trouble."

Now if we go back to our tenth chapter of Luke for a moment, we will see the parallel. The twelve disciples correspond to the twelve tribes of Israel, and typify the twelve divisions of the Elect Remnant in the Tribulation (Rev. 7:4-8). The seventy disciples correspond to the seventy elders of Israel (Exod. 24:1, 9; Num. 11:24-25). They were typified by the seventy palm-trees at Elim (Exod. 15:27). The Great Sanhedrin consisted of this number as did the group employed by Ptolemy, king of Egypt, for the translation of the Hebrew Bible into the Greek, now called the Septuagint. Both groups were sent as lambs or sheep in the midst of wolves. (In Matthew 10, verses 6 and 16 seem to disagree with each other. They do not however; and that is why we said that verses 1-15 were a foreshadowing of future events, and verses 16-23 go a step further, and are not only a foreshadowing but also a direct prophecy.) The seventy, like the twelve, were to carry no scrip, purse, shoes, or food. They were to have the same power over sickness and preach the same message of the Kingdom. Both were told to shake the dust from their shoes whenever they were made unwelcome. These comparisons seem sufficient to us to prove that this passage is a prophetic foreshadowing of the preaching in the coming Tribulation.

All of this has been introduction, and now the main body of the exposition will deal with the application to the individual Christian.

- I. The Need of Laborers
Luke 10:1-3
- II. The Value of Training
Luke 10:4-16
- III. The Privileges of Discipleship
Luke 10:17-24

I. THE NEED OF LABORERS

Luke 10:1-3

An oft-used figure by our Lord was that of the sower and the reaper. The people of Palestine were farmers, and Christ set an example for all of us in talking the language of His audience. He chose His illustrations from the life with which they were familiar. Here we find Him using the harvest field as a type of the world of human beings constantly going into a Christless eternity: "The harvest truly is great, but the labourers are few." In another place He said in answer to a silent objection, "Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). There are always plenty of us to say, "Why be in such a rush? There is plenty of time."

We would like to lay emphasis on the phrase, "the labourers are few." After 1900 years, can we say that the situation has improved much over that which existed when Christ spoke those words? There are places on the mission fields where one man has a parish of 300,000 natives. The immense land of China, with her 440,000,000 people, is one of the better evangelized countries; and yet what a few thousand missionaries are there. The China Inland Mission has around twelve hundred, and perhaps all other evangelical faiths combined do not have over five thousand. There was a time when missionaries were sent out and supported by the hundreds, but, as one secular columnist recently stated it, "we have been 'pulling our

punches' lately." We have been recalling our workers because of lack of funds. The need, however, is the same, and the call has not changed. Even in the face of a terrible war, we must lay the blame at the feet of the Christians and their shepherds here at home who have lost the vision of the fields white unto harvest and a scarcity of laborers.

II. THE VALUE OF TRAINING

Luke 10:4-16

The instructions of Christ in these verses could be summarized into the following: What to take, How to act, and What to preach.

We have already mentioned the correct setting of the admonition found in Matthew 10:19, concerning taking no thought of what should be said. This point and several others here are not to be applied literally to this age, because that is not the interpretation of the passage. We preach the Body of Christ, and not the Kingdom message. We can, however, and will, make a spiritual application to our own day and situation.

WHAT TO TAKE. These men were told to take no purse, scrip, nor shoes. The thought here is two fold. The need of harvesting was so great that they had not time to go and find the things mentioned. This speaks of **URGENCY**. In the sixth of Matthew we have a discourse on the providing ability of God, and so we conclude that God would take care of their needs. This speaks of **PROVISION**. In this age, we too are to walk by faith, trusting God for the supply of our every need (Phil. 4:19). We are aware, however, that the miraculous element is not the order

of the day as it was in the past. Witness Elijah and the ravens; the manna, quail, and water of the Israelites in the wilderness. Since God is still sovereign, He can do it this way now if He wishes, but that would be the exception. He will most likely use some ordinary method of supplying the need. Let us explain more in detail: The Apostle Paul went to Jerusalem on business, and while there he was told by James that there was a famine in Judea and that the need of material help was great. Paul went back to Antioch and other churches and gathered an offering for the saints at Jerusalem. Most of the story is found in Romans fifteen and II Corinthians eight and nine. God used Paul to fulfil Philippians 4:19 for the Jerusalem church. We too can see the urgency of the need and not take too long to gather our equipment together and be on our way to the place of service. We will need training, because II Timothy 2:15 counsels us to study; but there is such a thing as spending all of our time in training instead of being balanced about it. We can likewise trust God to provide our needs as He has promised.

HOW TO ACT. The order to salute no man by the way would seem to indicate that we are not to let friends interfere with our job. God wants efficiency. In the admonition, "go not from house to house," we see the desire of Christ that our work shall be done with speed and alacrity. If the provision of the needs of life is made through a certain channel, then we are to accept it that way, and not to go running around from house to house to find a better way. Our house-to-house work should be in the preaching of the Gospel instead of finding more suitable surroundings for ourselves. This thought is further emphasized in verse eight: "Eat such things as are set before you." We should be thankful for what God gives us. Surely we can trust the God Who takes care of the sparrows and lilies. Will He give us a stone when we ask for bread?

WHAT TO PREACH. These men were told to preach the Kingdom of God. Our job is to preach the Word, as Timothy was so carefully advised (II Tim. 4:2). Our Gospel is the Gospel of Christ (Rom. 1:16); and the Rapture instead of the Kingdom is the next event on our program (I Thess. 4:16-17; 5:1-5; I Cor. 15:50-58). We have no right to depart from the Bible, either to add to it or take away from it. If we do not like it, then we should be honorable enough to leave it entirely alone and not to tamper with it.

III. THE PRIVILEGE OF DISCIPLESHIP

Luke 10:17-24

The seventy returned with joy from their trip of preaching. We do not know how long they were gone. Everything

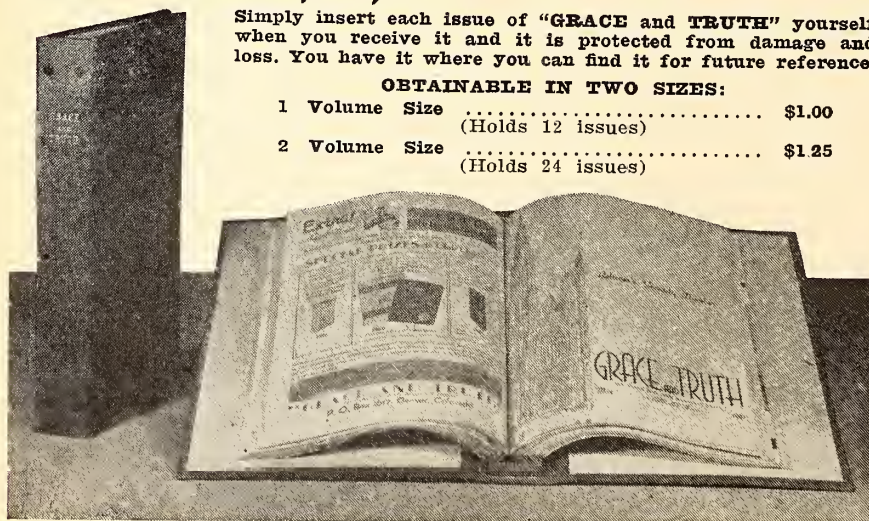
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Christ had told them had come true, and they were bubbling over with enthusiasm. However, Christ had to remind them of something (verse 20): they must not get their eyes on the *results* but rather on the *person* who wrought these things. Christ told Pilate, "Thou wouldest have no power except it were given you"; and the disciples heard these words, "without Me ye can do nothing."

Several other things are seen here. Christ prays to His Father, and we are told what He says, but we can comment only on what He said to the men after He had finished praying. In verses twenty-three and twenty-four, He lets them know what a priceless privilege they enjoyed in being able to see all these wonders performed before their very eyes. He showed them how prophets and kings coveted the very thing that they were witnessing. We should not overlook the fact that God does not have to use us as messengers and ambassadors. He does so through grace, and we should humbly accept it that way, thanking God that we are even permitted to bear His name.

THE LESSON ILLUSTRATED

"The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest" (Luke 10:2).

A man once rose in one of Mr. Moody's meetings and gave his experience. "I have been for five years on the Mount of Transfiguration." "How many souls did you lead to Christ last year?" was the sharp question that came from Mr. Moody, in an instant. "Well, I don't know," was the astonished reply. "Have you led any?" persisted Mr. Moody. "I don't know that I have," answered the man. "Well," said Mr. Moody, "we don't want that kind of a mountain-top experience. When a man gets so high that he can't reach down and save poor sinners, there is something wrong." — *S. S. Chronicle*

Yonder was a fire in the large city, and the firemen flung their ladders together and went up in their brave fashion to the topmost story to rescue the people in such peril. One after another was rescued by the brave fire laddies, until all had been rescued, it seemed. No! Yonder is a white face at that upper window. The men wrapped something about one of the fire laddies, and breasting the fierce flames, he went again to that window and put the robe around the little woman and started down; but they saw him tremble as the fire raged around him, and it seemed that he would fall with his precious burden. Then the fire chief called to his men: "Cheer him, boys! Cheer him, boys!" And they cheered him, cheer after cheer, until his heart came back, and he came down with the precious life

saved. Oh, you and I are to give our lives to cheering a needy world! Ponder this beautiful sentence from Isaiah: "They helped every one his neighbor; and every one said to his brother, Be of good courage."

—George W. Truett, D.D.

OBJECT LESSON



OBJECTS: Small portion of dirt that is hard and lumpy, several seeds of any kind, a glass of water.

APPLICATION: The truth that must be gotten over here is that God wants us to be faithful Christians in helping Him get the truth about Jesus to others. He could have chosen angels to do the job but He didn't. The dirt stands for the condition of men's hearts. They are hard, and unless we properly prepare them by kindness, prayer, attention, bringing them to church, etc., they cannot or will not receive the seed. A farmer plows his ground, for he too knows that hard soil will not bear fruit. After the cultivating has been done, then we plant the seed of God's Word. Sometimes God lets us plant the seed, and sometimes He does not. He may, however, permit us to do the watering if the seed has already been planted. That is what Paul is talking about in the sixth verse of the third chapter of First Corinthians: "I have planted, Apollos watered; but God gave the increase." The parable of the sower in the first part of Mark four can also be used as supporting material.

POINTED QUESTIONS

1. Is there any indication in the Scriptures that God wants missionaries? (Matt. 28:19; Mark 16:15)
2. Does God command that we study the Scriptures? (II Tim. 2:15; Acts

Growing Tension With False Leaders

SECOND QUARTER, LESSON 3

SUNDAY, APRIL 19, 1942

Lesson Text: Luke 11:14-54; Luke 13:31-35

Printed Text: Luke 11:37-48; Luke 11:52-54

Devotional Reading: Psalm 26:1-7

Golden Text: "He that is not with Me is against Me: and he that gathereth

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17:11)

3. What is God's command concerning Bible study in the Tribulational age? (Matt. 10:19)

4. Does God promise special protection to His ministers during the Tribulational period? (Rev. 11:5; Rev. 7:3)

5. What sin is the cause of the downfall of many a Christian? (I Tim. 3:6; I John 2:16)

6. Does God promise a life of ease for the Christian? (I Tim. 6:12; II Tim. 3:12; Heb. 12:3; II Tim. 2:3-4)

7. Can you know God's will for your life? (John 7:17; Ps. 25:9; Ps. 32:9)

8. Is Christian service merely a duty or is it a joyous privilege? (Col. 3:24; Ps. 102:2; Luke 1:74; Rom. 12:1-2)

9. Does God promise to supply the needs of His children? (Phil. 4:19; Phil. 4:5-6; Matt. 6:33)

10. In whose strength should we serve—Christ's or our own? (John 15:5; Ps. 71:16; Phil. 4:13)

not with Me scattereth" (Luke 11:23).

King James Version

Luke 11:37 And as He spoke, a certain Pharisee besought Him to dine with him: and He went in, and sat down to meat.

38 And when the Pharisee saw it, he marvelled that He had not first washed before dinner.

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39 *And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.*

40 *Ye fools, did not he that made that which is without make that which is within also?*

41 *But rather give alms of such things as ye have; and, behold, all things are clean unto you.*

42 *But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.*

43 *Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.*

44 *Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.*

45 *Then answered one of the lawyers, and said unto Him, Master, thus saying thou reproachest us also.*

46 *And he said, Woe unto you also, ye lawyers! for ye lade me with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.*

47 *Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.*

48 *Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.*

Luke 11:52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 *And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:*

54 *Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.*

LESSON EXPOSITION

(By Hilland H. Stewart)

Tension is a condition of being stretched tight. When we think of the word "tension" we might get a mental picture of a violinist tuning up his violin. He turns the peg with one hand and tests the string's tautness with the other. As the string becomes tighter and tighter the pitch rises higher and higher and then sometimes there is a resound-

ing snap!—the string breaks. That is the way the tension grew between our Lord and the Pharisees and the lawyers in this lesson.

The events which have immediately preceded the meeting of Jesus and these Pharisees and lawyers will help us to understand our lesson. Before a crowd of people Jesus expelled a demon from a dumb man and the man was able to speak (vs. 14). Some of the people marveled but some accused Jesus of casting out demons through Beelzebub, the chief of the demons (vs. 15). Jesus convincingly defended Himself and proved that this could not be the case (vss. 17-23). Then He turned on these unbelieving Jews and severely denounced them and prophesied judgment upon them because they rejected the light (vss. 29-36).

We shall consider the lesson in the light of the following outline:

- I. A Hidden Snare
Luke 11:37-41
- II. Three Woes to the Pharisees
Luke 11:42-44
- III. Three Woes to the Lawyers
Luke 11:45-52
- IV. A Revealed Snare
Luke 11:53-54

I. A HIDDEN SNARE

Luke 11:37-41

A certain Pharisee approached Jesus while He was yet speaking to the crowd, and invited Him to dine with him. Jesus accepted. A question immediately comes to our minds, "What was the motive of this Pharisee in inviting Jesus to his home?" There seems to be only one reasonable answer—it was a plot to get Jesus into a trap. The presence of a large number of Pharisees and lawyers and the preceding and subsequent events clearly indicate perfidy.

Jesus went in and sat down to the meal without observing the formality of washing, and the Jews marveled at this. By so doing Jesus revealed that He knew what they were preparing for, so He opened hostilities Himself.

"But might not Jesus have observed the custom of washing?" we might ask. Certainly, He might have, but it was not compulsory. It was not a requirement of the law, for Jesus offended in no point of the law. It was a Jewish custom upon which the Jews laid great stress, and it had none of the virtuous qualities which they attached to it. For this reason, Jesus ignored it that He might impress upon them the value of true virtue.

Jesus was able to read their minds as they observed His delinquency, as they regarded it, in outward cleansing, so He reciprocated by pointing to their lack of inward cleansing. His accusation was "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools,

did not He that made that which is without, make that which is within also?" As usual, our Lord employed graphic figures—cups and platters, clean on the outside but filled with corruption—to drive home the truth. God can see the inside just as well as the outside, and the inward cleansing is more important than the outward.

Our Lord then told them of a practise that would serve the same purpose inwardly that their ablutions did outwardly—"Give alms of such things as ye have; and, behold all things are clean unto you." In effect Jesus was saying: "Give to some needy person some of the food you squander in luxury and this will be an indication of a little inward cleansing." Jesus evidently was referring to love as the fulfilling of the law. This is not saying that Jesus was teaching salvation by works. It was merely saying that it is the fruits brought forth, and not the outward profession, which indicates the condition of the heart.

II. THREE WOES TO THE PHARISEES

Luke 11:42-44

The woes which Jesus pronounced upon the Pharisees and the lawyers combined grief, warning, and threatening. We believe these woes were eventually visited upon them in 70 A.D. when the great Roman army came and destroyed Jerusalem, slaughtered the Jews by the hundreds of thousands, and scattered the remainder to the ends of the earth.

The first woe was pronounced on the Pharisees for legalism in small matters and dereliction of duty in large matters. In the matter of tithing, they were observant even to giving the tenth of their garden herbs. Our Lord commended this. It is better to give God an exact tenth than to give Him less. However, such extreme carefulness as these Pharisees exercised is an indication that they were afraid God would get a penny more than was necessary to give Him. But against this outward show of piety, our Lord contrasts their neglect of inward piety. They were disregarding the justice and love which God desired to see in their dealings. And this lack of love and justice, not their outward profession, indicated the condition of the heart.

The second woe Jesus pronounced on the Pharisees was for seeking the favor of men. The chief seats of the synagogue, which our Lord mentions as being the objects of their affection, were the official benches on which the elders and doctors sat facing the congregation. The greetings in the markets were, of course, the special recognitions which were accorded to the influential and prominent citizens in the public places. And our Lord condemns them for seeking these things. It is right for Christians to have the favor of men. It is

wrong to seek it. Christians should seek the favor of God, and those who do will find, to a great extent, the favor of godly men also bestowed upon them.

The third woe pronounced was for moral corruption. The figure of speech which our Lord used to depict this condition was the hidden grave. If a Jew touched a grave he was ceremonially unclean. Occasionally a Jew would step on one of the numerous unmarked graves scattered over Palestine. Thus he became defiled. What more graphic language could our Lord employ to depict the corrupting influence of these Pharisees who professed to be godly men? "Woe to you hypocrites!"

III. THREE WOES TO THE LAWYERS

Luke 11:45-52

One of the lawyers present did not like being dragged into the indictments. In verse forty-four Jesus had included scribes with the Pharisees (scribes and lawyers are the same). So this lawyer remonstrated with Jesus about what he thought to have been a careless remark: "Master, thus saying, Thou reproachest us also." But Jesus offered no apology. Contrarily, He then turned the full force of His accusation on the lawyers.

Woe number one was pronounced on the lawyers for loading on men grievous burdens, which they themselves would not touch. It is believed that these burdens were intolerably complicated interpretations of the law. They made the law to be far more severe than God intended that it should be, by interpreting doubtful points in the most rigorous sense in which they might be taken. But being pastmasters at chicanery they were able to evade the obligations of the law themselves. And our Lord said: "Woe to you lawyers for this."

Woe number two was pronounced upon the lawyers for accomplice in murder. The fathers killed the prophets. The lawyers built their sepulchres. But was not this act of erecting a monument to the prophets an act of esteem? On the surface, yes; but in reality, no. The lives of these lawyers showed that they really concurred in the things which the fathers had done. The message of John the Baptist had been spurned by the lawyers. And now they were conniving to ensnare and convict of wrongdoing the Great Prophet. Their attitude belied their words and their acts when they professed reverence for and built sepulchres for God's prophets. Accordingly Christ warned them of the woe to come for this treachery.

In the judgment which Christ invoked was justice for the shed blood of all the prophets from Abel to Zacharias. But why should God's hand of mercy now be withdrawn and all of this heaped-up vengeance fall on this generation? Because they were rejecting the Son, God's

last recourse with them. The Householder had been sending servant after servant to receive the fruits of His vineyard from the husbandmen who were the keepers. These servants the husbandmen beat, killed, and stoned. But still the Householder waited patiently. Last of all He sent His Son, saying, "They will reverence My Son." But the wicked husbandmen killed the Son (Matt. 21:33-39). At last God's period of waiting is over. Judgment must strike. And Christ tells these lawyers that are rejecting God's anointed One that the blood of all the righteous martyrs since the beginning shall be required at the hands of this generation.

Woe number three was pronounced upon the lawyers for taking away the key of knowledge. Unquestionably our Lord had reference to the interpretation which the lawyers put upon the Scriptures. As such interpreters, they were looked up to as spiritually discerning ministers. But contrariwise, these men had shut up their hearts to God and His revelation of Himself through the Scriptures. Accordingly they were keeping this knowledge from the people.

IV. A REVEALED SNARE

Luke 11:53-54

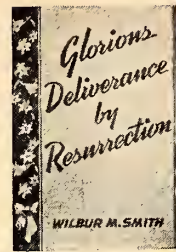
The pronounced woes keyed the Pharisees and lawyers to trifle too high a pitch and the string snapped with a resounding bang. They feigned no more friendliness but rushed at Christ and began to vehemently urge Him and to provoke Him to make some unguarded statement whereby they might entangle Him. This, incidentally, was their favorite method of warfare. It was not Christ's. But He was able to play at it more skillfully than they. Calmly and courageously He met their most brilliant representatives and put them to silence with His answers and sometimes with His own questions. They could never gain an advantage, nor even could they find one sin in Him, though they carried on the warfare until Pilate said, "I find no fault in Him," but in respect to their wishes sentenced Him to the cross.

It may be argued that Jesus aroused unnecessary antipathy by severely denouncing these scribes and Pharisees. We believe that He used the most stringent measures He knew of to convict them of their sin and get them to turn to God for mercy. Whether or not their antagonism was unduly aroused, they faced eternity knowing full well the judgment awaiting them. Furthermore, we know that Jesus was the perfect Teacher and He would have taught with infinite kindness if they had showed an inclination to respond.

THE LESSON ILLUSTRATED

"But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God:

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these ought ye to have done, and not to leave the other undone.

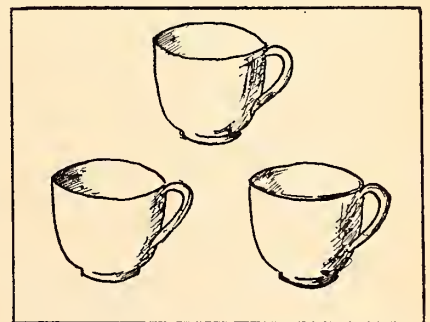
Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered (Luke 11:42, 52).

A little clock in a jeweler's window in a certain western town stopped one day for half an hour, at fifteen minutes of nine. School children, noticing the time, stopped to play; people hurrying to the train, looking at the clock, began to walk leisurely; professional men, after a look at the clock, stopped to chat a minute with one another; working men and women noted the time and lingered a little longer in the sunshine; and all were half an hour late because one small clock stopped. Never had these people known how much they had depended upon that clock till it had led them astray.

Many are thus unconsciously depending upon the influence of Christians; you may think you have no influence, but you cannot go wrong in one little act without leading others astray.

—The Seattle Churchman

OBJECT LESSON



OBJECTS: Three ordinary cups.

APPLICATION: We have taken this lesson from the suggestion by the

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Lord Himself. In Luke 11:39 He says: "Now do ye Pharisees clean the outside of the cup and of the platter; but your inward part is full of extortion and wickedness." Another word for this is hypocrisy. Take the three cups, white ones preferred. Let one of them be dirty on the outside but clean on the inside. Let another be dirty on the inside but clean on the outside, and let the third one be perfectly clean both inside and out. Ask the class which cup they would prefer to drink from. The

answer will be the clean one of course. A hypocrite is one whose outward appearance does not faithfully represent what is on the inside. Who wants to be a hypocrite? Paul said, "And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men" (Acts 24:16). This is a splendid lesson for appealing for truth in the inward parts.

POINTED QUESTIONS

1. Does God know the very thoughts of man? (Heb. 4:12; Job 21:27; I Cor. 3:20; Ps. 94:11)
2. Which counts the most with the world—a high sounding testimony, or a life lived for the Lord? (Matt. 7:16-17 and 20; Rom. 7:4; Matt. 23:25-26)
3. The Pharisees made tithing a hardship; what should be our attitude toward giving? (Eph. 4:28; II Cor. 9:7; Mal. 3:10)
4. Should we live for the praise of man or of God? (Luke 18:10-14; John 12:42-43)
5. What is true godliness? (I Tim. 2:2; 4:8; II Pet. 1:3)
6. What is the sin that sends man to hell? (John 3:18; 3:36; 5:24;)
7. Do we have a responsibility to men and women as far as giving them the truth is concerned? (II Tim. 4:2; Matt. 28:19-20; Mark 16:15)
8. How should we meet the attack of Satan? (Matt. 4:1-11)
9. What did Pilate say concerning the Lord Jesus Christ? (Luke 23:4; Mark 15:14-15; Matt. 27:22-24)
10. Does God deal with man in love? (Jer. 31:3; Ps. 103:4; II Pet. 3:9)

Wayside Conversations

SECOND QUARTER, LESSON 4
 SUNDAY, APRIL 26, 1942

Lesson Text: Luke 13:22-35
 Devotional Reading: Ps. 63:1-7

Golden Text: "And whosoever doth not bear his cross, and come after Me, cannot be My disciple" (Luke 14:27).

King James Version

Luke 13:22 And He went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto Him, Lord, are there few that be saved? And He said unto them,

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer

and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets.

27 But He shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first; and there are first which shall be last.

31 The same day there came certain of the Pharisees, saying unto Him, Get thee out, and depart hence; for Herod will kill Thee.

32 And He said unto them, Go ye,

and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected.

33 Nevertheless I must walk today, and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is He that cometh in the name of the Lord.

LESSON EXPOSITION

(By Hilland H. Stewart)

Journeying along through Perea on His way from Galilee to Jerusalem, our Lord encounters the various groups with whom the wayside conversations take place. The first conversation concerns the Kingdom. The questioner may have been an interested honest inquirer, or he may have had wrong motives. The second conversation started when a group of Pharisees approached Him feigning friendliness, but doubtless with malevolent intentions.

From these two conversations we observe:

- I. Three Facts About the Kingdom
 Luke 13:23-30
- II. Three Things About Jesus' Purpose
 Luke 13:30-35

I. THREE FACTS ABOUT THE KINGDOM Luke 13:23-30

The three facts about the Kingdom are: (1) Kingdom entrance; (2) Kingdom inhabitants; (3) Kingdom principles.

The discourse on entrance was brought forth when one approached Jesus and said, "Lord, are there few that be saved?" As stated above, we do not know the motive in raising the question. It may have been that he had heard Jesus say previously that there would be few that would find the way to life eternal, and he wished to see if Jesus would be consistent. Or the man may have asked the question out of concern for the lost, or he may have been merely curious. In any event, our Lord informs him that this is not the important question. The important question is, "How may we enter the Kingdom?"

The means of entrance is by "the strait gate." The Revised Version renders this expression "the narrow door," which is much better. Christ is the door, and entrance into the kingdom of God is limited to that one entrance (John 10:9; 14:1; Acts 4:12). How-

ever, the door is not too narrow; for God in His abundant grace manifested in Christ has made provision for all men (H brews 2:9; I John 2:2). Those who are seeking to enter in and are not able are those who will not come in God's way—by the narrow door.

The day of opportunity for entrance is eventually going to cease. The master of the house is going to rise up and close the door, and some will be left on the outside. And the Scriptures make it very clear that this present life is that day of opportunity and that the door will close when this life ends if the soul has not at that time entered in. Doubtless in the discussion before us, our Lord had special reference to the time when He shall come to set up His kingdom, at which time the door will forever be barred to those who have rejected Him as the way in.

But some of these rejected ones will begin to make excuses. Many in that day shall feign allegiance to Christ. "We have eaten and drunken in Thy presence, and Thou hast taught in our streets." Some will say, "Why, Lord, I was a preacher"; another, "I taught a Sunday-school class for years"; another, "I was a lifetime member of the church"; and so on down the line: "I was a faithful lodge member"; "I always lived by the Bible"; "I gave largely to the church"; and "I did this," and "I did that." But none on the outside can say, or can it be said of them as it was of Abraham, "He believed in the Lord, and He counted it to him for righteousness" (Genesis 15:6; also Romans 4:3 and Galatians 3:6). God will look on the hearts, and He will know the professors from the possessors, and those on the outside will be all merely professors.

There will be bitter disappointment when God bids these rejectors to depart. What a terrible thing it will be to be cast out. But those who are will know that God has been fair, for it has already been demonstrated that they know of Christ the Door, but they sought entrance in their own way. Nevertheless, there will be weeping and gnashing of teeth.

The inhabitants of the kingdom will be Abraham, Isaac, and Jacob, and all of their spiritual children. Christ is here demonstrating that it will be the spiritual children of Abraham and not the physical children who will be saved. Some of the Jewish doctors were telling the people that all Jews would eventually enter the kingdom of God and enjoy the blessings which God promised to Abraham. But such is not the case. As we have just seen, Abraham entered in by faith and so must everyone else. Paul makes this truth very clear to the Galatians: "For ye are all the children of God by faith in Christ Jesus . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians

3:26, 29). So the inhabitants of the kingdom will be spiritually born children of Abraham and not merely physically born children. Many of the physically born children of Abraham (the Jews) will, of course, be spiritually born and will enter the kingdom. Likewise many who are not physically born children of Abraham (the Gentiles) will also be spiritually born and will enter the Kingdom.

The kingdom principle that Christ pauses to enunciate is one which He often referred to. In the kingdom the last shall be first, and the first shall be last. Those who have sought for the highest place in life will find themselves relegated to a lowly place in the kingdom. Similarly, those who have taken the humble and lowly place in this life and have sought the praise of God will find a place of honor awaiting them in the kingdom. Humility comes before honor.

II. THREE THINGS ABOUT JESUS' PURPOSE

Luke 13:30-35

The first thing we observe about Jesus' resolute purpose was His perseverance in the face of opposition. Pharisees feigning friendliness came out to meet Him and warn Him that Herod was about to kill Him. We are certain that the otherwise unfriendly Pharisees must have had ulterior motives. Probably they thought to hasten Christ's departure from their country by so warning Him. But such was not the case. Christ tells them of His estimate of Herod by calling him a fox. Furthermore He tells them to tell him that He is leaving, but not until He has finished His mission: "I cast out devils, and I do cures today and to morrow, and the third day I shall be perfected." (The marginal notes on the last clause is, "I finish my course." We believe that is a clearer rendering.) So Herod knew exactly how long Christ would be in his province if he wished to lay hands on Him. But his threats could not swerve Christ from finishing His work before He departed.

The second thing we note about Christ's purpose was His determination to return to Jerusalem to die for the sins of the world. At the beginning of this last journey from Galilee toward Jerusalem we read of Him, "And when it came to pass, when the time was come that He should be received up, He stedfastly set His face to go to Jerusalem" (Luke 9:51). This unyielding purpose with which Christ set out wavers not as He nears the journey's end. He is headed for Jerusalem to die there, and He resolutely says: "Nevertheless I must walk today, and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem."

Jerusalem was the place where all the true prophets were put to death. None but the great sanhedrin which sat at

Jerusalem undertook to try the prophets and to judge concerning them. So if a prophet be put to death, it must be at Jerusalem.

Last of all, we note Jesus' resolute purpose for that nation which had so misused Him. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." Though the Jews killed God's prophets, though they rejected and put to death His anointed One, still God's love reaches out toward them. Desolations, persecutions, heartache, and terrible calamities lay between their rejection of their Messiah and the time of their restoration. Yet, one day they shall again see Him when they shall

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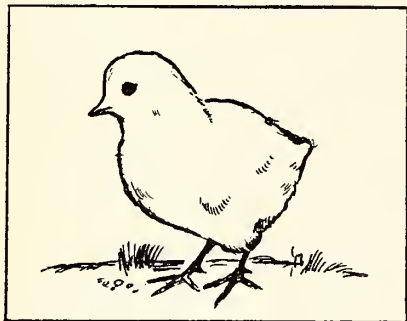
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say, "Blessed is He that cometh in the name of the Lord."

Additional material on these last two verses may be found on page 55 of the February, 1941, issue of this magazine.

OBJECT LESSON



OBJECT: A live baby chick or a picture of one. The live one is by far the best—for children are always pleased with little chicks.

APPLICATION: We are interested in illustrating the verse, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). Now all of your pupils will know how the danger call of an old mother hen is sufficient to send every chick scurrying for the protection of her wings. The people Jesus talked about did not do that; and oh! what fools they were. To illustrate God's protecting power and how Jesus died on the Cross to protect us sinners, tell the story about the prairie fire. After the devastating fire had swept over the poor farmer's land, he noticed a charred mound or clump that looked like burned feathers. Curiously, he kicked it, and a whole

brood of baby chicks ran out unharmed. It was clear to the farmer what had happened—the old hen saw the danger approaching and sound d the warning. Any chick who failed to respond had to face the fire alone. The fire burned her body to a crisp but did not touch the chicks. Just so, any boy or girl, man or woman who faces the wrath of judgment alone must go to hell. But the one who runs to the shelter of God's wings will be safe.

THE LESSON ILLUSTRATED

"Strive to enter in at the strait gate" (Luke 13:24).

One of Rev. Murray M'Cheyne's elders was in deep darkness and distress for a few weeks; but one Sunday after the pastor's faithful preaching, he found his way to the Lord. At the close of the service, he told Mr. M'Cheyne, who knew of his spiritual concern, that he had found the Lord. When he was asked to explain how this happy change had come about, he said, "I have been making a great mistake. I have always been coming to the Lord as something better than I was, and going to the wrong door to ask admittance; but this afternoon I went round to the sinner's door, and for the first time cried, like the publican, 'Lord, be merciful to me a sinner'; and, oh, sir, I received such a welcome from the Saviour!" Are any of our readers like the self-righteous Pharisee? Such have no room for the Saviour; for the Lord "came not to call the righteous, but sinners to repentance." —1000 New Illustrations

POINTED QUESTIONS ON THE LESSON

1. Why are not more people saved? (John 3:18; 5:23-24; 5:40)
2. Upon what does salvation depend? (Eph. 2:8-9; Titus 3:5; Rom. 11:6)
3. Is there any sin or crime too great for God to forgive? (II Pet. 3:9; John 3:16; Matt. 11:28)
4. How were the people in the Law dispensation saved? (Rom. 4:6; Heb. 11:13; Acts 15:10-11)
5. When does the door of salvation close to man? (II Cor. 6:2; Luke 16:22-25; Heb. 9:27)
6. When are we ready to be exalted in the Christian life? (Prov. 15:33; 18:12; Luke 14:11; 18:14; James 4:10)
7. Did the Pharisees ever manifest a right attitude toward Christ? (Matt. 8:15; Luke 7:30; 16:14; John 12:42)
8. Did Christ fear death? (Luke 9:51; John 10:17-18)
9. Why did Christ come into the world? (Luke 19:10; Matt. 16:21; John 10:11; Mark 10:45)
10. Does God call us to success, or to faithfulness? (Luke 16:10; I Cor. 4:2; I Tim. 1:12)

Here Are the Answers

To the Puzzles on Page 101

1.

The answer is found by reading every other word—I Corinthians 15:56-57.

2.

1. dead
2. head
3. held
4. hold
5. hole
6. role

3.

1. R edeemed (Luke 1:68)
2. E steemed (II Cor. 6:8)
3. S aved (Eph. 2:8)
4. U sed (Acts 1:8)
5. R eceived (Ps. 49:15)
6. R econciled (II Cor. 5:20)
7. E ncouraged (Gal. 6:9)
8. C alled (I Cor. 1:26)
9. T rusted (Jude 3)
10. I nsured (I John 5:12)
11. O bserved (Ps. 33:18)
12. N ourished (I Tim. 4:6)

4.

I am the light of the world.
I **am** the light of **the** world.
I am **the** light **of** the world.
I am the **light** of the world.
I am **the** light **of** the world.
I **am** the light of **the** world.
I am the light of the **world**.

5.

- 11 minus 4 equals 7
11—Judas was gone, leaving 11 (John 13:29-30)
4—Luke 9:28
7—1. Luke 23:34
2. Luke 23:43
3. John 19:26-27
4. Matt. 27:46-47
5. John 19:28
6. John 19:30
7. Luke 23:46

6.

- 100 minus 99 plus 39 minus 30 minus 3 equals 7
100—Dictionary—100 men
99—Matt. 18:12
39—II Cor. 11:24
30—Matt. 26:15
3—Matt. 26:70, 72, 74
7—Gen. 2:2

7.

1. I Cor. 1:9
2. I Cor. 1:18
3. I Cor. 2:9
4. I Cor. 2:14
5. I Cor. 3:8
6. I Cor. 3:11
7. I Cor. 3:16
8. I Cor. 3:19
9. I Cor. 8:8
10. I Cor. 9:14
11. I Cor. 10:13
12. I Cor. 13
13. I Cor. 15:33
14. I Cor. 15:51-52
15. I Cor. 15:57

8.

1. Luke 2:14
2. Luke 4:8
3. Matt. 3:17
4. Matt. 4:19
5. Matt. 2:2
6. Matt. 2:11
7. Matt. 5:3
8. Matt. 5:4
9. Matt. 5:5
10. Matt. 5:6
11. Matt. 5:7
12. Matt. 5:8
13. Matt. 5:9
14. Matt. 5:10
15. Matt. 5:11

THE DAYS OF YOUTH

(Continued from page 101)

Had the modern ideas of the world enveloped her heart and life? Had she swung with the tide of those who lived for appearances and for the pleasures of the world? Surely Madeline could not have grown so superficial. Then he censured himself for his conclusions. This was not fair to her. He was acting as judge before all the evidence was in, he told himself. Guess his training in law school had not been practical. He would make it so by waiting for the evidence.

So the appointed evening hour arrived and found Keller Goodrich in the living room of Madeline's home. Family greetings were over, and the others had withdrawn, leaving Kel and Madeline alone. Drawing her beside him on the divan he opened the subject.

"I am sorry to make this rather a rush visit. Tonight is my only opportunity to see you." He was meeting her in the old trustful way and believing in her sincerity.

"You seem to be a busy man these days."

"Not busier than a certain lady I know." He was thinking of the afternoon, but she ignored the inference.

"Your wire said you were on the way to Denver. Big business or something?—You had not written about such a change," she chided.

"No, because plans changed so quickly. Writing did not seem adequate, so I decided to see you instead. It is big business. I have a lot to tell you."

"You have me guessing, Kel," she beamed. "Is it a better position, and a transfer to another law school?" Her tone sounded so eager and hopeful.

"Well, yes, and no." He hated to let her down. "Perhaps you couldn't ever guess. It is better, yes, the very best that could happen. It is business for Christ, in a new school, a new life. I've found His—"

"Kel! You don't mean you have really left the university? You haven't given up your law—?"

"Madeline, dear, let me tell you. I did not purpose to shock you. I am sorry. But oh, Madeline, I want you to know the joy that I have known in the last ten days. I never knew life could hold such happiness. My only concern, and that has been deeper than I can tell you, is that you might share it with me. For months there has been an unsatisfied feeling about my chosen profession—a sense of the futility of it all, a consciousness that it was not the best that God had for me—for us, Madeline. Now I know. I am sure of the right pathway, and I am so eager for you to share it with me. You are a Christian. You have been, nearly as long as I have. That is the basis on

which we have continued in our relationship and our plans for our future happiness. Isn't that true?"

"Ye—es, I suppose so. But life is something besides religion and intangible things. We must have possessions to get along in this old world."

"You do not mean, dear," he continued earnestly, hopefully, "you do not mean, surely, that Christ is 'intangible.'" Gently pressing her hand as he held it in his own, he looked pleadingly into her eyes. "You do not mean that mere things in this life are greater than Christian realities—greater than His will for our lives?"

"O Kel, do settle down and talk sensibly. You are so unintelligible with all your religious ideas."

"Madeline!!! How can you talk that way when you are a Christian? I thought you would understand that there are higher things than mer—" No, he could not say that—he should not. He must make clear his reason for the change of plans. He went on gently, "Can you believe me when I say that Christ is as real to me as you here beside me, Madeline? It is He Who has a right to change our plans. It is wonderful to allow Him to have His way, to be sure of His approval of our lives."

"You have not been fair, Kel. Why did you decide all this without considering my desires? You have not considered me at all." She was petulant and coldly aloof in her manner.

Kel sat stunned. His heart was well-nigh bursting with longing to impart to this lovely creature beside him the joy and satisfaction that had come to him on that night of his decision and which had deepened with the ensuing days. Surely he had blundered in his attempt to convey the feelings of his heart, and God's plan for him—for them, he had hoped. He bowed his head and silently prayed for direction. Then, taking both her lovely hands in his, he looked longingly into her eyes. "I love you," he said gently. "We have planned for—for six years, isn't it?—to have a home and each other."

"Yes, Kel, I have waited for you to finish law school so you could get into your profession. I have been willing to wait, you know I have. I want a home."

"Yes, I know, dear, but some things in life are even greater than our plans—if they are God's plans. And now I am so sure of it. I never was more certain of anything, and I am hungry for you to share His blessing and enter in with me. How would you like to be a preacher's wife instead of a lawyer's wife?"

"I had an idea you were coming to that! It will be more years before you are prepared for that profession. You are almost through with your university training and have had such splendid promise. Now you mean to tell me that you have given it all up? Kel, how could

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you? You have selfishly gone your own way, you have—"

"Dear, please, do not talk that way. I have tried to tell you that it is not my plan. God has made clear His will. If you had not been so far away, I should have talked to you, but the realization came definitely only a few days ago. It was not until then that I knew. When God spoke to my heart, I had to say 'yes' to Him. Now I am coming to you at the very first opportunity. That is why I told you that writing about the matter did not seem adequate. But, dear, if you will only say 'yes' to the Lord about the whole issue, you will feel so differently about it. He is the One Who puts the willingness into our hearts. I have had a real battle about—well, there isn't any more. The Lord has won. Since He was willing to suffer and die in agony on Calvary's cross to save our souls—mine and yours, Madeline—from condemnation and judgment, then all we can offer to Him is our lives, for Him to do with them as He shall choose. Will you not yield to Him and to His will? The world and so-called honorable professions hold nothing so far as His approval is concerned. I have not thought of the Christian ministry at all in the realm of a profession. It is a matter of God's will. I know He wants our lives fully dedicated to Him. Will you not listen to His voice speaking to your heart? Tell me, dear, do you not want His approval upon your life and mine? Won't you say 'yes' to Him?"

Madeline had sat in stary silence as Kel had spoken. He sat waiting for a moment for her response, and she withdrew her hands from his. Then she burst out angrily, defiantly, "Kel, you've broken your promise. You are not concerned about my desires. No! I can't ever be a preacher's wife. I hate the idea!"

"Madeline! Madeline! I—I have tried to tell you how much I am concerned for your happiness. We can never be happy—except—except in God's plan. Won't you—won't you consider His—?"

"Well, you need not preach to me! If you are set on preaching—just—just—! When you change your mind and decide to finish law school—when you get this present silly idea out of your head, you can come back. Until then, good-by!"

She had risen to leave the room. Kel, not wishing a scene with the family,

Behold He Cometh

Above the din of war comes this new song like a trumpet-sound across the heavens, calling Christians to prepare for translation! From the Midnight Cry to Armageddon and beyond—the enthralling words and music are worthy of the theme.

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rose from the divan with her and stood with his hand on the door knob. He dared not say more. What more could he say or do? His heart was breaking. Silently, he slipped out into the night.

Down the avenue he walked. The sky was clear above him and the twinkling stars seemed to hover nearer, bringing a sense of comfort to his surging breast. He had not dared to believe that this would be the result of his visit. With the sharp and cruel words cutting into his soul, he looked up in anguish of heart to the One above the stars. Gently, softly, as if a shaft of light had come through the darkness, the words pressed themselves upon his stunned consciousness. He was glad he had learned them long ago from the Book of books:

I will *never* leave thee nor forsake thee. . . . Be *not* dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness (Isa. 41:10).

Peace again stole into his heart—a peace he had not known. It was the supreme consciousness of the presence of the Lord Whom he had chosen above all others.

As the days slipped by, a sense of freedom and liberty, which he scarcely dared allow himself to feel, became his. There was no desire to turn back; for the day following the conference with Madeline had found him in a new environment with a crowded program of activities—Christian activities.

Bible College greatly differed from University. He was glad. He plunged with all his heart into the new life. There were new people to meet; new friends; new aspirations and inspiration. The Word of God was a new Book to him and richer than he had ever dreamed in the treasures it offered. Law books! How could he ever have enjoyed them? He found now a new law working in his life—"the law of the spirit of life in Christ Jesus"—and he was extremely happy. What the future held he did not know, but this he did know—that he could trust and not be afraid. God's pathway, he was learning, was a highway of glorious choices—the choice always to go higher with entrancing views of heavenly blessings, and fellowships deeper and more enduring when the light of heaven's favor shone upon the highway. It was the King's Highway, and at the end—the King!

IN THE HARVEST FIELD

(Continued from page 95)

CAMPUS NEWS FLASHES

The first of our young men to be called into the army was Joe Bird, an Indian from Albuquerque, New Mexico. His letters reveal that he is truly an "ambassador for Christ."

Rev. Dana Pankey, pastor of the Baptist Church at Greeley, Colorado, gave a helpful message at an inspirational service in February in our Chapel while conducting a week of evangelistic services for the Rev. John W. Bailey ('26), pastor of the Fruitdale Baptist Church.

Rev. Nye J. Langmade, President of the Midwest Bible and Missionary Institute of Salina, Kansas, gave a spiritually uplifting message on Psalm 23 in a recent evening prayer service in the Chapel.

Mr. Neill Hawkins, General Secretary of the Student Foreign Missions Fellowship, gave a stirring missionary appeal to the students in one of the class sessions on Wednesday, February 18, which resulted in the enthusiastic organization of a chapter of the S.F.M.F. at the Institute. Three members of this year's graduating class are among the members of this missionary chapter.

Miss Rose Encinas ('28) resumed her duties at the Institute on March 1, after spending her vacation in Tucson, Arizona. Her aunt, Mrs. Dolores Wright, returned with her, seeking further rest and recuperation following a recent operation.

The death of an uncle called Miss Alma Waespi ('29) to her home in St. Louis, Missouri. Miss Adelle Cruikshank ('43) made a hurried trip to her home in East St. Louis, Illinois, upon learning of the accidental death of a brother-in-law. Mr. Clarence Clark ('42) also returned to his home in North Platte, Nebraska, upon receiving word of the home-going of his mother. Word has also been received that Rev. Erdie Nelson, a former student at the Institute who labored as a missionary in Africa for a number of years, went home to be with the Lord recently. Our hearts go out in loving sympathy to these who mourn the loss of loved ones.

BORN

To Rev. Louis Arkema ('37) and Mrs. Arkema, a daughter, Jean Ann, on February 16, 1942, in Reed City, Michigan.

MARRIED

Mr. Donald Reader, former student, and Miss Geraldine Cook ('40) were united in marriage on January 26, 1942, in the Berean Fundamental Church of Denver.

GLORY OF THE GOD-HEAD

(Continued from page 94)

flesh, and what He now is in the hearts and experiences of His own, He is in the glory before the throne of the Father. In verse thirteen, He is the *Great King-Creator*, clothed with the garments of authority and girded with the gold of Deity. In verses fifteen and sixteen, He is revealed as the *Great Sustainer*. There are two elements which sustain life—water and sunlight. Here John tells us "His voice was as the sound of *many waters*" and "His countenance was as *the sun* shineth in His strength." In verse fifteen, we see Him who put the paralytic on his feet, standing with almighty power upon His own feet which burned like shining brass. In verse fourteen, we see Him as the everlasting Father, the *Great Provider* caring for His family, the One whose "head and His hairs were white like wool, as white as snow." He is revealed as the *Protector* in verse sixteen, holding His own in His right hand and shielding them against all forces with a sharp two-edged sword which came out of His mouth. He was the *Light* of the world, illuminating the man born blind, delivering him from his prison, because, in the glory, "His eyes were as a flame of fire." And finally, the picture is completed in verse eighteen, where we behold Him as the *Re-Creator*, the Resurrection and the Life saying, "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of death and Hades" (R. V.). So we see that all that Jesus was in the flesh as revealed in the Gospel of John; all that He was able to do for those with whom He had contact from day to day, demonstrating the powers and glories of Deity in every possible way, so He is today in the hearts and lives of those who will permit it, and so will He be right through unto the ages of the ages. There is absolutely nothing that we shall ever need for any situation in which we shall ever be, but our Lord Jesus Christ is enough. So we need never fear, whatever the circumstances, for He will be sufficient right through unto the end. (Continued next issue)

COMFORT AND STRENGTH

(Continued from page 91)

to care for His people. Also, the natural characteristics of the eagle make it a proper and adequate figure to typify the Christian, namely:

THE EAGLE IS A RESPONSIVE BIRD

THE eagle, making his rest in the lofty crags of the mountains, is first to see and to respond to the daybreak. As the sun begins to push away the darkness, he spreads his wings and soars out to meet it. How like the real Christian that, as the daybreak comes, he feels his need of going out to meet "the Sun of Righteousness" in order that he may meet victoriously the circumstances of the day. The Christian whose heart is seeking the truth is the first to see it, and the first to go out to meet it for the glory of God and for his own strength.

THE EAGLE IS A SOLITARY BIRD

HAVE you ever seen the eagle soaring high in the ethereal blue sky? Have you ever thought how lonely he must be? Yet this eagle could have the company of the other birds of the lower strata of the sky if he cared to descend to the plane upon which they fly. Surely he would have no objection to the other birds coming up and flying on his plane, but he will not come down to theirs. Sometimes the Christian will be lonely because the crowd will all be below—yet, he cannot sacrifice his place on the higher plane in order to come to the commonplace things of the world below.

THE EAGLE IS A TRIUMPHANT BIRD

FINALLY, we point out that the eagle is like the Christian and plainly typifies him, in that he uses the storm and wind to lift him higher. The naturalist tells us that when a storm is brewing, and all the lesser birds are seeking shelter, the eagle soars complacently on until the storm all but engulfs him. Then he grasps the raging elements in his mighty pinions and climbs upward until he can look down on the storm that is raging below. The Christian that is truly trusting God in all the exigencies of life, and profiting by all the buffetings of the storm uses all its vicissitudes as mere stepping stones.

*I held in truth with him who sings
To one clear harp in divers tones,
That men may rise on stepping stones
Of their dead selves to higher things.*

"Shall run and not be weary." What a paradox!!! But with God there are no paradoxes. We live today in a streamlined age—an age that demands that men run. The mental and nervous strain of life are proving too much for many every day. As a result, suicides, nervous breakdowns, mental disorders, and the like are on the increase. We are fol-

lowing the pace that kills. Yet with all this running that we do, we need not be weary in the soul that God has given man. The life which God has ordained for men is a life of peace and quietness, and one of contentment.

"Shall walk and not faint." It seems to be an anticlimax—but once again the wisdom of God puts to shame our puny reasoning. Here God anticipates what we soon discover in our Christian life sometimes—that it is harder to walk than it is to run. When things go at the expected clip we are not affected; but when things slow down to an almost imperceptible movement we are greatly agitated. It is the trivial, the inconsequential, time-killing hum-drum that exhausts our patience; the thwarted ambition or the blocked program which causes us to faint. But this promise of God in the middle of the prophecy of Isaiah assures us that even in the midst of the most trying and far-reaching circumstances of life, we shall not faint if we meet God's condition—"they that wait on the Lord."



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INSIDE WASHINGTON, D.C.

(Continued from page 85)

feet. Brushing aside the toast with a wave of his hand, he said, "Not to the Stalinist peace policy. To victory of the glorious Red army in the great battle against Fascist Germany. . . . Our glorious Red army must be prepared to fight Fascist Germany at any moment,


and to fight on enemy territory. . . . We will fight Germany to the death."

This incident was not reported, at the time, in Soviet or other newspapers. It was kept in secrecy by the Soviet officials. But the International News Service has now established the authenticity of this account of what took place.

Why Did Stalin Change Sides? As we have demonstrated, it was by a free choice that Stalin "changed sides." In 1939, he chose to play on Hitler's side, with the long-range hope that the way would develop into one of "exhaustion" which would enable Communism to take over the wreckage by process of internal revolution. In May, 1941, Stalin decided to play on the "democratic side."

Why? First, because of the spreading opinion that Hitler could not conquer Britain. Second, because of America's all-out aid to the Allied cause. So long as the conflict abroad remained a European affair, Stalin felt himself safe on the side of the Axis powers. But once America threw her full strength to the British cause, Stalin came to see that the Axis powers were doomed. It would not be a war of "exhaustion of both sides," but a crushing victory for the democracies. In that event, Red Russia would be left isolated—after Italy and Germany had been vanquished. It was this unpleasant prospect that became such a weighty factor in Stalin's mind.

How do we know this? By the attitude and activity of Stalin's agents in America. Their very activity and atti-



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tude revealed that they recognized that America held the key to the future, the fate of Nazism. From August, 1939, until May, 1941, the Reds fought Hitler's battle and championed his cause in America. They used everything from propaganda to the sabotage of our defense industries to keep American aid to Britain from becoming a reality. They realized that the Nazi battle would be won or lost in America. When the Nazi cause was lost here, they knew Hitler was doomed. When Uncle Sam carried through the policy of all-out aid to Britain, the Reds realized that the scales had been tipped against Hitler—not only against Hitler, but against his aides and allies.

Realizing that the battle had been lost, that they had chosen to play on the wrong side, the Soviet master minds could not have failed to appreciate that by "permitting" or even inviting Nazi invasion, they could change their colors and pose before the world as "an ally of democracy."

Making the World Safe for Communism: Communism has always been an international movement. It is dependent on no one nation. Russia can go down, can be lost, but international Communism can still carry on. In fact, it must have occurred to Stalin that by sacrificing Russia to the Nazis the rest of the world can be made a safer place for Communist agents and propagandists.

When the Nazi-Communist war broke out, it was an open secret that Uncle Sam was on the verge of cracking down hard on all Communists in America. The Reds had played on Hitler's side, they had advanced his game in America, and they were about to be forced to pay the price. Indeed, many of our state legislatures had already outlawed the Communist Party. Drastic anti-Red legislation had been widely enacted.

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Had the Nazi-Communist working agreement continued, the Communist movement would have been smashed both in America and throughout the rest of the democratic world.

The Stalin stand against Hitler, overnight, gave a new prestige and "respectability" to the forces of international Communism. It gave the Reds in America, especially, a chance to save their faces, change their colors, and adopt a new "front." Having done their utmost to help Hitler, and having lost that battle, they now will lead the "fight against Hitler." In other words, they will contrive to be on the winning side. By permitting Russia to be invaded by the Nazis, the rest of the world will be made a vastly more secure place in which Communists may live and carry on their drive for world revolution.

A Reversion to Old Tricks: The Third or Communist International—that is, the world-wide Communist organization—is not adopting a new strategy in forsaking a "peace policy" and waging war against invading Nazis. This is simply a reversion to the old trickery which was tried back in the middle nineteen thirties and which failed.

Around 1935, the Reds carried on a world-wide propaganda campaign in favor of a "united front against Fascism." The democracies and Soviet Russia were supposed to form a "united front" against the Axis powers. Communist propaganda pictured the Soviet Union as "the greatest and purest of the democracies." The campaign was carried on with great tact and thoroughness, but it never really succeeded. The democracies saw through the Red disguise. They gave Soviet Russia the cold shoulder, in effect. Stalin went over to the Nazi side in 1939, only after he became conscious that, while they were willing to "cooperate" in an anti-Nazi front, the democracies would not accept the Red dictatorship as a sister democracy.

Britain and France had entered into the "Munich conference" of 1938 without even consulting Soviet Russia. After Hitler's violation of the Munich pact, it is true that there were extended negotiations between Britain and Russia looking toward an anti-Nazi alliance. However, Stalin finally went over to Hitler, when Britain refused to give him the free hand in the Baltic states which he desired. Stalin had wanted to be "a full partner" with the democracies, but he had failed to achieve this preferred status.

The Nazi-Communist war, by a strange quirk of circumstances, thrust Joseph Stalin squarely into the democratic camp. That is where he always wanted to be. Soviet Russia now is numbered among the "democracies." What the Red propagandists sought so strenuously to accomplish in the middle

nineteen thirties has now become an accomplished fact: the cause of Communism has been identified with the cause of Democracy, from a military and political standpoint.

Even if he loses in Russia, if he loses all of Russia, Stalin can now look forward to a seat at the peace conference. Communism, he feels confident, will have a place in the post-Hitler world; and, perhaps not himself, but representatives of the Communist International will play a leading role in plotting and planning the "new world order."

The Democratic "Long-Range View": In a military way, the position of the democracies is made more favorable. But from the standpoint of the maintenance of a favorable world opinion, it is made more difficult. The battle can be won there, too, however, by a determined stand by principle.

The democracies should let it be known that when this war is won by free governments on the battlefield, it must not and shall not be lost to any form of dictatorship at the peace table. The democracies should let it be known that they will never forget that Red Russia played on Hitler's side in the beginning, that Communism equally with Nazism and Fascism is the deadly enemy of democracy. In the post-Hitler world, there cannot be—there must not be—any place for Stalinism or Sovietism.

Stalinism deserves to die—and when it is dead, it must be left dead, never to be "resurrected" or "restored." The Russian people should be permitted to have a government of their own choosing, which honors and recognizes liberty of mind and conscience.

The democracies can—and will—help Russia to resist Hitler. The longer the Bolsheviks can hold out, the more time it will give Britain and America. But the democracies are not indebted to Soviet Russia. If and when Hitlerism swallows up Stalinism, the democracies will be under no obligation to "restore" or "resurrect" the Soviet system in Russia—or anywhere else. If Hitlerism crushes Stalinism, and the Anglo-Saxon nations crush Hitlerism—then Stalinism and Hitlerism can and should be buried in a common grave.

From the "long-range view," the democracies must be on guard against losing the war to Sovietism after it is won against Nazism. When the war is over, the democracies should endeavor to insure that the world will be unsafe for all forms of dictatorship—Communist or Nazi or Fascist. Hitlerism must be crushed on the battlefield but it is Sovietism which will have to be crushed in the council chambers and before the bar of world opinion. Hitler is making the supreme effort to conquer the democracies by military might. But Stalin is relying upon propaganda strategy. After Hitler has lost the mi

itary struggle, the forces of international Communism will still be seeking to defeat democracy by propaganda trickery. On the battlefield, Communism may fight on the side of democracy. But Communism is still the enemy of democracy; and, sooner or later, democracy will make the world unsafe for Communism, or Communism will make the world unsafe for democracy.

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★

THE CHALLENGE OF THE COUNTERFEIT

(Continued from page 86)

over the counter, you will know how difficult it is to detect the counterfeit unless you are perfectly familiar with it. After a good many years of experience, I think I could feel a counterfeit coin without seeing it; but it is long experience that requires that condition of touch that enables one to discover the counterfeit. If that be true in the common walks of life, how desperately true it is in the things of so-called religion. All over the world today there are world movements and well-intentioned people are swept into these movements quite unawares; they are carried off their feet. While there is a certain amount of truth in some of these movements, there is also a tremendous lot of error; and remember, the worst kind of a lie is a half truth. All over the world we are discovering that there is this challenge of the counterfeit, *and we are not able to detect it*, save as the Spirit of God gives us that holy intuition and sensitiveness to the true things of God that will immediately detect the counterfeit.

Then, again, there is the challenge of sin. All around us there are forces of evil which are disintegrating; the things of God the Father, God the Son, and God the Holy Ghost are antagonized by the world, the flesh, and the devil. To the Christian, these evil forces are very real foes, and we cannot escape the challenge. Now, the challenge was flung down to Shadrach, Meshach, and Abed-nego. How did they accept the challenge? Well, I read in verse twelve that the Chaldeans came and said, "These men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up." It is very significant that the Chaldeans came and made that complaint. In the previous chapter, you remember, the king called in the Chaldeans in order to discover what his dream was, and they were perfectly helpless. Now, the Chaldeans see an occasion for the destruction of those whose convictions led them into a position of fidelity. We must have true conviction. We are too fond of *trying to live by rule*; rules are swept out of

our calculations before we have hardly commenced to keep them. The Divine library is not concerned with rules; it unfolds Divine and eternal principles; and these great men had learned that principle that would keep life steady and sober amidst the challenge of circumstances, which could never alter their faith in God; and, therefore, they refused to worship this image because of their conviction of heart, the conviction that there was only one God. Is that your conviction?

There are many gods (spelled with a small "g"), but there is only one *God*, and the revelation of Him has come to us in Jesus Christ. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh and dwelt among us." The Word is the expression of the thought of God. Christ is the expression of the heart of God for a world that is challenged by circumstances and sin. And only as we find our way to that place which is called Calvary, shall we ever discover the secret of conviction; for it is at Calvary we discover the cause of our redemption.

A bloodless theology is a lifeless theology. And so I still rejoice to sing:

*There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.*

These sainted men of God looked onward to that Christ, while we look back to Him in our day and generation.

Then, of course, there followed something else. After conviction—what? Confession. Exacty. We should expect that. It is a remarkable sentence in that sixteenth verse; and I think it might be translated like this: "Shadrach, Meshach, and Abed-nego answered and said to the king, It is unnecessary to answer you in this matter." I believe that is the literal rendering of that passage. The question is a frivolous one. "If it be so, our God Whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king." It was a reverent answer. They made their confession. De we make our confession today? Does our testimony about Christ and His coming and the manner of our living so correspond that it is unnecessary for people to ask us whether we are Christians or not?

And following the confession there came assurance: "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Whatever may transpire, we are perfectly certain of this, God will deliver us; but if, in His will, He does not appear to deliver us, and we are consumed by the flames, then let it be so. What does that mean? Assurance, and assurance before experience. Have you got that? I find everywhere that Christian men and women are devoid of

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assurance; they hardly know whether they are saved or not.

A man in Hyde Park, when he was asked how he knew that he was saved, replied, with the glow of heaven on his face, "I was there when it happened." Assurance, conviction, leading to open confession. Mark you, you may have assurance before you have experience.

At Liverpool, one day, I was talking to some children at a service, and I said, "Now, I wonder which of you boys and girls can say all the books of the Bible right through?" And a little girl held up her hand, and I invited her up to the platform, and I said to her, "Now, my dear, let us hear them," and she went right through from Genesis to Revelation. I said to her, "You have said them so perfectly that when I get home I will send you a prize." The little girl ran home to her mother, and said, "Mother, I've got a prize." "Where is it?" asked her mother. "I haven't got it." But she had the assurance. Oh, that this might sink into our hearts! No matter what might be the result of their fidelity, these three young men knew that God lived, and their trust in Him gave them assurance.

Then they passed through the test, and what a test it was! As they went into the fire there was another with them, and His form was like unto the Son of God. There will be no test in life through which you will pass, if you belong to Him, but what He will company with you, and He will be with you all the way. The fire did not even singe them, and when they came out there was not even the smell of fire about them. But there is one thing that the furnace did; it set them free. I wonder if the furnace has set you free—the burning fiery test; the trial; the bereavement; the loss; the brokenness of spirit; the contrite heart. The test—do you know it spells freedom? The jeweler puts the silver into the melting-pot above the fiery flame; he waits until it boils, and when boiling, he does not turn out the flame, but allows it to boil until he can see the reflection of **his own face** in the molten metal, then he knows it is ready. You may pass through the fiery test, my brother, my sister; fierce it may be, but when Christ sees His image reflected in your character, the test will disappear, and you will be free.

What was the secret of it all? There is a little word in verse twenty-eight, a familiar word to us all, and in that

word we have the secret. It is the word "yielded." That is the secret of all trial. Are we yielded? "I pray God your whole spirit, soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ." All my spiritual capacities yielded; all my ambitions, and desires, and affections, and will yielded; all my physical abilities yielded, so that He may just come and possess me. You know that little chorus we sing:

*Into my heart, into my heart,
Come into my heart, Lord Jesus.
Possess me, I pray,
And use me always.
Come into my heart, Lord Jesus.*

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LESSONS FROM FOGS

(Continued from page 87)

cover London as every November comes around, making the sunny days of June a pleasant memory, so the brightest of days are sometimes followed by mists of sorrow and adversity difficult to understand.

And yet the provision of grace is that we can be in the fog, but unafraid. If we cannot see the sky, we know that the One above it knows what He is about. God never takes a wrong turning, nor makes a mistake. He knows what is best for His children. A story is told of a traveler who had to make his way over a difficult and dangerous pass. The experienced guide who accompanied him insisted that the journey should be made at night. When the sun rose, the traveler understood; if he had seen the country was founded!

craggy precipices, he never would have had courage enough to face his risk. And when the shadows of earth are gone forever, we shall find that God permitted fogs which serve to deepen our faith in His omnipotence.

Further, as the end of life approaches, our eyes grow misty and the evening shadows deepen. As Robert Browning wrote:

*To feel the fog in my throat,
The mist on my face
When the snows begin, and the
blasts denote
I am nearing the place.*

And yet, as the dark fog of death surrounds us, we know the Lord is near, although we cannot see Him.

*Better in darkness just to feel
Thy hand
And follow Thee.*

Happy and unafraid we can sing with Addison:

*Though in the paths of death
I tread,
With gloomy horror over-
spread,
My steadfast heart shall fear
no ill,
For Thou, O Lord, art with me
still:
Thy friendly crook shall give
me aid,
And guide me through the
dreadful shade.*

FOG IS A MENACE TO PROGRESS

IN SOME of the great English cities one has witnessed serious disorganization of traffic and business. Trains, busses, and cars are all obliged to travel at a snail's pace. On the sea, fog is the most dreaded foe. Fogs are a

terrible menace to shipping. Down they often swoop, shutting out the light of sun or stars. Engines must slow down, and the sirens constantly shriek in order that danger of shipwreck might be averted.

And what are we, but little ships sailing over the sea of life? Let us watch the fogs!—fogs of sin, of doubt, of unbelief, of ignorance. Are you in a fog? It may be that you set out anticipating a pleasurable and prosperous voyage. Brought up in a godly home, sunshine was ever yours. You had no doubts or fears, so long as you were sheltered by those who lived beneath a clear sky. But you went to college or seminary, and your faith was shattered. All you were taught to believe was challenged by modernistic teachers, and now you are floundering in a fog. Your beliefs are so hazy you cannot see ahead, and progress is slow because of the enveloping fogs of doubt.

One dictionary application of "fog" is that of "mental confusion." Is this your condition? Have you lost the clear sunlight of faith?

Science explains the formation of fogs as being promoted by dust particles in the air, which act as nuclei. It may be that many particles of doubt, gathered from one source or another, have contributed to your black outlook upon life, here and hereafter. Well, your only hope is to have aboard your vessel a Pilot Who knows how to steer any kind of ship out of a disastrous fog. And because Christ is the Master of ocean and earth and sky, will you not ask Him to take the bridge and steer your frail craft out of the surrounding mists into a clearer, sunnier clime? He is able to lead you out of the encircling gloom of doubt and distrust into a life of calm unwavering confidence in His Word and Providence. To adapt Cardinal J. H. Newman's lines, will you not pray:

*Lead, kindly Christ, amid the
encircling gloom,
Lead Thou me on;
The night is dark and I am far
from home,
Lead Thou me on.
Keep Thou my feet, I do not
ask to see
The distant scene, One step
enough for me.*

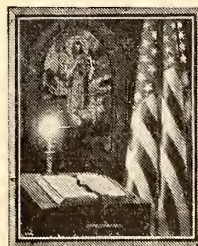
Take the one step, the essential step, and cry, "Lord, I believe; help Thou my unbelief."

THE END

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FAITH OF OUR FATHERS

This picture appeared on the cover of the January issue of "Grace and Truth" (but not in full color), and there have been many comments on its beauty and appropriateness; also inquiries as to where such a picture may be obtained.



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HELD BY HIS HAND

(Continued from page 90)

traveling days are done.

Jesus came into the world to express to us the character of God. He is God in human flesh, and we come to know God as we come to know Jesus Christ, His Son. How clearly the hands of Jesus expressed His character. By His hands, He healed men's diseases; by His hands, He blessed the little children. His hands wielded the scourge as He drove the profiteering money-changers out of the temple, depicting in a graphic way the revulsion of God toward the uncleanness of men. Yet those hands were the first members of His body to be stretched out upon the cross, receiving the nails which held Him there.

John was given a vision of this resurrected Christ as He shall sit on the throne in the great day of the world's judgment, holding in His right hand the seven-sealed book of this world's destiny. And these hands, once nailed to the cross for your sins and mine, shall one day make all things new. They shall wipe away from our eyes all tears, and shall wield the scepter of righteousness over the nations of His kingdom.

The nail-pierced hands of our blessed Lord are tenderly stretched out to sinners beckoning them to Himself, inviting them to accept from Him His marvelous grace. The glory of God appears in the fact that when you and I accept the work of Christ's hands, God takes the load of your sin and mine and lays it over on Jesus, and then takes the very righteousness of Christ and lays it over on you and me, thus effecting the divine exchange of sin for righteousness. He clothes us in the robes of His own righteousness and thus in Him we stand complete.

Several years ago I had the opportunity of attending Moody Bible Institute and studying the book of Romans under Dr. Fitzwater. It was a blessing to hear the good man teach the doctrine of justification by faith. He quoted a little verse that I had never heard before, but it brought a distinct blessing to me as he used it again and again through that course. Here it is:

Near, so very near,
Nearer I cannot be;
For in the person of His Son,
I'm just as near as He.

Dear, so very dear,
Dearer I cannot be;
For in the person of His Son,
I'm just as dear as He.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1-2). That is the work of His hands—making a far-away sinner "near," making a disobedient one "dear."

My mother has told me of the trying

experience she had with me when I was only a few months old and was near death from an infection of the head. The old family doctor had to lance the wound. My mother was ill, and an old negro Mammy was called into the home to nurse me through this sickness. I remember seeing her during my boyhood many times as she came to care for my sisters and to help my mother in various duties of the household. Several years ago, I was on a visit to my home, and, while there, old Aunt Charity came by to see me. As she came in through the kitchen door, a smile of tenderness broke over her wrinkled black face and she cried out: "Dar's my boy! Lawdy, he done got to be a preacher. Charity know'd you'd preach de Gospul, honey." And as I caught her old black hand in mine and held it tight, my heart thrilled with gratitude for my old black Mammy who had held me tenderly in her hands many years before. Hers had been keeping hands.

Now, may I tell you of the "keeping" hands of Jesus? They are hands that never let go. He said: "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of My Father's hand" (John 10:27-29). Oh, what matchless grace, what fearless security! If I can be plucked out of His hand, then someone else is stronger than He. If He ever loses His mighty grip, then I am lost. Back of those holding hands is the covenant-keeping God.

Much, much more could be said of the hands of God. We could speak of those hands in creation—moulding worlds and men, fashioning Leviathan, painting the violet, hanging out the stars, and stooping down to trace the delicate designs on a butterfly's wing. But let us go on to that blessed word, "fear not."

Let us go back to the days of Isaac, when God appeared to him at Beersheba, and listen to the word that he heard: "And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for My servant Abraham's sake" (Gen. 26:24).

Now turn to Revelation 1:17 and read the word of the glorified Christ to His beloved disciple John: "And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last; I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death." From Genesis to Revelation the word comes to the people of God of all ages and in all conditions, "Fear not."

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For the treatment of current conditions of our lives, we might do well to say, "Worry not." Psychologists today tell us that fear is a friend, but anxiety is our enemy. This is illustrated by our fear of disease which is natural and normal, driving us to the doctor, and causing us to keep the laws of health and sanitation. But the thing that affects most of us most constantly is "worry"—that morbid condition in which we spend our energies with reference to some situation, fancied or real, concerning which our minds are unprepared to face. Bring that thing out of its dark hiding place, and look it squarely in the face in the light of good common sense, faith in God, and love of your fellowmen. To my mind, there is no better remedy for our present day phobias, anxieties, depressions, irritations, neuroses, than a definite return to the Church of Christ with all our energies placed at His disposal to be used in service for His glory. Storms will of necessity come to us in our lives, but remember that there is a quiet center in the heart of every storm. This thought is expressed in a helpful little verse by Edwin Markham:

At the heart of the cyclone tearing
the sky
And flinging the clouds and the
towers by
Is a place of central calm:
So, here in the roar of mortal things,
I find a place where my spirit sings,
In the hollow of God's palm.

—Edwin Markham



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VICTORY AHEAD

(Continued from page 89)

lievers. We anticipate final victory; this our Lord has promised. Soon He that shall come will come; then shall the dead in Christ arise, and we shall be changed and caught up together to meet the Lord in the air, and so shall we ever be with the Lord. Then shall it be known universally that, "We

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are more than conquerors through Him that loved us."

Meantime we are called upon to live the life of victory. Our enemies, the world, the flesh, and the devil, are mighty; but our God is almighty. The divine power by which we have victory over the world is faith. To be victorious

over the flesh is to apprehend the Lord Jesus Who died unto sin but now liveth unto God. Paul caught this vision after his conversion, and exclaimed: "Who shall deliver me? . . . I thank God through Jesus Christ our Lord." Then victory over the devil is ours "by the blood of the Lamb." Greater is He that is for us than all that are against us.

Victory will not stop with us. God has vast purposes for His Christ in relation to Israel, to the nations, and to creation at large. Shortly after the rapture of the Church to heaven, the revelation of Christ with all His saints and holy angels will take place. Then will every eye see Him. Then will He subdue all His foes. Then will He bring His beloved Israel to Himself to enjoy all the promises unconditionally made to Abraham, Isaac, and Jacob. Then will He bless the nations who have well-treated His Israel and give them their respective places in His world-wide

kingdom. Then will creation be delivered from its bondage and enjoy the liberty of the sons of God. Then will Jesus, and His own blood-washed ones, whether in the heavenly or earthly part of His kingdom, be displayed by God as victors.

Beloved, let us turn every sound and every circumstance into victory rhythm. "In everything" let us "give thanks"; for, "all things work together for our good." Today may find us in the Father's house above amid scenes of indescribable glory. Tomorrow will see us revealed in all the greatness and glory of Christ in His kingdom. Therefore, let us rejoice in the Lord and be glad. Let us sing and make melody in our hearts unto the Lord. Let us anticipate final victory by shouting: "Thanks be unto God Who giveth us the victory through our Lord Jesus Christ."

FAITH IS THE VICTORY

*"Encamped along the hills of light,
Ye Christian soldiers, rise,
And press the battle ere the night
Shall veil the glowing skies;
Against the foe in vales below
Let all our strength be hurled;
Faith is the victory, we know,
That overcomes the world."*

*"On ev'ry hand the foe we find
Drawn up in dread array;
Let tents of ease be left behind,
And onward to the fray;
Salvation's helmet on each head,
With truth all girt about,
The earth shall tremble 'neath our tread,
And echo with our shout!"*

*"Faith is the victory!
Faith is the victory!
Oh, glorious victory,
That overcomes the world!"*

LAGUARDIA LAUNCHES WAR UPON "FILTHY" MAGAZINES

Mayor LaGuardia intends to treat "obscene" publications as garbage—subject to collection by Department of Sanitation trucks, unless distributors withdraw the literature from New York news stands.

A blackboard panel covered with what he termed "filthy" magazines at his side, the mayor recently spoke a strong warning to a group of publishers, distributors, and dealers.

"I don't care how big you are, you are not going to distribute filth and smut in New York, at least not for the next eighteen months (when his second term of office expired)," the mayor declared.

He listed forty-two unwanted magazines, thirty-four of which he classified as "filthy." The list was made up principally of detective, confession, and love story magazines.

LaGuardia said no censorship was intended, but asserted that "the constitutional provisions for a free press are not applicable to plain filth and smut."

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BLACKSTONE, BOOTLEG, AND BOOZE

(Continued from page 84)

far better off and his home happier if somebody would meet him on the highway and bust his jug.

When will the nation ever waken to the fact that this nefarious business is an outlaw?

I propose to deal with it from the standpoint of the Blackstonian code. To my mind the greatest lawyer who ever lived with the exception of Moses was old Dr. Blackstone who wrote the Commentaries on English and American law. He says in his definition of law: "Law is a code of civil action, instituted by the sovereign power of the state, commanding what is right and prohibiting what is wrong. Secondly, that civil government is without option in matters of right and wrong. She must choose the right. She has the right to say how much penalty shall be attached to the violation of the law. In the third place, civil government is the one who acts in God's stead, and God ceases to be God when He does wrong. Therefore civil government becomes God's governess. If you are sick and hire a governess to govern your family, she does not govern your family," says Dr. Blackstone. "She governs as you instruct. Therefore if civil Government is God's governess it must govern right. Fourth, Civil government must safeguard and maintain three pillars—morality, religion, and education." Education fits the man or woman with the ballot in his hand to do the right—an enlightened voter. Morality deals with a man's relations to his fellow men. However, morality does not save any man, for it is a code of morals in relation to his fellow man. Religion deals with your relations to your Creator.

CAN'T BARGAIN ON MORALS

You would think that Dr. Blackstone was running a class in theology or a Sunday School when he said all this. Now the crux of the matter in relation to this liquor traffic comes with great force. "Legislature cannot bargain away the public peace, the public health, or the public morals; neither can your agents." You cannot relegate to your representatives in government to do for you what you cannot do yourself. You cannot sell yourself into slavery in order to obtain money.

Now as we approach this liquor traffic from the Blackstonian Code, I want to call your attention to the fact that legislators do not make laws any more than an astronomer makes a star. He discovers them. The star was there before it was found. Four and five do not make nine because it is in the arithmetic, but it is in the arithmetic because it makes nine. Things are not so because they are in the Bible. They are

in the Bible because they are so.

BUSINESS ILLEGAL

Now the crux of the whole matter comes out in Dr. Blackstone's sixth point. Whatever is immoral, or tends to immorality or is harmful to the peace, prosperity, or happiness of the common law must call it "MALE IN SE"—harmful within itself—and therefore without legal protection. Can the saloon or liquor traffic, anywhere, any time prove that it is a help to the public peace, happiness or prosperity, morality, education or religion of the community? I say, "NO." And every enlightened mind will say, "NO." She is a dove that never hatches a squab, but always a squabble. Why did Pearl Harbor revoke 428 licenses and close 428 saloons without process of law? I can tell you why. The business is an outlaw, and according to the foregoing principles, I am willing to conclude there never was, is not now, nor ever will be, such a thing as a lawful saloon—unless you are willing to believe there is such a thing as legalized outlaw, or lawful lawlessness, which is a contradiction of terms. The business has no legal protection (Carrie Nation prevented that) because it can be revoked at any time and closed without a process of law.

TRAFFIC AN OUTLAW

But you say, "Oh, Bulgin, we have our saloons and they pay their license." Yes, but it is like a wart on the end of a woman's nose—she hates the process of elimination, or she would have it cut off. Did you ever think that the business is here by the law of toleration? Judge Artman of Indiana set the world in a whirl, when he pronounced the liquor traffic in the state of Indiana an outlaw. The laboring man does not need the liquor business. It empties his dinner bucket, and incapacitates

him to fill it again. The tax payer does not need it, for he has to pay for the crime which liquor has cost. The business man does not need the saloon because every dollar that passes over its bars does not pass over his counter. The school, the home, and the church do not need it; for it is a sworn enemy to these three great and mighty institutions.

I do not want to make an extravagant statement here, and I am not offering an apology for what I am about to say. Jesse James is a gentleman beside the liquor seller. For a Jesse James meets your hoy, pulls a gun on him in a dark alley, and says, "Give me your \$5, or your life." The boy goes home to his mother. But the liquor traffic takes your boy's money and his life. The liquor traffic, in the second place, is an outlaw because it takes that hoy's money and his mother's life, and last of all it takes his immortal soul. Jesse James, the highwayman, couldn't do that.

A BLOOD SUCKER

Did you ever hear of a bedbug crawling in bed with a nice, fat, juicy man; and then crawling across the street to get in bed with a boney thing like Bulgin and inoculate him with some of that fine blood? No, he never could and he never would. He comes and takes away what little blood I have and leaves me to scratch. And I hate 'em. Now the bedbug is a blood sucker. He is a blood consumer and never was and never can be a blood producer. The liquor traffic is like a bedbug. It is a wealth consumer and never was nor can be a wealth producer. And I owe an apology (Continued on page 124)

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HOW THE GREAT REVIVAL OF 1857 BEGAN

(CONTINUED FROM PAGE 84)

beginning of the Fulton Street daily Noon-day Prayer Meeting. Soon the room became too small and they moved into larger quarters. God moved upon the people, and soon the cry of the penitent was heard. The fire spread. Men felt impelled to pray. Christians, without respect to denominational distinctions, rushed into and filled all places opened for prayer.

Christians, engaged so intensely in intercessory prayer, struck the world with amazement. It was felt that this was prayer indeed. A love for souls sprang up. Sinners felt that it was awful to trifle in the place of prayer. Christians obtained positive and direct answers to their prayers, and when they united to pray for any particular person, that person was sure to be converted. The spirit of prayer increased. In five months, prayer meetings were held in churches, theaters, court rooms, public halls, workshops, and tents, where crowds attended and filled the places. The interest rapidly spread to other cities—Boston, Baltimore, Washington, and Richmond—until the whole land received the power and blessing.

Revival was needed in 1857. It was given in answer to prayer. It is more needed in 1942. It will be given in answer to

UNITED (Matt. 18:19-20)

PERSEVERING (Luke 11:5-10; 18:1)

BELIEVING (Heb. 10:23-25; 11:6)

PRAYER

WHAT CAN YOU DO? First of all, pray! Then ask others to pray. Speak to your pastor about services in your church. If you are a pastor, get the matter on the minds of your people. If you are an editor, make an appeal through your paper. If you are not an editor, ask the editor of your local paper to publish a notice of the services in the surrounding churches. Send for more posters and place them in local business houses; or you may provide financially for the posters and literature to be sent to many others. If need be, open your own home for a meeting. You can do something, and you will if you are not indifferent or asleep. Do it! Begin today! Pray . . . Keep praying . . . God will give the results.

(The story of the Revival of 1857 from *Prevailing Prayer* by Rev. E. Wigle)

Great Commission Prayer League
808 N. LaSalle Street, Chicago, Ill.

MISSIONARY-MINDED

(CONTINUED FROM PAGE 84)

to really blaze forth with the message when the fields are again fully opened.

The Round the Round World Missionary Conference in Dearborn and Wayne, Michigan, just recently closed. Seven churches in that vicinity cooperated in putting over a great mission rally. One of these churches was the Williamson Avenue Baptist Church of Dearborn, with which Mrs. Florence Fowler ('26) is now working. Among the many missionary speakers were the Rev. Ernest Fowler ('33) and the Rev. and Mrs. Harvey Hammond (former students) of the Evangelical Union of South America.

A "World in Los Angeles" Missionary Rally at the Church of the Open Door will convene April 3-12. Some twenty-one internationally known mission boards will portray the world-wide advance of Christianity, with colorful, graphic, and compelling exhibits. A host of fine mission speakers will stir hearts with their messages.

Miss Constance Brandon, International Secretary of the World Dominion Movement, Inc., is now in Denver encouraging God's people with her own very contagious mission spirit and with excellent reports of world-wide mission activity. She says that it is true that some missionaries have been called home and some fields have been closed to outside activity, but, regardless, the work is still on the increase. Praise the Lord for such heartening news!

Neill Hawkins, General Secretary of the Student Foreign Missions Fellowship, recently visited the Denver Bible Institute to promote missionary interest among the students. His signal success is seen in the fact that a local chapter has been organized and that over one-half of the D. B. I. students have signed pledge cards stating their purpose either to become foreign missionaries, or to pray definitely until God makes clear His will in the matter. Incidentally, there is not the slightest doubt that these students are really in earnest about this work.

Dr. E. J. Bulgin says that one of three things must happen to the world in the very near future—a revival, a return (of Christ), or a revolution. If our Lord tarries, let us pray earnestly that a real revival will sweep over this old world. Surely there are indications that God's people are taking seriously their one and only task—carrying the Gospel to all the world.

—H. H. S.

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Mrs. Rosenberg with a group of orphans

A CRY OF DISTRESS AND DESPAIR

reaches this country, coming from those millions of Jews doomed in Europe by the atrocities of the Nazis, and is touching the hearts of compassionate Americans who are willing to help.

THE DEPTH OF THIS TRAGEDY

however is experienced by the staff of missionaries of Bethel. There, they are sharing the needs and anguish of those afflicted ones. They hear the cries of starving children which pierce their hearts.

CHILDREN IN JEOPARDY

of starvation is a terrible sight. Those little ones, ill-fed and poorly clad, are trembling.

A GREAT RESPONSIBILITY AND A DUAL TASK

The Bethel Mission of Eastern Europe, as the only native Gospel agency there, is alone permitted to carry on its activities, giving to the Jews, as the Nazis say, that which belongs to them.

TANGIBLE BLESSINGS

The Lord is graciously blessing the preaching and spreading of the Gospel there, and many precious Jewish souls among old and young are won for Christ.

THE APPALLING NEED

The inhuman sufferings demand alleviation and immediate help. To fulfil this task, Bethel maintains an ORPHANAGE AND CHILDREN'S HOMES for Hebrew Christian and other destitute boys and girls.

THE GREAT NEED OF BETHEL UNDER PREVAILING CONDITIONS

These faithful warriors on the "firing lines" of testings and afflictions on the "battle field" of Christ need the prayers and cooperation of sympathetic Christian friends.

A Gospel meeting for Jews at Bethel



BETHEL, AS A FAITH MISSION

is utterly dependent upon the Lord. He is graciously supplying its needs by free-will offerings.

THE BETHEL WITNESS with current news from the mission field is freely sent to every friend by addressing Headquarters: 252 N. Dillon Street, Los Angeles, California.

only one of a thousand. I could relate 200 from my own observation and experience.

A SAMPLE OF LIQUOR'S WORK

A few years ago there came a man from dry Kansas, where liquor could not be bought except from a cunning bootlegger. This man was an industrious man, a welder in past years. He had an appetite for liquor, but by the environment of dry Kansas he mastered it.

For a better job he moved to Chicago, then fell and went down and down to the bottom. He lost his job, his home, his manhood, his all. He was crowded out of decent society to the lowest slums in that great city.

One day, while under the influence of bootleg liquor, he tried to take a ring off his wife's finger and sell it for liquor. She resisted, and in the scuffle he stabbed her to death with a butcher knife. He was tried and condemned to hang. I had the funeral. I wish you could have been there. There were three little children—a girl of 12; a boy of 9 on crutches, who lost his leg while picking up coal on the railroad tracks to keep his mother warm; and a little sister of 5; and a crowd of slum people. The home was in a dark basement under a saloon.

Two big, strong policemen carried the pine box—such as is generally used to bury executed criminals. The coffin, if you could call it that, was placed on two empty beer kegs, the place lighted with two candles. Around the wall stood filthy men, and women with babies in their arms, nursing them to keep them from crying. What a funeral! What a crowd!

My singer tried to sing, but could only sob. I did my best to preach, but what I said eternity alone will possibly reveal.

Then the children wanted to see papa. The two big policemen opened the box, and there lay the great swollen-faced murderer.

WHISKY THE MURDERER

The little girl with her little sister in her arms stepped up and kissed his great swollen face, and said: "Goodbye, Papa. You was always a good papa when we lived in Kansas, and you loved us and mama. You didn't mean it! You didn't! God forgive him."

Then she called the little one-legged brother to come up. He was leaning against the dirty wall. "No, sister, I can't."

"Yes," said one of the big cops, "come and kiss your dad goodbye."

"No! No!" he said, "he killed my mamma. I don't want to see him."

"Oh, my God! Honey, don't say that," cried the little sister. "It was not papa that did it—it was whisky. He was a good papa in Kansas."

My friends, hear me: I swore then and there to fight this damnable business—this hyena of injustice—this vampire of damnation—this blood-sucking bedbug from the pit of hell, and, God helping me, I will.

BLACKSTONE, BOOTLEG, BOOZE

(Continued from page 121)

to the bedbug for using his good name as I have been doing.

If we want to win this war, we had better part company with the bedbug of the liquor traffic, and devote the barley and the rye, the time and the money which is traveling in that avenue, and put it to war work.

NOT A BUSINESS

Nothing can be called a business whose finished product is worth less than its raw material. A sawmill can be called good business, because it takes the logs from the mountain side, cuts them into lumber to build our churches and homes; and its finished product is worth more than its raw material. Therefore the sawmill is entitled to the protection of the flag. Take the grist mill. Its raw material is the wheat, the corn, the buckwheat. What is its finished product? Hot biscuits, pancakes. You pass muster again. Your finished prod-

uct is worth more than the raw material. Take the paper mill the same way. It takes old rags and chips and out comes the white sheet. All these have a right to be called business.

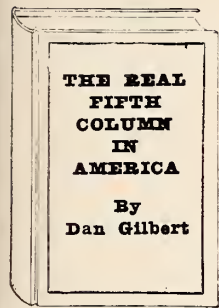
Now take that black, dark, damnable liquor traffic. What is her raw material? Your blue-eyed boy. What is your finished product? The long-fingered gambler, the woman-chaser; for they have sold a boy for a harlot, and a girl for a drink of wine, that they may drink. God says it—not E. J. Bulgin.

Well, I have spent most of my time and yours in this article thus far with law, government, and the logic of the liquor traffic. Now I have some sentiment in my heart. God pity the man who has no sentiment—who cannot shed a tear on Mother's Day, as he pins the white or red carnation on his lapel—or who cannot shed a tear over the little white casket of his own little babe.

Here is one that's true of what the liquor traffic has been guilty of; and its

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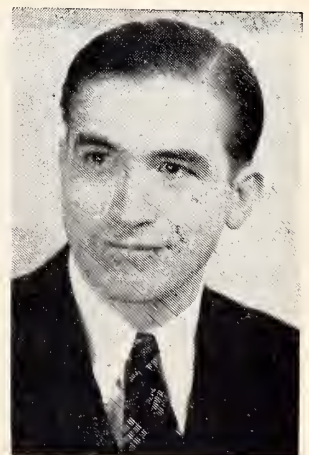
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Dan Gilbert, Litt.D.

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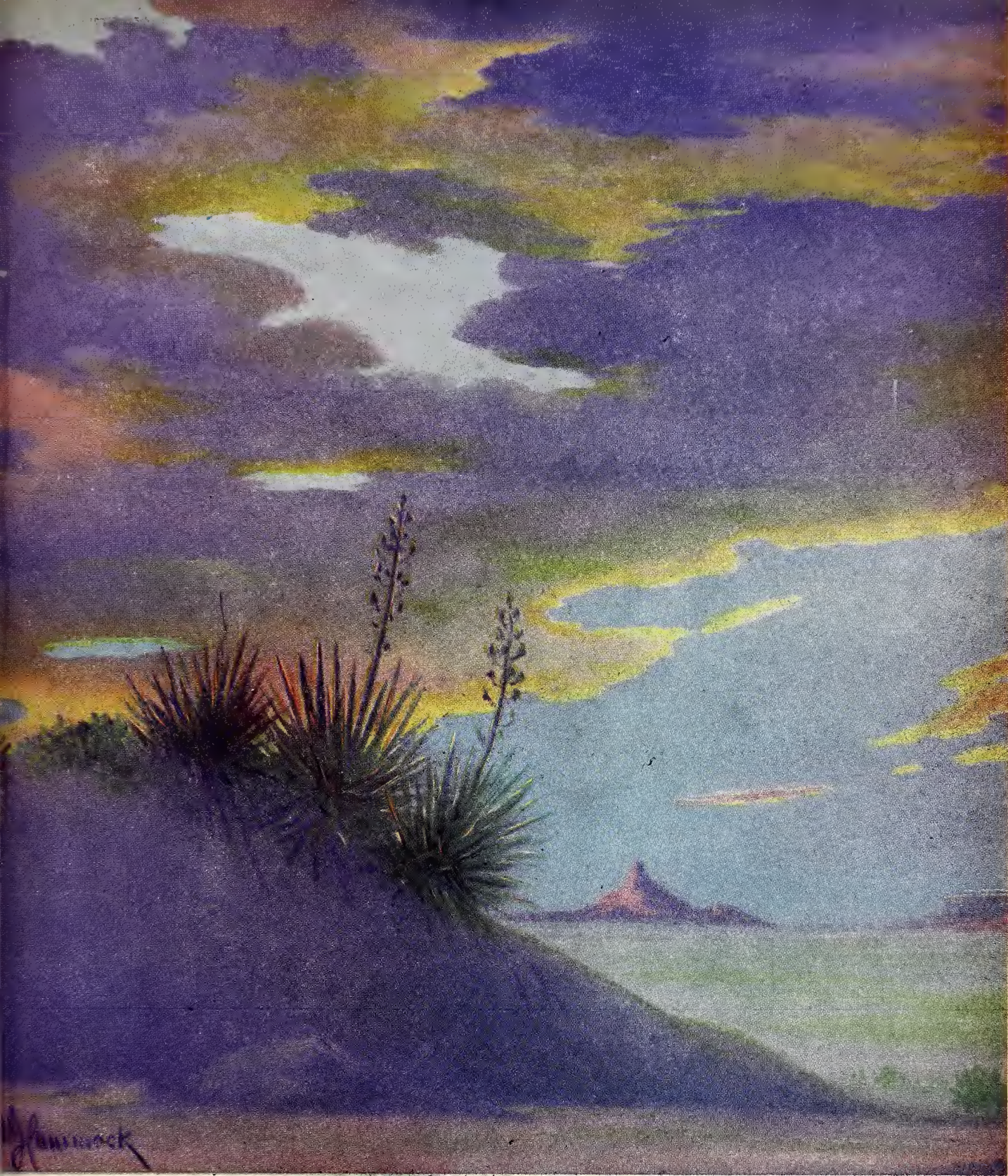
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April • 1942

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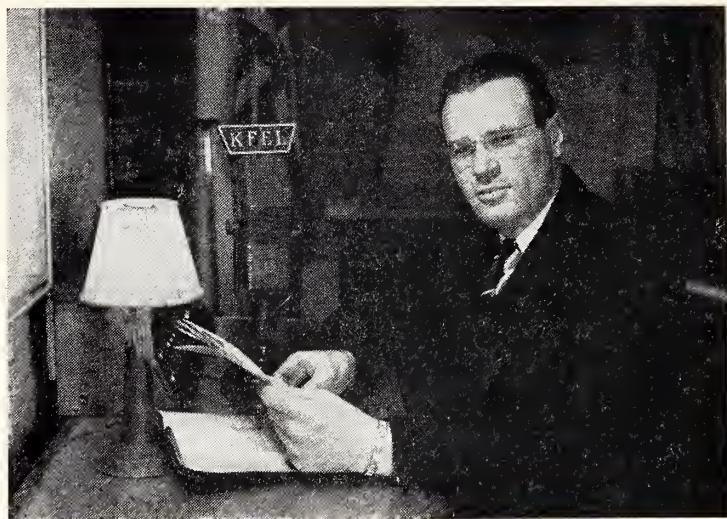
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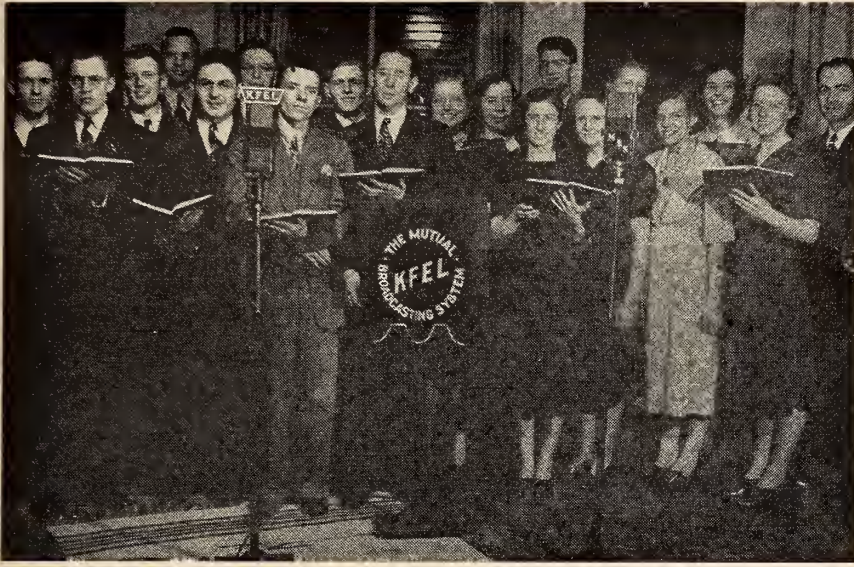
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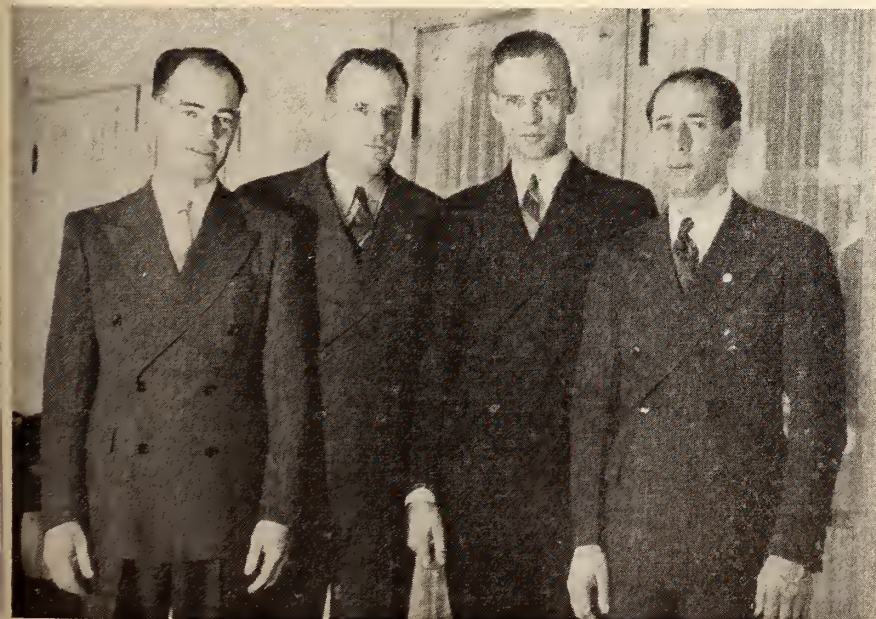
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VOL. XX

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The depravity and lost condition of all men by nature—Rom. 3:19.

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The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

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The eternal security of all believers—John 10:28-29.

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The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

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The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practises—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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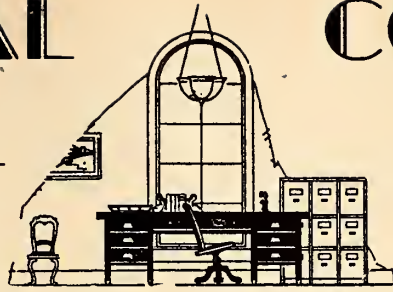
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RESURRECTION NUMBER

AFTER the ascension of the Lord Jesus Christ, the disciples went every where preaching the Resurrection. This glorious truth was the theme of their message. Every first day of the week especially commemorated the fact that Christ rose from the dead. But today Satan has succeeded to a great extent in silencing this truth during most of the year.

However, we greatly rejoice in this glorious season when the truth of the living Saviour is accented. It does make us happy to send forth this Resurrection number of *Grace and Truth*. May God use it for His glory.



SCHOOL FOR PREACHERS

PASTORS who yearn for a return of their old school days will again have opportunity to sit under competent Bible instructors at the Post-graduate School for Preachers conducted by Moody Bible Institute, Chicago, April 7 to 24.

With the conviction that the preaching of God's Word is the great mission of the Church, the Institute is offering four courses planned with the needs of the busy pastor in mind. Dr. Wilbur M. Smith will teach Modern Apologetics; Dr. Carl Amerding, Expository Homiletics; Dr. Max I. Reich, Messianic Prophecy; and the Rev. Kenneth S. Wuest, Exegesis of First Peter.

The enrollment is being limited to 50 pastors and evangelists who are in active service.



AMERICA'S MORAL SLUMP

WE ARE fighting to save Christian civilization. Yes.

This is a war against paganism. Sure.

How can God let Hitler win?

Let's look at the record. If God is supposed to be on our side, what has the United States been doing for God?

During the first 15 or 20 years of this century the moral ideals and practises of America were rising. Nobody cherished hallucinations

of perfection; but there was definite progress.

Business ethics and honest advertising were at all-time highs. Theodore Roosevelt had stimulated integrity in government. Churches were growing; foreign missions, the real foes of paganism, were liberally supported. Billy Sunday, Chapman, and Mott were rousing religious fervor. Most significant, sentiment against alcoholic liquor was mounting, culminating in the prohibitory amendment. We were boosting Christian civilization and fighting paganism.

With it all, we enjoyed the greatest prosperity in history. If God prospers those nations which turn to Him, He was doing His part by the old U. S. A. in those days.

With this moral momentum we went into the first World War and to victory. After the war, what?

Honesty in advertising hit the toboggan. The business pace was set by exploiters. Capital withdrew credit from a substantial farm field to make speculative call loans. Bootleggers thrived, largely on the patronage of the so-called upper classes. Finally came repeal, and women and girls set their feet on the bar rails. Sex relations relaxed. Honest laboring men became the pawns of racketeers. Churches closed and missionaries came home for lack of support—pulling our punches on paganism.

Cain was reproached for asking: "Am I my brother's keeper?" But we make a piker of Cain and say: "My brother has got to keep me." Pressure groups demand their ends regardless of the good of others.

We never have been perfect; but this is our first jump into war from a moral slump.

With everybody trying to get more and give less, thinking of security and dodging responsibility, we were rapidly becoming a nation of cowards—when over one Sunday we were galvanized into a realization that we might lose what it had taken centuries to gain. People began to talk about sacrificing for the common good.

So we can take it. We can still do something for others, which is doing something for God, as well as ask God to be on our side.

Our nation was established on the Ten Commandments and the Sermon on the Mount. Never reaching, yet looking toward those ideals, we have become great. With such a background we must look to them again. After all, they are not mere ethical hoops through which God demands that His creatures jump; they are short cuts to human happiness and national strength.

(The above editorial by Don L. Berry, Editor and Publisher of the *Record and Tribune*, Indianola, Iowa, appeared in the February issue of *Capper's Farmer*. It is used by special permission.)



BIBLE BETTER THAN RUM RATION

ONE of the most refreshing war stories we have yet heard came to our attention recently. We quote from an interview with a newspaper reporter in Vancouver, which appeared in the *Vancouver Daily Province*.

From a position as an assistant in the grocery department of David Spencer's of Victoria, to one in which he stands stripped to the belt feeding the furnaces of a Canadian destroyer, covers the career, in brief, of Joe Fred Lambert, 23.

Stoker Lambert starts out the interview himself, by bravely announcing his principles of life.

"I'll answer any questions I can," said the stoker, "but first I want you to know that I am a Christian, that my Bible means more to me than anything else. I have been in plenty of storms, bad enough to make one fearful we would never see port again, but I simply put my trust in the Lord, rather than in metal or instruments. I knew that He would be my Guide in whatever happened.

"It was in December, 1940, when the Saguenay was struck by a torpedo. The sea was very rough, and for a while we did not know if we would have to take to the boats or not. But our commander and his officers, and the men too, kept cool heads.

"We had been struck in the bows, but were able to make repairs and proceed toward an English port under our own steam. The sea calmed down considerably as the day advanced, which helped a lot. We had dropped depth charges, and we learned afterwards that 'it was believed the submarine had been accounted for.'"

Stoker Lambert has enjoyed a brief respite from sea perils. Having signed up for seven years, war or no war, he is seriously considering making the sea his profession, and

to this end is in line for a leading stoker's course, which will lead up to the rank of warrant officer.

He does not touch his rum ration, finding his good cheer in thick cocoa, or in naval parlance, "mahogany slosh." Instead of the rum, he collects six cents a day.

True to his principles to the last, and as a final testimony, Stoker Lambert left a tract behind him to be read by the interviewer. After all, that's the sort of a lad who's afraid of nothing.

Such courage, conviction, and fortitude commands our respect. It is a challenge to all other Christian men in the service and invokes prayerful support from those of us at home.—E. E. L.



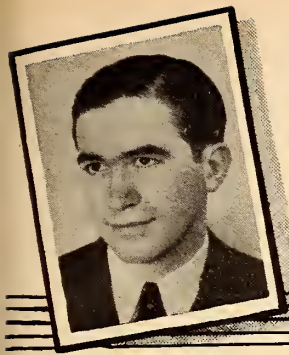
EVANGELISTIC MEETINGS IN TUCSON

REV. HYMAN J. APPELMAN, noted evangelist and converted Jewish preacher, has just concluded a week's meeting with the First Baptist Church of Tucson, Arizona, of which Dr. R. S. Beal is pastor. During the campaign, 279 persons responded to the evangelist's appeals. Of this number, 107 were professions of faith in Jesus Christ. In addition, 18 came by letter and 8 by experience. Consider the brevity of time and the fact that the evangelist began his meeting on a Monday night and concluded on Sunday night, with only one Sunday, the church felt that this was a remarkable record and rejoiced in the victories won.



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A Vital Difference



Inside WASHINGTON D.C.



By
DAN GILBERT

Director, Christian Press Bureau in the Nation's Capitol

Official Washington has suddenly become "ally-conscious." In winning this war, the problem of cementing and coordinating ties with our allies is second only to the task of increasing to the utmost our industrial production. Treachery or untrustworthiness on the part of reputed "allies" is to be guarded against with all the vigilance that is exercised against the Fifth Column or the Axis-Japanese powers themselves.

The Bible tells us that "covenant-breaking" on the part of nations is one of the signs of the approach of Armageddon. Certainly, no war in history has been accompanied by "double-crossing" and "double-dealing" on so vast a scale as has characterized the present conflict.

From 1935 to 1939, Hitler pretended to be the ally of Poland in a "joint resistance against Russia" pact. The Nazis began the war by ruthlessly turning on their "Polish allies." Before the war broke out, Russia represented herself as "an ally of the democracies in a united front against fascism." Stalin, in effect, gave the "green light" to Hitler by "selling out" Britain and France, in order to make a pact with the Nazis.

To complicate the crazy-quilt of double-crosses, Russia had a "non-aggression" pact with Poland which was discarded as soon as Hitler had subdued the Polish army. The Red Army marched in from the East, to meet the Nazis who had moved in from the West. Poor Poland was partitioned between the partners-in-plunder — Hitler and Stalin. Hitler, however, could not be true even to a dictator with whom he had so much in common; and, in due time, he led the savage Nazi assault upon Russia.

Little Finland found herself a buffer between the two great war machines of Russia and Germany. Attacked first by Russia, she emerged from the frying pan to land in the fire. Finland had a "non-aggression" pact with Russia, which the Reds violated by their unprovoked invasion of the Finnish nation. In a short-sighted "self-defense" move, Finland entered into a pact with Nazi Germany. Germany was supposed to "protect" Finland against any new aggressions on the part of Russia. But Hitler turned the pact around in such a way as to make little Finland the

"protector" of Germany!

When Hitler decided to attack Russia, he forced Finland to join in the invasion. Faced with the counter-attack of the Red Army, Hitler cut loose from his "ally" and poor Finland is left to hold the most important sector of the battle line by herself. Reliable reports have it that Finland wants to quit fighting, and that Russia is willing to conclude a separate peace with the Finns. But Hitler threatens to occupy Finland as he did Norway, if the Finns don't keep up the battle.

Poor Finland is caught between two mustaches—of Hitler and Stalin—and doesn't know which one she fears most!

Meanwhile, France, who began the war as an ally of Britain, seems on the verge of ending it by becoming an ally of Germany. Ever since the last war, the French had been signing "till death do us part" covenants with the British. Britain and France were to stand together, or go down together. They were to win together, or lose together.

But once the Nazi legions hove within sight of Paris, the French developed faint-heartedness. They just could not stand to see their beautiful city bombed! Peace at any price again became their accepted axiom. Some stout-hearted Frenchmen associated themselves in the "Free French" movement. But the "official" or Vichy government sold out to Hitler; and now it is just a matter of time until the present clandestine collaboration between Vichy and Berlin develops into open partnership.

It ought to be clear by now to even the most prejudiced that, whatever her past shortcomings and whatever her future intentions, Britain is America's truest and most trustworthy ally. The Nazis know this, even if their dupes in America do not. That is why the Nazis are engaged in an "all-out" propaganda blitzkrieg to destroy the unity of America and Britain, to undermine American respect and admiration for the British war effort.

In staging this propaganda campaign, the Nazis in America have the aid of the Communists in this country. The Red Army of Russia may be putting up a splendid fight against the Nazi invaders. But the Communists in America are still seeking to sap the strength of

Uncle Sam and wreck our Constitutional republic. The proof of this lies in the fact that there has been no let-up in Communist-led and Communist-inspired strikes, particularly in defense industries.

In his message to Congress and the people of America on January 20th, President Roosevelt made it very plain that the next few months would be "crucial" to the Cause of Victory. Yet, instead of cooperating in advancing our war effort, the Reds concentrated on sabotaging industrial production. Strikes in defense industries in February reached a "new high"—more than double the January level!

Strikes in February were most numerous, most unnecessary and most unjustifiable, most serious, most sustained, and most widespread in the very industries and unions in which the Communists are strongest, in which Red leadership is virtually unchallenged.

The full force of the Communist propaganda machine is being utilized to give voice to the Nazi propaganda drive to discredit Britain in the eyes of the American people. The main motive of the Reds, of course, is to glorify Soviet Russia and to defame Great Britain. Pinko radio analysts, leftist war commentators, and Communist publicists join in the claim: "Britain has let us down. The British are all washed up. All Britain has accomplished is a long list of retreats and failures. The British are a 'flop.' The British aren't even trying." After slandering the British, the tone and emphasis of the propagandists change: "Only the Red Army has done anything against Hitler. Only the Russians can be trusted on the battlefield. Only the Communists are good and courageous fighters. Only the Communists deserve our admiration and esteem."

It has many variations, but the propaganda has just two themes: "Up with Russia! Down with Britain! All praise and glory and honor to the Communists! All censure and condemnation and contempt to be heaped on Britain!"

The same propaganda comes from the Nazi publicists as from the Communist. But, of course, their motive is different. The Nazis are primarily concerned to separate America and Britain,

(Continued on page 161)

THE RISEN LORD'S

And as they went to tell his disciples, behold, Jesus met them, saying, All hail (Matt. 28:9).

Then the same day at evening . . . came Jesus and stood in the midst, and saith unto them, Peace be unto you (John 20:19).

So DID our Lord greet His sad followers. The first of these salutations was addressed to the women as they hurried in the morning from the empty tomb bewildered; the second to the disciples assembled in the upper room in the evening of the same day. Both are ordinary greet-

ings. The first is that usual in Greek, and literally means "Rejoice"; the second is that common in Hebrew. The divergence between the two may be owing to the Evangelist Matthew having rendered the words which our Lord actually did speak, in the tongue familiar to His time, into their equivalent Greek. But whatever account may be given of the divergence does not materially affect the significance which I find in the salutations. And I desire to turn to them for a few moments now, because I think that, if we ponder them, we may gain some precious lessons from these Easter greetings of the Lord Himself.

First, then, notice:

I. THEIR STRANGE AND MAJESTIC SIMPLICITY

HE MEETS His followers after Calvary and the Tomb and the Resurrection, with the same words with which two casual acquaintances, after some slight absence, might salute one another by the way. Their very simplicity is their sublimity here. For think of what tremendous experience He had passed through since they saw Him last, and of what a rush of rapture and disturbance of joy shook the minds of the disciples, and then estimate the calm and calming power of that matter-of-fact and simple greeting. It bears upon its very front the mark of truth. Would anybody have imagined the scene so? There have been one or two great poets who might conceivably have risen to the height of putting such words under such circumstances into the mouths of creatures of their own imagination. Analogous instances of the utmost simplicity of expression in moments of intense feeling may be quoted

Alexander Maclaren, D.D., Litt.D.

The works of this great expositor have lived on and on to continually bless the people of God.

Greetings and Gifts

from Æschylus or Shakespear, and are regarded as the high-water marks of genius. But does any one suppose that these evangelists were exceptionally gifted souls of that sort, or that they could have imagined anything like this—so strange in its calm, so unnatural at first sight, and yet vindicating itself as so profoundly natural and sublime—unless for the simple reason that they had heard it themselves, or been told it by credible witnesses? Neither the delicate pencil of the great dramatic genius nor the coarser brush of legend can have drawn such an incident as this, and it seems to me that the only reasonable explanation of it is that these greetings are what He really did say.

For, as I have remarked, unnatural as it seems at first sight, if we think for a moment, the very simplicity and calm, and, I was going to say, the *matter-of-factness*, of such a greeting, as the first that escaped from lips that had passed through death and yet were red and vocal, is congruous with the deepest truths of His nature. He has come from that tremendous conflict, and He reappears, not flushed with triumph, nor bearing any trace of effort, but surrounded as by a nimbus with that strange tranquillity which evermore enwrapped Him. So small does the awful scene which He has passed through seem to this divine-human Man, and so utterly are the old ties and bonds unaffected by it, that when He meets His followers, all He has to say to them as His first greeting is, "Peace be unto you!"—the well-worn salutation that was banded to and fro in every marketplace and scene where men were wont to meet. Thus He indicates the divine tranquillity of His nature; thus He minimizes the fact of death; thus He reduces it to its true insignificance as a parenthesis across which may pass unaffected all sweet familiarities and loving friendships; thus He reknits the broken ties, and, though the form of their intercourse is hereafter to be profoundly modified, the substance of it remains, whereof He giveth assurance unto them in these His first words from the dead. So, as to a man standing on some mountain plateau, the deep gorges which seam it become invisible, and the unbroken level runs right on. So, there is a marvelous proof of the majesty and tranquillity of the divine Man, a glorious manifestation of His superiority over death; a blessed assurance of the reknitting of all ancient ties, after it, as before it, coming to us from pondering on the trivial words—trivial from other lips, but profoundly significant on His—wherewith He greeted His ser-

vants when He rose again from the dead.

Then, note, secondly,

II. THE UNFAILING EFFICACY OF THE LORD'S GREETINGS

Look at these people to whom He spoke. Remember what they were between the Friday and the Sunday morning; utterly cowed and beaten, the women, in accordance with the feminine nature, apparently more deeply touched by the personal loss of the Friend and Comforter; and the men apparently, whilst sharing that sorrow, also touched by despair at the going to water of all the hopes that they had been building upon His official character and position, "We trusted that it had been He which should have redeemed Israel," they said, "as they walked and were sad." They were on the point of parting. The Keystone withdrawn, the stones were ready to fall apart. Then came *something*—let us leave a blank for a moment—then came *something*; and those who had come cowards, dissolved in sorrow and relaxed by despair, in eight-and-forty hours became heroes. From that time, when, by all reasonable logic and common sense applied to men's motives, the Crucifixion should have crushed their dreams and dissolved their society, a precisely opposite effect ensues, and not only did the Church continue, but men changed their characters, and became, somehow or other, full of these very two things which Christ wished for them—namely, joy and peace.

Now I want to know—what bridges that gulf? How do you get the Peter of the Acts out of the Peter of the Gospels? Is there any way of explaining that revolution of character, whilst yet its broad outlines remain identical, which befell him and all of them, except the old-fashioned one that the *something* which came in between was the Resurrection of Jesus Christ, and the consequent gift of joy and peace in Him, a joy that no troubles or persecutions could shake, a peace that no conflicts could for a moment disturb? It seems to me that every theory of Christianity which boggles at

(CONTINUED ON PAGE 163)





The Message of Easter

BY

OSWALD J. SMITH, LITT.D.

This article is a chapter of Dr. Smith's excellent book, "Building a Better World." Used by permission.

WHEN I was in Ancient Russia I visited the Easter Services which are held at midnight in the Greek Orthodox Churches.

As the priests, after a long ceremony in which they march three times around the church in search of the body of Christ, re-enter, they cry out: "Christ is risen," and the people, bowing in adoration, exclaim, "He is risen, indeed!"

That, in a word, is the Easter message. And it is because of the resurrection that we look forward with hope to the final Easter day when we too shall rise.

The reality of Christ's resurrection is easily proved. It rests upon the best attested facts in history.

First of all, we have four separate and independent accounts.

On the surface there are contradictions, but a close-up study reveals the harmony that exists between them all.

Admittedly, they must be true or false. They must have been made up independently or together. There is no alternative.

That they could not have been made up independently is demonstrated by the fact that the harmony is by far too complete. They are too much alike. This could not have been, had they been manufactured by individuals who had nothing whatever to do with each other.

On the other hand, there could have been no consultation, no previous agreement nor under-

standing, simply because there are too many apparent contradictions. Had the writers collaborated, they would have seen to it that there were no contradictions. Therefore, they were not made up at all, either independently or in consultation. They are true statements of facts. The resurrection of the Lord Jesus Christ was presented by each one as he himself saw it. Thus they are authentic.

In the second place, a careful study of the resurrection reveals the fact that all the accounts were written by eye witnesses. Those who wrote saw with their own eyes the risen Christ.

The story is related simply and with no attempt to color it or exaggerate. One tells what another omits. This accounts for the apparent contradictions and differences.

Had they made it up years later, they would certainly have represented Him as appearing to His enemies and confounding them. That would have been the natural climax to the story. No writer of fiction would have thought of anything else. What an opportunity they missed! But the fact is, He appeared only to His disciples.

In the third place, even infidels admit that His disciples believed He had risen.

Renan, for instance, said that it was a hallucinated woman who gave the world a resurrected God. But that is impossible and absurd,

(CONTINUED ON PAGE 162)

A MAN and his wife were taking a short walk one Sunday afternoon, and were overtaken by a storm. They took shelter in a church where they found a special service for Sunday-school children in progress. The vicar was questioning the children, and raised this question: "What is a miracle?" A little girl lifted her hand and said, "Something we can't do, but Jesus can." The minister seemed surprised at this answer, but asked for a response in "more dignified English." Several voices chorused the answer he wanted: "A parable in action," and he seemed well satisfied. It left our visitors cold, however, and they were still pondering over the child's definition: "Something we can't do, but Jesus can."

Is not this a good definition of a miracle? We believe it could be enlarged slightly and cover the ground pretty well. We would suggest, "A miracle is something man cannot do, but God can."

The purpose of the miracles which accompanied the ministry of Jesus of Nazareth is clearly given in Acts 2:22, which reads thus: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know."

From these words it is evident that the miracles of Jesus Christ were to "approve" Him, or to signify "God's approval." This approval was not indefinite, but definite and specific. What is this specific approval? Listen to the reply of the Lord Jesus Christ: "The same works that I do, bear witness of Me, that the

Father hath sent Me" (John 5:36). The miracles approve Jesus Christ as the Son of God.

It is our intention in this brief article to call attention to three notable miracles which attended the resurrection of Jesus Christ, thus bearing witness to the Deity of Jesus Christ in unmistakable fashion. These three miracles are: 1. The Removed Stone; 2. The Removed Saviour; 3. The Removed Saints. The miracle-character of the three mentioned will become more apparent as we proceed in our study.

I. THE REMOVED STONE

ON THE evening of the crucifixion, Joseph of Arimathea went to Pilate, the Roman Governor, and "begged the body of Jesus." Pilate gave the necessary order, and the body was delivered to Joseph, who wrapped it in clean linen and laid it carefully in his own new tomb. Then he rolled a great stone to the door of the tomb as some of the women who followed Jesus watched. The chief priests and Pharisees were fearful that the disciples might steal the body of Jesus and say He had risen, so they obtained a band of soldiers to guard the tomb. They even sealed the stone to make sure it would not be removed without their knowledge.

The hours pass; the third day dawns, and devoted women are on their way to the sepulchre to anoint the body of Jesus. It is very early in the morning, and they are asking one another, "Who shall roll us away the stone from the door of the sepulchre?" (Mark 16:3). As they near the sepulchre, they look, and "the stone WAS ROLLED AWAY" (Mark 16:4). Who rolled the stone away? If man did it, it was a natural

(Continued on page 158)

Miracles of the

Resurrection

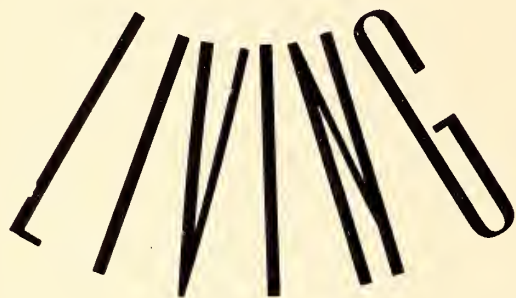
BY A. H. YETTER

PASTOR, BEREAN FUNDAMENTAL CHURCH, DENVER



"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

The Greatest Man



Today
By the Editor

IN ORDER to be great, a man must be powerful, noble, and rich. The greatest man living today, therefore, must be the most powerful, the most noble, and the richest. One can scour the world without success for a man who will qualify on all three points. It will not be difficult to find a dictator who is powerful and rich, but lacking in the attribute of nobleness. And even if one were found who possessed this third virtue, it would be in an imperfect degree. Neither would the power and richness be complete.

John, the revelator, witnessed a frantic search for someone who would be worthy to open the seven-sealed book, saying, "Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon" (Rev. 5:2-3). John says that there was weeping because no man was found worthy. However, while John was weeping, one of the elders touched him and said, "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book" (vs. 5). The search is ended. The right man has been found.

Christ is the greatest Man living today; and we are going to advance eight reasons why we believe He deserves the honor given Him in the Revelation. Because of the lack of space, we will of necessity be brief and leave out some of the passages and proofs we would otherwise have used. The first four reasons deal with Christ's greatness, and the next four deal with His Life as victor over death.

Christ is the greatest Man, because He bridged the gap between God and man. We all know how the estrangements of man with God was brought about in the garden of Eden. God in mercy decided to let man be restored if the penalty of death for sin would be carried out. If each man died for his own sin, he would go to hell and stay there. A way must be found therefore, whereby one man could die as a substitute for all other men. Jesus Christ, the second person of the Trinity, gave the answer by offering to come down to earth and be that substitute. The offer was accepted and we have the answer to the problem—Christ hanging between earth and heaven on a Roman cross, holding man with one hand and God with the other. He became the bridge over the gap between God and man. Praise His Name!

Christ is the greatest Man because He reached man's highest ideal. Every honest man realizes his own weaknesses and imperfections and is embarrassed because he has missed the mark. You say, "What is the mark of perfection?" The answer is found in God's ten-point standard called the law of Moses. If a man never steals, then he has reached perfection on that point. If he never does one immoral act or even harbors the desire from the cradle to the grave, then he has reached perfection on another of the commandments. In order to be perfect, he must keep the law in all points one-hundred per cent. And when we say this, we do not mean to keep it as Paul did when he said of himself concerning the law, "blameless." He may have satisfied men, and before God he did the best he could in the flesh, but he was not infallible. Man's highest ideal is perfection. God's book tells us that Christ "did no sin, neither was guile found in His mouth" (I Pet. 2:22). Of no other man was this statement ever made. Other attestations of Christ's impeccability are found in John 8:46; II Corinthians 5:21; Hebrews 4:15; Hebrews 7:27; Hebrews 9:14; I Peter 1:19; I John 3:5.

Christ is the greatest Man because His love covered all walks of life. To be truly great,
(Continued on page 160)

JOHN opens his Gospel with a stupendous statement as he tries to make plain the Personality of the Lord Jesus. He is taking us back beyond Bethlehem; back beyond Mary; back beyond David; beyond Abraham and Adam; back into the glories and wonders of eternity. He says, "In the beginning was the Word, and the Word was with God, and the Word was God."

John, like Paul, has the quality of inwardness; a contemplation which is intense and tenacious. John broods over his thoughts for a long time before expressing them, and then, in a striking way, seeks to bring these spiritual realities blessedly close to the human heart. He is by no means a controversialist, writing to correct certain errors. He is not conciliatory, writing to reconcile certain divergent views. He is sure of his ground and states his case strikingly as if there were no other course to take. The style of his presentation is simple, yet supreme; plain, yet elegant; understandable, yet marked with great genius; vivacious, yet holy; strong, yet gentle and loving. His vocabulary is rich beyond measure, fundamental and eternal. His words are like pieces of gold making a rich, unchanging deposit of Divine truth. Some of the words that he uses are striking; such as the word "glory" which he uses forty-two times; "life" used fifty-two times; "light" used twenty-three times; "believe" used ninety-eight times; "truth" used twenty-five times.

Verse one of chapter one is explained by verse fourteen, and verse fourteen is explained by verse eighteen. In verse one we have three statements as follows: "In the beginning was the Word:" "The Word was with God:" "The Word was God." In verse fourteen we have also three statements namely: "The Word was made flesh:" "The Word tabernacled among us:" and "We beheld the glory of the Word." In verse eighteen there are two Divine declarations: first, "No man hath seen God at any time;" second, "The only begotten Son, which is in the bosom of the Father, He hath declared Him."

As we link these eight phrases together, we have the Spirit's supreme statement concerning the Lord Jesus Christ, whom John is going to demonstrate as Deity by means of signs which Jesus did when He was here in the flesh. John in these statements is laying down the great eternal fact of God becoming a Man, and the supreme fact that this Man, whom men knew, was God. To realize what John declares and to believe it, fills the human heart with joy and makes all the difference between a believer and an unbeliever, a saved and an unsaved man. We must again and again face this great problem of the incarnation of Jesus Christ, as men and women who stand in tremendous eternal need. The human heart is "deceitful above all things, and desperately wicked." God alone can meet the moral and spiritual requirements of sinning men, and He does meet this world need in Jesus Christ, by means of this powerful eternal process made plain by John in these eight statements

of verse one, verse fourteen, and verse eighteen, as already referred to.

The first statement in verse one reveals the eternity of Jesus: the second statement the equality of Jesus: the third statement the Deity of Jesus. The first statement of verse fourteen reveals His Humanity: the second statement His Visibility: the third statement His Sublimity. As we link these statements together we find that the eternal One became human; the One equal with God became visible to man; the One who was God revealed to man His sublime inherent glory. Unless this be true we cannot accept the statement John makes in chapter one, verse eighteen. Deity can only become visible to humanity through the Only Begotten Son who is in the bosom of the Father, called the Word.

A word is the expression of thought, the revelation of personality, the manifestation of heart and character. The way God determined to express Himself and speak to needy man was

THE GLORY

of the
GOD-HEAD

In the Gospel of John

By Albert Hughes, B.A., D.D.

FOURTH INSTALMENT

Chapter IV

THE STATEMENT OF DEITY

through His Word. In no other way could man understand God. God has spoken only one Word, but that Word was a complete language. Jesus Christ was that divine Expression, that mighty Manifestation. The heart of man had craved, for centuries, for such a declaration, an understanding that he could enter into and thus enjoy fellowship with God. No one else can make that Divine declaration except the One who is eternal in origin; omnipotent in power; glorious in expression; holy in character; infinite in purpose—the living Word of God. So God's mind, God's purpose, God's power, becomes intelligible to man through the Word of God—the Lord Jesus Christ.

John tells us that the Word existed in the beginning. The book of Genesis opens with the statement: "In the beginning God created the heavens and the earth." That phrase speaks of the beginning of matter and man, and the beginning of matter taking form; but John goes back beyond the beginning of man and matter into the most remote point imaginable and understandable. He tells us that this Word of God was already in existence before man and matter, for: "All things are made by Him."

This One, called *The Word*, existed, according to John, as a distinct Being with a Personality of His own. He was not an attribute of God but an eternal Companion, who counted it not robbery to be equal with God. He was in the beginning with God, but all beginnings were by Him and through Him. This distinct and separate Person of the Deity became flesh. He took form: human form with eyes, mouth, hands, feet, heart and head. He sorrowed, tired, hungered, talked, and walked. The infinite became finite; the invisible became visible; the intangible became tangible; the Eternal One became a Son of time. In this way and only this way could God come near to man, and lift man up to be near Him. Now God could be touched by man. God could live an example for man. God could die for man. So we see the doctrine of the trinity declared definitely. We learn again the unity of Deity as taught by

Moses, but we also discover the plurality of Deity as the Old Testament saints never clearly understood it.

This expression of God not only became flesh, but John says He came to live with man. Tabernacle is the word he uses. The tabernacle was the dwelling-place of God; the tent of meeting; the religious gathering-center, and the people's place of worship. This all becomes real in the person of Jesus Christ. Men had heard of the glory of God before, but now they see His glory, "Glory as of the only begotten of the Father, full of grace and truth."

"And the Word was God." This refers to the quality of His nature. He was no subordinate being with an inferior nature. The Son is God as true as the Father is God. Some assert that there was a time when the Son was not in existence, but that He was created by God as the chief of creatures, but John makes clear to us that Jesus Christ was present and equal with God from the beginning.

Chapter V.

THE SIGN TO THE REJOICING

Turning Water into Wine

John 2:1-11

THE TURNING of water into wine is the first sign of the seven which John presents to prove the Deity of Jesus Christ. This is the sign that reveals His Creatorship, and is the first step of the seven in which Jesus is progressively portrayed as Creator, Sustainer, Empowerer, Provider, Protector, Illuminator and Re-Creator.

THE SETTING OF THE SIGN

The stage for this sign was set at a marriage feast in Cana of Galilee. Cana was the scene of the sign, the wedding feast was the occasion of the sign. It is difficult, with any degree of certainty, to fix the site of Cana. Before the eighth century Kana-el-Jelil, eight or nine miles north of Nazareth, was thought to be the site. Since the eighth century two other places have been marked out as the Cana of tradition: Kafr Kenna a little more than four and a half miles northeast of Nazareth, lying on the road to the lake of

Galilee; and also Katana, four miles north of Nazareth. We are sure of this, however, the Cana of the story was in Galilee. That fact distinguishes the town from another of the same name in the tribe of Asher on the Mediterranean coast. Cana was the home of Nathanael, which links this miracle with what has just gone before in John's Gospel—the calling of Nathanael to be a disciple.

The time of the sign is fixed as "the third day." This is not to be understood as the third day of the marriage feast, nor the third day of that Jewish week, nor the third day of what has preceded in John's Gospel; but it is the day that connects it with things that have already happened. Chapter one of John gives a series of days, each having a happening of outstanding value. On the first day of these days, John the Baptist *explains himself* to the delegation sent by the priests and Levites, defining his own personality and position. Concerning himself he said, "I am a voice," making his position clear as being "to make straight the way of the Lord" (John 1:19-28). On the next day he gives his general witness to the crowd concerning Jesus, saying, "Behold the Lamb of God which taketh away the sin of the world" (John 1:29). Again on the morrow John gives his testimony concerning Jesus to two of his own disciples. These two men then left John to follow Jesus (John 1:35-39). They heard the "voice" and went after the Master. The path was made straight for them and they walked in it. Forsaking the candlelight, they followed the glory of the Sun. According to John's calendar, the next day Jesus went forth into Galilee and findeth Philip, and, in turn, on this day, Philip finds Nathanael. This makes four days which John has recorded, and yet we have not come to the miracle with which we are dealing here. John omits the happenings on the fifth and sixth days, but these are clearly defined in the other Gospels, and are seen as being spent in journeying from somewhere close to Bethsaida into Cana of Galilee, a

(Continued on page 161)

Resurrection Anecdotes

THE UNIQUE TOMB

When the Garden Tomb was discovered in 1885, the godly General Gordon was convinced that this was the place where the body of Jesus had lain. There is a traditional tomb inside the wall of modern Jerusalem but no certainty attaches to the site. The Garden Tomb, hidden for centuries, was covered with rubbish twenty feet high. When they first cleared the spot, with great caution they gathered all the dust and debris from within the tomb and carefully shipped it to the Scientific Association of Great Britain. Every part of it was analyzed, but there were no traces of human remains. If this is the real tomb of Christ, then Jesus was the first to be laid there and He was also the last.

—Alliance Weekly

THE TOMB OPENED

"The angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it" (Matt. 28:2).

In a cemetery at Hanover, Germany, there is a grave on which great slabs of granite and marble were piled, cemented together and fastened with steel clasps. It is the grave of a woman who did not believe that Jesus rose from the dead, nor that she nor any one else would live again after death. In her will, she ordered her grave to be made so secure that if there were a resurrection of the dead, it could not reach her. On the stone these words were engraved: "This burial place must never be opened."

A little seed, however, chanced to be covered over by the stones, and, beginning to grow, it tried to find its way to the light. You would not think a little growing plant could wrench those steel clasps from their sockets and burst the cemented stone-slabs, but it did. That little seed has become a full-grown tree, and the great stones have fallen over to give it room.

Caiaaphas and other enemies of Jesus thought that when the tomb in which His body had been laid was made secure, it could not be opened; but the power of God that worked through a little seed in Hanover worked in a more marvelous way to open that tomb near Jerusalem.

—1001 Illustrations by Aquilla Webb

BOOK REVIEWS

Conducted By
Harriet McKown Johnson



SHOULD A CHRISTIAN GO TO WAR?

This is the most logical treatment of this subject to come to our attention. The author's keen analysis of civil Government produces the key to a proper understanding of this problem being faced by millions of Christians. We believe that God's people will be greatly helped by this frank, scriptural study. A typical argument of the author, found on page thirteen, reads as follows: "The Government at Washington is obligated by the authority derived from God Himself to protect its citizens from the dangers which threaten them. And Christians ought to help."

Should a Christian Go to War? by William L. Pettingill, D. D. Publishers, Fundamental Truth Publishers, Findlay, Ohio. Price, 15c each, four for 50, ten for \$1.00. 14 pages. —E. E. L.



FURTHER ADVENTURES ON SILVER WINGS

This book, which is a continuation of the trip taken by a family, told in the book *Silver Wings*, carries the mother and father and twins to the South American countries, to visit missionaries in each. There is definite information given about the places visited in conversations either on the airplane or during the visits; also suggestions for consecrated Christian life are brought into the dialogue. Many pictures of the people and things of interest are included.

Further Adventures on Silver Wings, by Ruth P. Overholtzer. Publishers, International Child Evangelism Fellowship, 203 North Wabash Avenue, Chicago, Illinois. Price, \$1.25, cloth; 75c, paper. 100 pages.

—A. M. H.

THANK GOD FOR THE RESURRECTION!

At the battle of Inkerman, a soldier was just able to crawl to his tent after he was struck down. When found, he was lying upon his face, his open Bible before him, his hand glued fast to the page by his life-blood which covered it. When his hand was lifted, the letters of the printed page were clearly traced upon it; and with the ever-living promise in and on his hand, they laid him in a soldier's grave. The words were:

"I am the resurrection and the life;

PARSON JOHN

An interesting, true-to-life story of pioneer evangelistic service in the sand hills of Nebraska some 40 years ago. The author has presented, in this absorbing book, the story of his grandfather's active missionary zeal and sacrifice in making Christ known to those who were indifferent and even antagonistic to the Gospel. You will be blessed and inspired by the record of God's dealing in the lives of the hero and of his friends and enemies in this work.

Parson John, by Bernard Palmer. Publishers, Wm. B. Eerdmans Publishing Company, 234 Pearl Street, N. W., Grand Rapids, Michigan. Price, \$1.00, cloth. 184 pages. —A. L. J.



STORY TALKS FOR CHILDREN

This book of twenty-four sermons for junior boys and girls deals with the problems of sin and Christian living on the level of childhood experiences and in terms understood by children. The sermons are based on Scripture passages and cleverly show through good illustrations the foolishness of sin and the desirability of living a life that honors God. However, the way of salvation from sin is not clearly presented throughout the book, and we must take exception to the teaching in the sermon on "Children of God" that children become the children of God by baptism. Nevertheless, Sunday-school and Junior Church teachers will find that the majority of the sermons give excellent instruction in Christian living for junior boys and girls.

Story Talks for Children, by Karl Rest. The Wartburg Press, Columbus, Ohio. 135 pages. Price, \$1.00, cloth.

—B. G. C.

he that believeth in Me, though he were dead, yet shall he live."

I want a religion that can comfort even in death, that can unite me with my loved ones. Oh, what gloom and darkness would settle upon this world if it were not for the glorious doctrine of the resurrection! Thank God, the glorious morning will soon break. For a little while, God asks us to be on the watch-tower, faithful to Him and waiting for the summons. Soon our Lord will come to receive His own, whether they be living or dead.

—Moody's Anecdotes



Conducted by
B. Grace Crooks

In the HARVEST FIELD

Praying always
with all prayer
and supplication
in the Spirit, and
watching there-
unto with all
perseverance
and supplication
for all saints.

Ephesians 6:18

Dr. A. J. Bowen, Secretary of the South Africa General Mission, writes as he nears his half century mark of Gospel service: "There is a temptation to slacken in our efforts to carry the Gospel to the millions of souls whom God in His sovereignty has allowed to be dependent upon us for the hearing of the good news of salvation. Half a century ago, the cry was that the African fever was too costly. Now the question is being raised as to whether we are justified in permitting brave young lives to face the deadly dangers on sea and land which are occasioned by the present world war. God forbid that any of us should give ear to this subtle temptation, but rather let us as never before **PRESS THE BATTLE TO THE GATE OF THE ENEMY.** Hundreds of thousands of the very flower of our country are being hurled into the breach to retain life and liberty for our homes and loved ones, and our prayers follow them in their worthy and self-sacrificing efforts. How then shall we treat the young men and women who, as good soldiers of the Lord Jesus Christ, are now straining at the leash in their passion to carry the Gospel to those who sit in darkness and the shadow of death? Beloved, when once assured that these volunteers are definitely called of God to this great and glorious warfare, let us bid them God-speed, assisting them in every possible way by providing the essential sinews of war and bearing them up in earnest, believing prayer."

May God grant that among Christians everywhere there shall come a revival of missionary-mindedness that soldiers of the Cross may be empowered through intercessory prayer to "press the battle to the gate of the enemy"—not somehow but triumphantly.

The South Africa General Mission asks prayer for funds needed for the return passage of four missionaries now on furlough, for ten new missionaries who are beginning the study of the native languages, for the health of missionaries on the field, and for funds

needed to provide furloughs for missionaries at Cape Town.

These prayer appeals come from the South America Indian Mission, Inc.: In Santiagos, Bolivia, additional helpers are urgently needed. In San Ignacio, Bolivia, missionaries are introducing the Gospel for the first time to 1500 inhabitants. Rev. and Mrs. Roy True, new missionaries, are beginning their language study. Mr. and Mrs. Orland Corwin are studying the language of the Aurac Indians and will endeavor to reduce it to writing for translation purposes.

The Latin America Mission, Inc., would appreciate an interest in your prayers; first, that support may be provided for two new missionaries whose traveling expenses have been supplied; and second for the Seminario Biblico in Costa Rica, which is training Indian youth for missionary work among their own people. The class of 1941, numbering sixteen young men, represented seven different countries.

The Central American Mission has received an urgent appeal from their missionaries in Guinope, Honduras, for funds with which to purchase the property being rented for Gospel services. Influenced by bitter opposition toward the missionaries, the owner has warned that the property must be purchased soon or else it must be vacated. It is the only building in the town that is suitable for a chapel. The price is \$1250, and \$500 is needed for the down payment.

The Africa Inland Mission solicits prayer for the following: For a new recruit on the field; for other candidates waiting to go as soon as permits are secured; for missionaries on furlough who are being held back from a waiting harvest by war conditions; and for three of their missionaries who were members of the Zam Zam party and who have been interned in Germany. Mrs. Guilding was released from the

women's camp some time ago, but has not been granted exit papers from the country. As far as is known, Mr. Guilding and Mr. Mundy are still in the internment camp, and the International Red Cross has been able to furnish them with food packages. No direct word has been received regarding their welfare since the United States became involved in the war.

The China Inland Mission appeals for continued prayer in behalf of nearly 1,000 missionaries still in China, 240 of which are in areas occupied by the Japanese. Of these, about 90 are of neutral nationality and will presumably be permitted to continue their work. The chief concern is for the remaining 150 or more of American or British nationality, and for the children at Chefoo.

The evening service of the Calvary Church of Minot, North Dakota, of which the Rev. Darrel Handel (former student) is pastor, is being broadcast over station KLPB. Mr. Handel and his wife (Ruth Whaley Handel, '38) are rejoicing in the Lord's blessing upon their ministry in this new field. The Handels enjoy fellowshiping with Rev. Donald Virts ('40) and his wife who are also engaged in Christian service in Minot.

The bulletin of the Bible Lands Gospel Mission reminds us to pray for missionaries who have the opportunity of witnessing to soldiers. Rev. and Mrs. V. Atchinak, the founder of the mission, stated in a letter last December that they felt led of the Lord to remain at Lebanon in spite of war conditions. On one occasion, about nine o'clock in the

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CAMPUS NEWS FLASHES

The Chapel on the Institute Campus has been enhanced by the venetian blinds which were recently installed as a gift from the graduating class of '42.

In recent weeks, messages of special blessing have been given in the Chapel by Rev. Harold Fickett, pastor of the Baptist Church of Galveston, Texas; Miss Constance Brandon, International Secretary of the World Dominion Movement; Rev. Paul J. Pietsch, Director of the Migrant Gospel Fellowship of California; Rev. Elmer Thompson, Director of the West Indies Mission; Dr. E. J. Bulgin, evangelist.

MARRIED

Rev. Harley M. Pulis ('41) and Miss Mary Etta Peek (former student) were united in marriage on March 26, 1942, at eight o'clock in the evening at the Edgemont Bible Church of East St. Louis, Illinois.

BORN

To Rev. Ambrose Bandow ('35) and Mrs. Bandow, a son, Philip Clyde, on February 6, at Neenah, Wisconsin.



The Berean African Missionary Society

The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary



PROBLEMS REGARDING LINDQUIST FURLOUGH

Last month we made a special appeal with regard to the furlough so sorely needed by Rev. Irving M. Lindquist. Since that time, the officials of the Society have been making further investigation regarding the cost of transportation and the possibility of obtaining passage for Mr. Lindquist. Of course, nothing definite can be done until we have the funds in hand with which to purchase the passage, but it is our desire to have the information in hand as quickly as possible.

Upon inquiry, we found that passage from Leopoldville to Miami, Florida, is now \$1023.00 plus 5 per cent U. S. tax. This is almost two hundred dollars more than the first figure given us. The Pan American Airways System also stated that since Clippers are engaged in carrying men and materiel vital to national defense, it is unlikely that passage can be secured without obtaining priority from the U. S. government.

But we are not discouraged. There is nothing too hard for the Lord. If it is indeed His will that Mr. Lindquist should come home at this time, He will direct to the proper government officials who can obtain this priority for us. Our case is in God's hand, and we are confident that *He is able* to provide both the funds and the priority. Does not the Scripture say that He "is able to do exceeding abundantly above all that we ask or think"? But there is a part for us to play in the working out of His will, for the Scripture adds, "*according to the power that worketh IN US.*"

Let us not fail God in the problem that lies before us. Let us pray first, and then let us give to the fullest extent of our ability so that God's own servant might be restored to health and to the work which is so dear to his heart.

MISSION STATION GLEANINGS

IKOZI

Along with the problems that beset our way, the Lord sends many evidences of His working in the souls of men, which encourage our hearts and spur us on to greater faithfulness.

Natives Developing

The most encouraging thing of all is the development on the part of our

native preachers and the school children.

Concerning Kitele, our native Deacon, Mrs. Amie wrote: "Kitele preached a fine sermon this morning on I Peter 5:8, where it speaks of Satan going about as a roaring lion seeking whom he may devour. He closed with Ephesians six where we are told that we wrestle not against flesh and blood, but against principalities and powers, and urged that we put on the whole armor of God. He preached exceptionally well and there were results from the meeting."

Mrs. Amie also told about their native cook, Mulenda. This is a boy that Miss Johnson trained. Mrs. Amie said that since our Station is on the main highway, she has been having quite a bit of company, as people stopped whenever they passed by. So when Mulenda asked what he should prepare for Sunday dinner, she told him to kill a duck. Mulenda then prepared a dinner of roast duck, with rice dressing, sweet potatoes done to a turn, brown gravy, radishes, sauce made from native berries, and yeast bread! Quite a dinner to be prepared by a boy only fifteen years old and one who came out of heathenism only two years before. This same boy was given the job of putting seat covers on the station wagon and did a very good job.

Then the "wash jack" has learned to do the laundry very acceptably and does beautiful ironing. The sewing boy does good work too. Mrs. Amie sent home a darn that he had made that would do credit to any American housewife.

MUSUKU

Full programs

The last part of November, Mrs. Jansen wrote: "I have daily school hours, then I have the cooking and other household duties to oversee. The sewing for my twenty-six girls, I have to do in my *spare time*. It has been a big job to keep them amply clothed, and I have to sew every stitch they wear. Not being used to taking care of clothes, they are very hard on them, and it means making them new outfits oftener. I have become quite a rapid seamstress but not a fancy one.

Another Good Cook

"My cook is only about fifteen years

old, but he has learned wonderfully well. In arithmetic, he is the smartest boy in the whole school, with the possible exception of the head teacher. He has learned different cooking expressions and terms, the names of powders, etc., and he makes good hot bread, yeast bread, and cookies. He knows how to cook various kinds of vegetables in different ways, as well as many other foods. All this has been learned in the one and one-half years he has been with me. I want now to teach him to follow English recipes and general mixing rules. Then he can make things by recipe. Now all his cooking is done by memorizing the recipes. When he learns these things pretty well, I will have more time for mission duties.

School Progressing

"When we returned to Musuku after having spent several days at Ikozi, we found a lot of unrest and dissatisfaction among our school children. Twenty-five of our seventy boys had run away. But those who remained, with a few exceptions, have shown a very good spirit and have been even better workers and students. We have told our children that we prefer to have a few children who are willing to work and do their part in the Lord's service, than to have a large number who are rebellious.

"During this term we have tried to add some things to the course. Mr. Jansen has done wonders in his geography class. When he began teaching, the children knew nothing of directions, countries, relative distances, oceans, etc. He began by teaching the geography of Congo, the districts, capitals, etc. Then from Congo he enlarged their vision to Africa as a whole; the different territories and to whom they belong, and so on, until they know considerably now, and even asked him to show them where the Mississippi river is on the United States map, and also the Amazon and other rivers in other countries.

A Capella Choir

"For my part, I began this term to train a choir. My organ cannot be heard above singing voices, so my choir is entirely a capella. None of the children can read notes, and they did not know there was such a thing as harmony. So I had to teach all this to them. At first it was hard, because I had to sing

(Continued on page 163)

HELPS

FOR GOD'S WORKMEN

BUDGET

The American Bible Society has approved as its budget for 1942, \$1,063,200. It has been necessary to take over the work of the British Bible Society and is also supplying the increasing thousands of soldiers now held prisoners in concentration camps.

The Prussian Bible Society recently reported the distribution of more than double its former number of Bibles. Whatever the leaders may feel, the German people still retain their faith in God's Word.

—*The Religious Digest, March issue*

MISSIONARIES

In Japan. Protestant missionaries have dropped from 800 to 90 at the opening of the war. This was due mainly to the Japanese dominated Christian Church.

(In the light of history, it shows us we must be wide awake, beseeching our living God to intervene, or Japan will go on in her heathendom. So will the Gospel be prohibited in Japan-dominated countries).—*The Gospel Minister*

In the Philippine Islands. There are 240 American missionaries who will be subject to internment. There are 55 Protestant missionaries in Thailand and an unknown number in China, many of whom fled to Free China.

—*The Gospel Minister*

FORESHADOWINGS

A Correspondent in Alsace writes to the *Church Times*, London: "The most significant act has been the closing of Strasburg Cathedral for worship. Figures of saints that adorned its sanctuary have been replaced by pagan statues, portraits of German leaders; and actually a bust of Hitler himself has been enthroned on the high altar, exposed, as formerly was the Holy Sacrament, to the adoration of his disciples. The Hitler youth shout, 'Christus krepieret, Hitlerjugend marchiert' (Christ is dead, but Hitler youth advances).

These foreshadowings of the erection of the image of the Beast in the temple (Matt. 24:15) become more and more frequent. —*Prophecy Monthly*

GOOD OLD DAYS

Here is one of Walter Winchell's stories: A neutral, visiting Berlin, was curious about the food situation. He turned to a native who was acting as his guide and asked: "Is it true that Germans are eating horse meat?"

"Ah," reminisced the Nazi, "those were the good old days!"

—*Prophecy Monthly*

HITLER'S TRANS ALPINE PROVINCE

The optimists in Italy say, "We are going to lose this war," and the pessimists say, "Yes, but when?"

—Daniel T. Brigham, *New York Times*

Some people in Rome were heard lamenting, "Oh, for the good old days, under Mussolini."

—Leonard Lyons, in *New York Post*

When the commander of a Free French unit in Libya asked for volunteers for an emergency action, every man in the garrison responded. The Italian prisoners, noticing all the excitement,

asked, "Is it to fight the Germans? Yes? Then we wish to volunteer too." —Ben Lucien Burman, in *Readers Digest*

BRIGHT SAYINGS OF LAYMEN

"When a Preacher thinks by inches and talks by yards, he should be dealt with by the foot." —*Joyful News*

DISGUSTED PAGANS

Twenty Arnhem natives, from Australian bush, walked four hundred miles to Darwin, Australia, to see their first moving picture. Word of the entertainment had been brought to the tribe by one of their number who had been jailed in Darwin for a crime, and had watched the crowds going into the theater. Prevented by the police from seeing a picture, he had headed the procession of tribesmen who spent forty days on the journey. But inside the picture theater, the tribesmen became disgusted with the kissing scenes and walked out in the middle of the show.

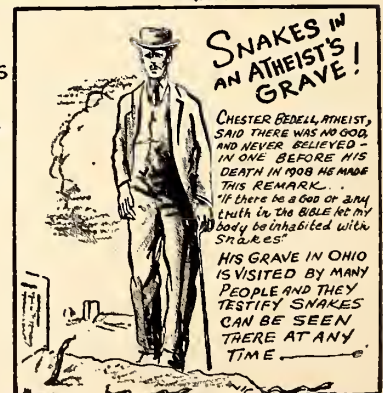
—*The Gospel Minister*

"Strange Things Happen"

BY THORPE



WILLIAM Mc PHERSON OF KANSAS CITY, MO., CAN READ THE BIBLE AS WELL AS YOU OR I YET HE IS COMPLETELY BLIND. HE READS WITH THE TIP OF HIS TONGUE. AND — TURNS THE PAGES AS FAST AS ANYONE WITH HIS TONGUE — HE LOST HIS ARMS AT THE TIME HE LOST HIS EYESIGHT....



CHESTER BEDDLE, ATHEIST, SAID THERE WAS NO GOD, AND NEVER BELIEVED — IN ONE BEFORE HIS DEATH IN 1908 HE MADE THIS REMARK: "IF THERE IS A GOD OF ANY KIND IN THE BIBLE AS MY body be inhabited with snakes!" HIS GRAVE IN OHIO IS VISITED BY MANY PEOPLE AND THEY TESTIFY SNAKES CAN BE SEEN THERE AT ANY TIME.



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

THE PRECIOUS BLOOD

- I. The Power of Our Sanctification
Heb. 13:12
- II. The Pledge of Our Blessing
Luke 22:20
- III. The Price of Our Purchase
Acts 20:28
- IV. The Liberty of Our Access
Heb. 10:19
- V. The Theme of Our Praise
Rev. 5:9
- VI. The Certainty of Our Over-coming
Rev. 12:11
- VII. The Ground of Our Peace
Col. 1:20
- VIII. The Channel of Our Forgiveness
Eph. 1:7
- IX. The Means of Our Cleansing
I John 1:7

—T. M. O.

HUMAN LIFE ON THREE PLANES

- I. The Natural Man
I Cor. 2:14
Cf. John 14:6
- II. The Spiritual Man
Gal. 6:1
I Cor. 2:15
- III. The Carnal Man
I Cor. 3:1-4; 14:37

—R. P.

THE CHRISTIAN LIFE

- I. The Divine Control of the Christian Life
 - A. In Judgment (Ps. 25:9)
 - B. In Faith (II Cor. 5:7)
- II. The Decisive Evidence of the Christian Life
 - A. External (Matt. 7:16-20)
 - B. Internal (Rom. 8:16)
- III. The Distinguished Position of the Christian Life
 - A. Sons of God (Rom. 8:14, 19; Gal. 4:7)
 - B. Heirs of God (Rom. 8:17; I Pet. 1:4)
- IV. The Distinctive Experience of the Christian Life
 - A. Suffering with Christ (II Cor. 11:23-28)
 - B. Glorified with Christ (Rom. 8:18)

—W. T. F.

GOD'S PLAN FOR MY LIFE

- I. Believe that God Has a Plan
Eph. 2:10
Acts 15:18
Ps. 37:23
Phil. 2:13
Acts 13:2

II. Believe that God Will Reveal His Plan

- Eph. 5:17
Col. 1:9
Ps. 32:8
Ps. 73:24
Acts 16:6-7
- III. Wait upon God Until the Plan Is Revealed
Matt. 6:6
Rom. 12:1-2
Heb. 11:6
- IV. Execute the Plan as Soon as it Is Revealed
Acts 26:19-20

—L. H. D.

THE RESURRECTION OF CHRIST

The Vital Features of the Gospel

- I. It is Necessary to Our Salvation
I Cor. 15:17
Rom. 10:9
- II. It is Necessary to Our Justification
Rom. 4:24-25
- III. It is Necessary to Our Fruitfulness
Rom. 7:4
- IV. It is Necessary to Our Consecration
II Cor. 5:14-15
- V. It is Necessary to Our Security
Rom. 8:34
Heb. 7:25
- VI. It is Necessary to Our Resurrection
I Thess. 4:14
Phil. 3:20-21

—Tract of the Month Club

THE HOLY SPIRIT

- I. The Revelation of His Presence
Acts 2:2-4
I Cor. 3:16
- II. The Realization of His Person
John 14:16-17
II Cor. 3:17
- III. The Recognition of His Purpose
John 14:26
I John 4:2
- IV. The Resignation of His Power
Acts 16:6-10
I Thess. 5:19
Gal. 5:16
- V. The Response of His Promise
Gal. 3:14
Rev. 14:13
- VI. Renewed by His Righteousness
Titus 3:5-6
- VII. Rejoicing in His Provision
Gal. 5:22

—C. R. L.

"LET US" IN HEBREWS

- I. Let Us Fear
Heb. 4:1; 5:7
Matt. 10:28
- II. Let Us Labor
Heb. 4:11
John 6:29
I Thess. 4:11
- III. Let Us Hold Fast
Heb. 4:14; 10:23
II Tim. 1:13
- IV. Let Us Come
Heb. 4:16
John 7:37
Matt. 11:28
- V. Let Us Draw Near
Heb. 10:22
John 6:44, 65
James 4:8
- VI. Let Us Consider
Heb. 10:24; 12:3; 7:4
- VII. Let Us Lay Aside
Heb. 12:1
II Cor. 6:17
James 4:4
- VIII. Let Us Run
Heb. 12:1
Phil. 3:13
II Tim. 4:7
- IX. Let Us Have Grace
Heb. 12:28
II Cor. 9:8
John 1:17
- X. Let Us Go Forth
Heb. 13:13
I Pet. 2:19; 4:1
- XI. Let Us Offer Praise
Heb. 13:15
Ps. 50:23
Rev. 19:1-5

—Anon.

PICKED UP HERE AND THERE

This world is a wrecked vessel. Get in the life boat and save all you **can**.

The debts we owe to God are payable to other persons.

What the church needs is not a SPURT of evangelism, but a SPIRIT of evangelism.

Do what you know, and you will know what to do.

Whoever thinks he is humble is still proud.

The kind of tact most needed by the Christian is contact.

A reputation lasts so long; why not see to it that you have a good one?

It is easier to pray money out of heaven than to beg it out of men.



The Days of Youth

Wherever Told--Good News!

By Mamie LaVerne Jansen

The sun had gone down; the day was fast drawing to a close. It was not an especially beautiful sunset, because the mist was already settling down around the hilltop dwellers. It was a trifle chilly, in spite of the fact that the sun had been very hot only a few hours earlier.

The missionary was preparing to make a trip to the big village. She called four of the older mission boys to carry her in her kipoyo and another boy to carry the gasoline lantern. Several younger boys went along for the excitement of the trip. All of the Balega, men and women, love to travel; even the very young boys and girls are accustomed to walking long distances on level ground and up and down steep hills.

Being the cooler part of the day, the boys with their white "mane" fairly sailed along down the narrow mountain path which leads to Kasongo village below. They sang as they went. Their spirits ran high. The missionary was thinking—of her carriers, younger than herself, yet carrying her along as though she were but a bag of feathers. She thought of the affair for which she was making the trip. Could she not make her evening in Kasongo more profitable than merely the transaction of some temporal business? Were not the many souls there worth more than this minor affair? She sent a prayer heavenward for direction on the way, as she went for her "business" affair, and for her business for her King of Glory.

They soon came into the village which always looked deserted at the first glance from this particular entrance. However, tonight there were many children and older people who ran out to cheer and to greet her. Ah, yes! the lantern. It was the center of attraction, with its dazzling white light. The Mulega is used to only crude torches made from pitch tied in leaves from the forest.

These children and adults accompanied the missionary and her boys the entire length of the village to her stopping place. It was hard for her to move around because the people were crowding closer and closer. Silence was finally obtained with difficulty, whereupon the missionary told the people she wanted them all to disperse to their

respective houses, and that when she had finished with her affair, they could gather again and visit her.

Nearly an hour later, the missionary stopped at a cooking shed near the center of the village and asked for a chair. She had done this before in this and many other villages, but her husband had always accompanied her on those occasions. This being her first trip alone, she was hesitant and experienced no little inward trembling; but she had a real purpose—a message to give—and thus fear was replaced by unspeakable joy as she seated herself among the most outspoken buami leaders of the village. This was the last place she humanly would have chosen, but there is joy in the hardest places when the Lord is there. She looked at the faces of her hosts who were the two most prominent buami leaders. (The buami cult practise religious rites amongst the heathen Balega people. It is forbidden by the Government, but, nevertheless, carried on in secret by some of the village elders.) SaKingombe and S'Edolua loomed up before her. They were big and husky, scantily clothed with only a loin cloth and a necklace of ivory and leopard teeth. They were dirty and fierce to look upon, but God loved their souls. He had given His only Son to save them. As they finished their evening meal, which consisted of a huge wash basin full of rice, the dogs came and licked away the few remaining kernels of food.

The missionary was a poor conversationalist, no doubt the main reason being her fear of meeting people alone. However, when you are with the Balega people, you do not need the gift of conversation. You need only to be able to understand their questions and answer them.

The lantern again caught the attention of everyone. "The white man's wisdom far surpasses the wisdom of the Mulega," said old SaKingombe.

"That is not altogether true," answered the missionary, and then explained, "You Balega know how to build houses. You can go to the forest and find this mbubi with which you tie the sticks of your houses together. You know how to make very good nets for catching fish and all kinds of animals. Your wis-

dom with the drum is wonderful."

"Has the white man no drum?"

"Yes, he has a drum, but it is not exactly like yours. However, he uses his drum for the same thing that the Mulega often uses his—dancing."

"Is that true?" inquired her host unbelievably.

"Yes," she answered gravely, "the white man has his religions and the Mulega has his. They differ in some ways, but they are alike in that they are both against Jesus."

The older man did not always understand all the missionary said, because he had seldom heard her talk, and one must become accustomed to the brogue of a white man. For this reason, two or three who knew the missionary well and understood her repeated her words to old SaKingombe whenever he did not fully understand.

The old man was quite surprised to learn that there were white people with much money, many clothes, and education, who were heathen! The Mulega thinks, very often, that these things fit him for heaven, and that without them they cannot go there. Furthermore, was not Jesus a white man? Is that not the reason why He could be the white man's Saviour? We Balega—must we not have a Saviour Who is one from amongst us?

The missionary was carefully telling them the story of creation and the greatness of the universe; how God made one man, Adam, who became the father of all races. She told them of Adam's sin and that all men are now under the same curse of sin and in need of a Saviour. In the midst of her discussion, old SaKingombe called someone's name, and when questioned he said, "I called my wife; she must hear this too." His wife came, and with her, a great crowd of young and old. They stood around and some sat down, but all were very attentive to what Mane had to say. The quietness was unusual, for it is just understood that a crowd of natives means a lot of noise. Surely the Lord was working.

"Can your wife make clay water pots?" asked Mane Tshimbuka.

"Oh, yes," the spontaneous answer came from the small and smiling wife.

"Is that pot she forms superior to her?"

"Why, no! She made the pot; is she not superior to the thing she makes?" queried her husband.

It was the question the missionary was looking for. "Certainly," she said, "and Jesus, Who formed man, is He not superior to, and stronger than, man?"

The light began to break upon old SaKingombe and his wife, S'Edolua and other village "dignitaries," their wives and children.

She continued: "Jesus saw man, how sinful he was; His love went out to man,

and one day He came down to earth to walk amongst men, and—"

"Do you mean Jesus saw us, knew all our sins, and still wanted to walk amongst us?" SaKingombe's face was taking on a brighter look as the minutes flew past. He could scarcely believe all these wonderful things, but they must be true; isn't the white man superior to us in wisdom, and does he not know more than we know? He marveled at it all and drank in every word like bibulous paper absorbs moisture.

"Yes," the missionary was saying, "Jesus wanted to walk with man and tell man that He is the Door into heaven and also the Path leading to the Door."

There was a moment's pause and then she said, "SaKingombe, see this bread in my hand? I lay it down here. Can you lay down your life that way?"

"No, Mane, I cannot."

"After you die, after your life is down like that, can you pick it up again like I pick up this bread?"

"No, no Mulega can rise again after he dies."

"Neither can a white man do that," rejoined the missionary. "But Jesus is not a white, nor is He a Mulega; He is superior to both of us, although He chose to walk amongst us as man, and He laid down His life thus (she laid the bread down), and (picking it up again) He took up His life again."

He had nothing to say. He thought about that and discussed it with his neighbor, S'Edolua.

"SaKingombe."

"Yes."

"What is it that a Mulega fears above all things?"

Without hesitation, he answered, "We fear the law, that they will not be pleased with us and that they will put us in jail and there we will experience great sorrow and judgment." The Mulega almost invariably will thus reply, because he thinks it flatters the white man to tell him that he is able to overpower them. The Mulega loves to please his superiors, because if he pleases them, will he not reward him with a present? But it did not please the missionary.

"No," she replied, "I want you to forget the white man and tell me what is your greatest fear."

He laid aside his flattery and very sincerely said, "Mane, the Mulega fears nothing like he fears death."

"You have truthfully spoken," said she, "but the Christian need not fear death." She looked at his house. "See that door? Are you afraid to enter that room through that door?"

His answer was in the form of an explanation, "When I am outside that door in the dark and alone, I am afraid. When I go through the door into my house, I close the door. If I close the door, I am not afraid any more. Wild animals cannot enter then."

Albert and Mamie
Jansen with two
"black diamonds"



It was a perfect illustration. "Outside here," said the missionary, "is the world with its sins and dangers; when you die, if you truly love Jesus, you enter through Him (the Door) into heaven (the house) where lie no more sins nor dangers. Jesus locks the door behind us. We are with Him, and with Him in heaven is only joy; no crying—"

"No crying!"

"No, no crying, and no sorrow—"

"No sorrow!"

"No, no sorrow, and no fear—"

"No fear!"

"No, no fear, and no sickness—"

"No sickness! My head and back and feet will not give me pain there? No sickness will follow me?"

"That's correct. And nothing will mar your joy there."

The old man could scarcely believe his ears. He sat forward in his chair, eyes fixed on the missionary, a half-incredulous smile of joy upon his big manly face. "Only joy, singing, laughter. No sorrow, crying, sickness," he half muttered. Then he listened again, for Mane was telling him something.

"Suppose Chief Songo made a law that anyone who stole his neighbor's goat would have to pay the penalty by submitting to a whipping. Then one day you stole your neighbor's goat. The Chief summons you and you are very fearful. He commands that your cloth be taken off; tells you to lie down and prepare for the whipping. Your relative is standing by and he is very much

agonized because of your imminent punishment. Suddenly he throws himself on top of you, covering your body with his own. Down comes the strap once; you hear the sound of it, but, to your surprise, you do not feel it. Again you hear it, but you feel no pain. Again and again and still no pain. The whipping is over and you and your relative stand face to face. 'SaKingombe, I love you. Do you love me?' he asks you. 'Oh, so that's the reason why I didn't feel my whipping? I must bear my own punishment. I wish you would not interfere.' "

Before the missionary could continue, SaKingombe said, "But I wouldn't say that to him! I'd be a fool and would be insulting him."

She nodded her head and said, "Jesus has taken your punishment."

"For what?"

"Have you ever sinned?"

"Oh, yes!" And he began to enumerate his sins which were many and terrible.

"It is because of your sins that He died and took your punishment. If you love Him and accept His death in your place, He washes away your sins."

Then he asked the surprising question, "Which sin of mine will He wash away?"

"He does not choose certain sins to wash away; He includes ALL of them."

"Every sin?" he asked, listing the many awful sins of his life.

"Yes, all of them. Don't you want

(Continued on page 164)

CROSS WORD PUZZLE



Wit's End Corner

Bible Puzzles, Pastimes, Quizzes, and Other Helps in Presenting Truth

Conducted by Ada M. Hess

Answers on page 158

Can you pick the correct answer?

1.

1. The Bible was written by (a) Moses, (b) Paul, (c) men who had great dreams, (d) holy men of God who were moved by the Holy Spirit.
2. The total number of books in the Bible is (a) 106, (b) 75, (c) 66, (d) 88.
3. The total number of books in the New Testament is (a) 27, (b) 35, (c) 4, (d) 51.
4. The total number of books in the Old Testament is (a) 25, (b) 43, (c) 52, (d) 39.
5. The first five books in the Old Testament are called books of (a) songs, (b) poetry, (c) law, (d) history.
6. The last ten books were written by (a) lawyers, (b) prophets, (c) doctors, (d) Daniel.
7. David wrote (a) Revelation, (b) John, (c) Psalms, (d) Isaiah.
8. The Old Testament was written (a) after the time of Christ, (b) before the time of Christ, (c) during Christ's life.
9. The Bible is a book centered around (a) Abraham, (b) Moses, (c) Man, (d) Paul, (e) The Lord Jesus, (f) Solomon.
10. The Bible is (a) one of God's revelations to man, (b) God's only revelation to man, (c) a history of the Israelites, (d) a book of poems.

2.

Word ladder. Can you go from will to done in 5 steps?

- | | | | | |
|----|---|---|---|---|
| 1. | w | i | l | l |
| 2. | — | — | — | — |
| 3. | — | — | — | — |
| 4. | — | — | — | — |
| 5. | d | o | n | e |

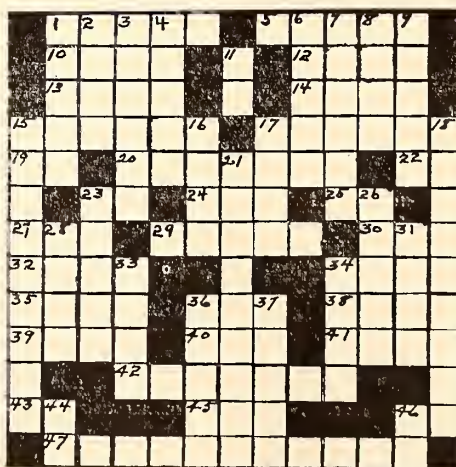
—B. S. M.

3.

Scrambled names of animals found in the Bible.

- | | |
|---------------|--------------|
| 1. legalze | 25. sogd |
| 2. lacem | 26. dropale |
| 3. clobulk | 27. thar |
| 4. gorfs | 28. sootreit |
| 5. sas | 29. wco |
| 6. heyorgnud | 30. sogrand |
| 7. inek | 31. someu |
| 8. prive | 32. peas |
| 9. sumle | 33. bitbar |
| 10. tab | 34. tago |
| 11. locts | 35. hothembe |
| 12. rabdge | 36. flow |
| 13. sap | 37. shnid |
| 14. arbe | 38. mar |
| 15. restpne | 39. lactet |
| 16. fireeh | 40. esphe |
| 17. dik | 41. xone |
| 18. balm | 42. elmo |
| 19. rede | 43. shore |
| 20. seew | 44. ronciun |
| 21. refter | 45. hear |
| 22. meddoryar | 46. wines |
| 23. gho | 47. flac |
| 24. ilno | 48. swalee |

—B. S. M.

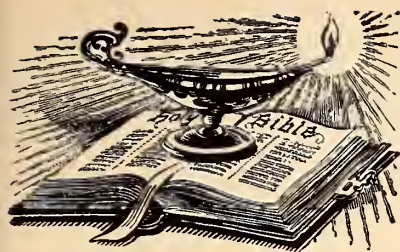


HORIZONTAL

1. A singer of Psalms
5. Abraham's son
10. A garden
12. Name—Ezra 10:30
13. Bitter waters
14. Small children
15. Moving toward
17. Belonging to Syria
19. Adverb meaning one
20. Spare time
22. Yes (Spanish)
23. Pronoun—Singular possessive
24. Deface
25. Accomplish
27. Adam's wife
29. Name—Luke 3:26
30. Prefix meaning upward
32. Gather the grain
34. Shirt button
35. Egyptian river
36. Art (Latin)
38. To yield territory
39. Too
40. River (Spanish)
41. City—I Chron. 6:73
42. Small root
43. Letters meaning Bachelor of Arts
45. Girl's name
46. In the manner in which
47. A native of Alexandria

VERTICAL

1. An evil spirit
2. First man
3. Truly
4. Silly, meaningless
6. Half goat, half man (Mythology)
8. Against (prefix)
9. Houses (Spanish)
11. Accomplish
15. Town on Sea of Galilee
16. A contest, play
17. Certain
18. A ruler who came to Jesus by night
21. Subject of a parable
23. Repasts
24. Pronoun—Singular, personal
26. Made of oats
28. Transparent face cloth
31. Naked
33. Name—Num. 23:28
34. Exclamation to frighten animal
36. Pleasant odor
37. Covered with a sole
44. Letters meaning Bachelor of Medicine
46. Adverb meaning one



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by E. E. Lott & H. H. Stewart
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist

Sunday: The Day of Acclaim

SECOND QUARTER, LESSON 5

SUNDAY, MAY 3, 1942

Lesson Text: Mark 11:1-11; Luke 19:41-44 (Mark 11:1-10; Luke 19:41-44 followed by Mark 11:11)

Devotional Reading: Isa. 40:1-11

Golden Text: "Blessed is He that cometh in the name of the Lord" (Mark 11:9).

King James Version

Mark 11:1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, He sent forth two of His disciples,

2 And saith unto them, Go your way unto the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him thither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loosed him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and He sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is He that cometh in the name of the Lord:

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

Luke 19:41 And when He was come near, He beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Mark 11:11 And Jesus entered into Jerusalem, and into the temple: and when He had looked round about upon all things, and now the eventide was come, He went out unto Bethany with the twelve.

LESSON EXPOSITION

(By Hilland H. Stewart)

Every year a group of Christians gather together on Palm Sunday for a devotional service at the old ruins above Bethany, and then follow the age-worn path over which Jesus and His disciples went from Bethany to Jerusalem on the day of His so-called triumphal entry into the city.

Our hearts are always strangely moved as we study the triumphal entry.

Probably it will be a physical impossibility for most of us ever to take the journey on Palm Sunday. Yet as we study this lesson, instinctively we take an imaginary journey with our Lord as He traversed the pathway which was so familiar to Him. We are reminded by each milestone encountered of the sentiment attached to these well-beloved spots. Bethany, where the journey began, was the home of the esteemed friends—Lazarus, Mary, and Martha—and our Lord so loved to be entertained in that home. The Mount of Olives was the place where our Lord often resorted to pray. And how we want to weep with the Master as we come to the summit of the mount, where He looked over His beloved Jerusalem and His great heart well-nigh burst as He yearned over His people who steadfastly refused to be gathered under His protecting wing and sheltered there.

But in spite of all the pathos there is still an exultant note that echoes in our hearts, for we know that our Lord will again make part of that journey. Those same feet, which were soon to be pierced, will one day (perhaps soon)

stand on that same Mount of Olives. From the summit a triumphal march will again start. This time it will really be a triumphal entry. Down the mount He will go, cross the brook Kidron, and enter the city through the East Gate.* At that time those gates which have long been walled-up will be opened and the King of Glory will come in. He will then ascend to the throne of His father David and rule over the whole earth.

We will observe the following arrangement of our material:

I. The Triumphal Entry (Mark 11:1-10)

II. The Day of Visitation (Luke 19:41-44)

III. The Departure to Bethany (Mark 11:11)

* "The Mohammedans have a tradition that as Jesus entered Jerusalem through these gates and cleansed the temple at that time, so at His second coming He shall again enter, take away their mosque, and erect a temple in its place. Because they wish to prevent His coming, they have walled-up the gates. Until the war (1917) the Turks kept a guard constantly on duty to prevent a sudden entrance of the Lord!

"Jews as well as Mohammedans believe that Messiah will come into Jerusalem through this east entrance. Is their common belief a mere tradition? One experiences a thrill of joyful expectation in turning to Ezekiel 44:1-3, where is recorded a vision which God gave to Ezekiel concerning the future . . .

"We see how 'God makes the wrath of men to praise Him,' for the Arabs, in seeking to thwart God's purposes for the return of the Messiah, have merely fulfilled the first part of the prophecy concerning the closing of the gates . . .

"The Arabic name for these gates is *elabroab addahiyat*, which means *everlasting doors*. The 'everlasting doors' are mentioned but once in Scripture—in Psalm 24. The Psalm in part reads: 'Who shall ascend into the hill of the Lord? or who shall stand in His holy place? . . . Lift up your heads, O ye gates and be ye lifted up, ye everlasting doors; And the King of Glory will come in' (Ps. 24:17)." —*Palestine and the Jew Today in the Light of Prophecy*, pp. 45, 46, 47, by Milton Lindberg.

I. THE TRIUMPHAL ENTRY

Mark 11:1-10

In our interpretation of this section we wish to call special attention to the *prophecy* and the *purpose* of the Triumphal Entry.

Two prophecies are fulfilled as Jesus makes His march from Bethany to Jerusalem.

The first of these prophecies is found in Zechariah 9:9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

When Jesus sent the two disciples over to the village to get this colt upon which He rode to Jerusalem, He was deliberately fulfilling the prophecy and offering Himself to Israel as their King. This is unmistakable. This was the one time Jesus presented Himself to the nation as their King.

Someone might raise the question, "Was this not presumption for Jesus to deliberately plan to fulfill prophecy?" No, it was not. He was Israel's King. He was God's anointed One and He was a Son of David and an heir to the throne. He was just. No one could ever point to one sin in His life. He did have salvation. He was and is the only One Who can save. He was lowly and meek. He had the right to fulfill this prophecy, and He was the only One Who had this right.

The second prophecy fulfilled on this day is from Psalm 118:25-26: "Save now, I beseech Thee, O Lord, I beseech Thee, send now prosperity. Blessed is He that cometh in the name of the Lord: We have blessed you out of the house of the Lord." These shouts of petition and praise were part of the great Hallel which was sung at the Feast of the Tabernacles. However it was this special occasion to which this portion of the Psalm really pertained.

The people recognized the true significance of this offer of Jesus as they shouted "Save now" (Hosanna literally means "save now"), "Blessed is He that cometh in the name of the Lord," and "Blessed be the kingdom of our father David that cometh in the name of the Lord." This was Israel's day. It was their chance for salvation. It was the day they might have accepted the offer God had made centuries before of sending His own Son to rule over them and make Israel the head of the nations.

Many lessons may be drawn from these truths as the teacher applies this lesson to the heart of each pupil.

First there is the lesson of obedience to God. The disciples obeyed the Lord when He sent them on an errand that apparently they did not fully understand. And they were rewarded for this obedience by seeing everything work out just as Christ had told them. When God sends us to a task, He prepares the

way before us and meets our every need. It has been aptly stated: "His commands are His enablings." Obedience to God will always be rewarded by success.

It goes without saying, that we should at all times emulate these disciples in the matter of praise. It is true they were scoffed at, and the same will happen to us as we render praise to Him. Some even wanted Jesus to rebuke these who were praising Him, but Jesus said: "If these should hold their peace, the stones would immediately cry out" (Luke 19:39-40). God is well pleased with our praise.

II. THE DAY OF VISITATION

Luke 19:41-44

As this joyous, cheering, triumphant procession came to the summit of the Mount, our Lord stopped, looked over the city, and wept. We are told that from this view-point one caught such a dazzling vision of splendor—the marble pinnacles and the gilded roofs of the temple buildings and other magnificent edifices—that any Jew could not help gazing on it with pride. But not so with our Lord—He wept. His cause for weeping is revealed in His words (vss. 42-44).

Christ foresaw Israel rejecting Himself as their Messiah. "He came unto His own and His own received Him not." While a great number of the disciples were at that very time engaged in praising Him as the One Who should come in the name of the Lord, yet Christ knew what was to befall Him at Jerusalem. He knew that in a few days those who believed in Him would hide away in the face of the rabble crowd which would be clamoring, "Crucify Him! Crucify Him!" "We will not have this man to reign over us" was the verdict of Israel.

Christ knew that He was the only One Who could bring to Israel or to any other nation the peace and joy they were seeking. Christ foresaw the coming of the Roman army which was to surround Jerusalem (and did in 70 A. D.) and lay the city even with the ground. He foresaw the suffering which was indescribable. He would have averted all of that had they turned to Him. But they rejected the only plan which God ever had of blessing man—through His Son Jesus Christ.

And this day of His triumphal entry was the day of visitation. This was the day He was formally offering Himself to Israel as their King. But Israel knew not the time of their visitation. Their eyes were blinded and they turned from Him.

III. THE DEPARTURE TO BETHANY

Mark 11:11

When the procession arrived at the Temple, Jesus went in and looked "round about upon all things." Then

that evening He returned to Bethany, where He spent the night. The following day He returned to Jerusalem and cleansed the Temple. Matthew and Luke do not record this night spent in Bethany as intervening between the Triumphal Entry and the cleansing. But since Mark does, we know that such was the case. This does not mean a discrepancy between the Gospel writers. It merely means that Mark recorded something the other two omitted. In next Sunday's lesson we shall observe the way Matthew deals with this account.

THE LESSON ILLUSTRATED

And they went before, and they that followed, cried, saying, Hosanna; Blessed is He that cometh in the name of the Lord (Mark 11:9).

When Napoleon was returning from his successful wars in Austria and Italy, amid the huzzas of the people, Bourienne remarked to him that "it must be delightful to be greeted with such demonstrations of enthusiastic admiration." "Bah!" replied Napoleon, "this same unthinking crowd, under a slight change of circumstances, would follow me just as eagerly to the scaffold."

—*Dictionary of Anecdote*

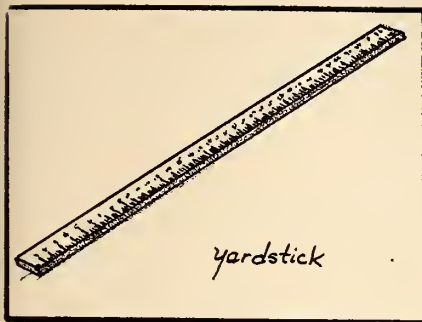
And when He was come near, He beheld the city, and wept over it,

Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes (Luke 19:41-42).

As a lady, well known as an earnest and devoted servant of God, was going home from a meeting, she was asked to take the arm of a young gentleman who was moving in the highest circles of fashion, a man who had led a very gay life. He did not like taking this lady home; however, being a gentleman, he gave her his arm. She did not talk about the meeting, but as they were drawing near home she led the conversation round to subjects bearing on the well-being of her companion. He replied: "It seems to me that you religious people are always trying to strip us of all our little enjoyments. A young man has only once in his life an opportunity to enjoy himself; he will never have another chance. I am one of those who enjoy life thoroughly. I do not see why you should try to take away all I have got." The lady pressed him on the arm, and said to him very emphatically: "My dear sir, I don't want you to give up; I want you to receive." He said, "What do you mean?" She replied, "I won't say any more; I must leave that word for you to think over." "Well," he said, "I will try to turn it over in my mind, and see if I can understand you." And the result was that the word went home to his heart, and he never rested until he received Christ into his heart.

—Canon W. Hay, M. H. Aitken

OBJECT LESSON



OBJECT: Use a one piece yardstick such as can be obtained in any lumberyard.

APPLICATION: The truth that we wish to emphasize in this lesson is that there is a standard which never changes, namely Jesus Christ. He was acclaimed as King on the day of the Triumphal Entry. Although the people changed their minds, Christ is still the King of kings and Lord of lords. In the Bureau of Standards at Washington, D. C., is a glass case hermetically sealed which contains a metal yardstick that is exactly 36 inches long. The yardstick never expands or contracts as do ordinary measuring sticks, for the temperature never changes. The "yardsticks" of men change, depending on their honesty. But

this does not alter the inalterable measure in Washington. The Lutherans have erected a large sign in New York with these words in neon: "A changeless Christ in a changing world." A very instructive lesson can be brought with these suggestions.

POINTED QUESTIONS ON THE LESSON

1. Whose home did Jesus often visit? (Luke 10:40; John 11:1; 12:2)
2. Does God want us to praise Him? (Ps. 150; Phil. 4:8; Ps. 135:3)
3. Should we obey God and man? (Isa. 1:19; I Sam. 15:22; Heb. 13:17)
4. Is Christ coming back to reign? (Rev. 11:15; 19:6; Ps. 97:1)
5. Was Jesus concerned over the sins of Israel? (Matt. 23:27; Luke 13:34)
6. Who blinds the eyes of the lost? (II Cor. 3:14; 4:4; John 12:39-40)
7. When Christ comes back, will the Jews recognize Him as the Messiah? (Zech. 12:10; John 19:37; Rev. 1:7)
8. Where did Jesus often go to pray? (Luke 22:39-40)
9. Who can give lasting peace and joy? (Rom. 15:13; Gal. 5:22; Acts 13:52)
10. Does God force men to do His will? (John 7:17; Josh. 24:15)

Monday: The Day of Authority

SECOND QUARTER, LESSON 6
SUNDAY, MAY 10, 1942

Lesson Text: Matt. 21:12-22
(Matt. 21:18-22 followed by 21:12-17)

Devotional Reading: Isaiah 9:1-7

Golden Text: "Mine house shall be called a house of prayer for all people" (Isa. 56:7).

King James Version

Matt. 21:18 Now in the morning as He returned into the city, He hungered.

19 And when He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Matt. 21:12 And Jesus went into the temple of God, and cast out all them

that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to Him in the temple; and He healed them.

15 And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16 And said unto Him, Hearest Thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?

17 And He left them, and went out of the city into Bethany; and He lodged there.

LESSON EXPOSITION

(By Hilland H. Stewart)

In the exposition for last Sunday we called attention to the fact that Matthew does not indicate that the cleansing of the Temple occurred on Monday. But Mark does, and he also states that it was on the return to Jerusalem from Bethany on Monday morning that

Jesus cursed the fig tree. It was then that He entered the Temple and cleared out the money changers. This does not do violence to Matthew's account, for he does not say that these things happened in the chronological order in which he has recorded them. For this reason, the lesson committee has rearranged the material in Matthew 21 for today's lesson.

Since we have devoted a great deal of space to the interpretation of the Gospel narratives, we shall not give so much emphasis to that phase of this lesson, but will dwell more on the application.

The two incidents we study are:

- I. Cursing the Fig Tree
Matthew 21:18-22
- II. Cleansing the Temple
Matthew 21:12-17

I. CURSING THE FIG TREE Matthew 21:18-22

Jesus hungered. Like any other human being, He needed food. At times He grew weary and needed rest. In His incarnation He placed upon Himself physical limitations like others. However, we think this hunger was more than physical hunger. We believe it was a spiritual hunger. Jesus was hungering to find in His people some fruitfulness.

Jesus saw a barren fig tree. He expected that it might have had fruit on it. There is a divergence of opinion as to just the state of fruit-bearing which might have been expected from the tree at that season. Some say it should have had figs from the previous season. Others say it should have already been bearing the good fruit. Neither position seems quite tenable. For had Jesus been looking for the fruit of the previous season, He would not have expected that the leaves indicated such. Had He expected new fruit, He would not have expected the fruit to be mature before or at the time the leaves came out. A very plausible explanation is given by Dr. W. M. Christie who resided in Palestine for many years:

Toward the end of March the leaves begin to appear, and in about a week the foliage coating is complete. Coincident with, and sometimes even before, there appears quite a crop of small knobs, not the real figs, but a kind of early forerunner. They grow to the size of green almonds, in which condition they are eaten by peasants and others when hungry. When they come to their own indefinite maturity, they drop off . . . In Palestine, this early fruit is designated "tagsh," while the regular early fig, which is termed "bakurat," appears fully formed about six weeks later . . . Now when the leaves had appeared, the "tagsh" ought to have been there, and these are what Christ

sought that day. Again if the leaves appear and there are no "taqsh" there will be no fruit of any kind that year (*Peloubet's Select Notes*, by Dr. W. M. Smith).

The fig tree is symbolic of the nation of Israel (Hosea 9:10). This nation God planted in the earth and expected that fruit might be brought forth. He promised that through that nation the whole earth should be blessed. And God did use that nation as a channel through which to send His Son into the world. Yet when Christ came to His own people, they rejected Him and would have nothing to do with Him. It was for the reception, fellowship, and cooperation which might be expected from a godly nation that Christ was hungering.

But the tree had leaves. There was everything about the nation of Israel that savored of spirituality except true righteousness and godliness. They had all the ritual, ceremony, and ecclesiasticism of a godly people, but their heart was far from God. Hence, the leaves, but no fruit; for fruitage comes from God—from an inward possession of Christ, not from an outward profession of godliness.

Christ pronounced a curse on the tree. "Let no fruit grow on thee henceforward forever." And the next day (so Mark tells us) when the disciples passed by, they marveled that the fig tree was so soon withered away.

This nation which God had so carefully nurtured soon came to judgment. Less than forty years after Christ ascended, the nation was demolished and scattered. In Romans eleven Paul discusses the way the branches of the olive tree (the fig tree, olive tree, and the vine all symbolize the nation Israel in a slightly different aspect) were broken off. Wild branches were grafted into the tree (Gentiles). However, Paul makes it clear that the roots of the tree are still alive and that God will again graft in the natural branches (Israel).

There is a real lesson in this incident for Christians today. God is hungering to see some fruit in those nations which claim to be Christian. However, we are persuaded that He finds a great deal more leaves than fruit. Like Israel, our own nation speaks much of Christianity and spirituality, but there is an evident lack. Israel stumbled because they rejected Christ. No nation can honor God apart from the Son (John 5:23). Hence, if America wants God's blessings, she must receive them through acknowledging Jesus Christ as His Son, and acknowledging Him as the channel through which God can bless us. Furthermore, this nation must acknowledge the Bible as the Book which reveals Him to mankind. We as a nation are prone to point out the atrocities of the enemy and claim God's blessing because we are more righteous than

they. Israel was more righteous than the Romans, but God used that ungodly nation to chastise His people. God wants fruit, not leaves. He expects no fruit from the ungodly nations, but He does expect it from the Christians. Consequently, if fruit is not forthcoming, "the axe is laid unto the root of the trees" (Matt. 3:10), and God might use the Axis for His axe.

This is not a pessimistic attitude. It is a scriptural viewpoint. Furthermore, it is an urgent appeal for those who know the Lord to pray earnestly that God will turn us back to the straight and narrow way so that He can bless us and use us. God would surely be delighted to break the power of all the ungodly nations if the Christian nations will turn to Him and bear fruit—carry the Gospel to the whole world.

The disciples were amazed at this demonstration of power—withering a fig tree by merely speaking to it. But Jesus tells them that by faith they might do a like miracle or even remove a mountain into the sea.

Now we hear many say, "That promise must not be taken literally." One commentator says, "The 'removing of mountains' must be regarded as a hyperbolic figure for 'the removing of obstacles.'" But this is not always the case. Those to whom the promise was made can claim it literally. Others must, as the above commentator said, "regard it as a figure." This promise was made to the disciples, and they could have claimed a literal fulfillment. However, there is no record of such being the case. But many promises made to the twelve disciples also pertain to the twelve tribes in the Tribulation period. In this coming age this promise will be claimed by Israel, and God will remove a mountain. The tribes of Israel shall be shut up in Jerusalem, completely surrounded by the Gentile armies. Then our Lord shall descend from heaven and His feet shall stand upon the Mount of Olives, which is just east of Jerusalem. The mountain shall cleave in the middle from east to west, and half of it shall move toward the north and half toward the south, and a great valley will be opened up in the midst. Through this valley Israel shall flee to safety until the Lord destroys their enemies. Should anyone question the possibility or the probability of such an event, he might be interested in the following: "The geological formation of the soil of the Mount of Olives is all set for the coming event. It only awaits God's appointed moment to act. Professor Baily Willis, the seismological expert of Leland Stanford University, made this striking statement before the British Association for the Advancement of Science: "The region around Jerusalem is a region of potential earthquake danger. A 'fault line,' along which an earth slippage may occur at any time, passes directly through

the Mount of Olives'" (*Seeing Prophecy Fulfilled in Palestine*, by G. T. B. Davis). Now it seems probable that in carrying out His prearranged plan, God will use an earthquake to remove that mountain, but such may not be the case. Suffice it to say, God will move it, for He has said it shall be done. But those of us who live in the Church age cannot claim a literal fulfillment of a literal promise made to literal Israel. But we can by application claim God's promise to remove figurative mountains, i.e., mountains of obstacles, when we ask in faith believing.

II. CLEANSING THE TEMPLE

Matthew 21:12-17

When Jesus completed His journey from Bethany to Jerusalem on the morning which He cursed the fig tree, He went into the Temple. There a sight greeted Him which filled Him with grief. The Temple, the place in which God had appointed to meet and commune with man, had been turned into a place of merchandise. Merchants had set up their stalls there and were offering for sale animals and doves to those who came to make offerings. We are told they also sold wine, salt, oil, and other requisites for sacrifices. Also there were money changers who exchanged Jewish coins (the only kind that could be put into the Temple treasury) for the foreign coins of those who came from a distance.

Our Lord borrowed two expressions from the prophets with which doubtless they were familiar, as He said, "My house shall be called an house of prayer" (Isa. 56:7), "but ye have made it a den of thieves" (Jer. 7:11).

With the authority vested by God in anyone who espouses a righteous cause, Jesus drove the religious racketeers out of the Temple. And they evidently recognized the propriety of His act, for they left without opposition. It is interesting to note here that later (Matt. 21:23) the chief priests and elders accosted Him and questioned His authority in such matters. Evidently they too had been profiting by the "religious business" in the outer court. But Jesus silenced them by a clever question.

It is well to note that the merchandising was not being carried on in the Temple proper, but only in the outer court, surrounding the Temple.

The application which most certainly should be drawn from this incident is too apparent to need enlarging on, so we shall make only a comment or so. The house of God is a place of prayer and worship and a place for proclaiming the Word. The work should be supported by tithes and offerings of the Lord's people. "God loveth a cheerful giver." But instead of the above condition, we find many of our churches turned into social and recreational centers, and the work supported by bazaars, suppers, and even lotteries in

some places. Such places as these have unquestionably lost their spiritual power. There needs to be someone, with courage born of a keen consciousness of the justice of his cause, to stand out boldly against such practices, though even the chief priests and elders (preachers) may oppose, for fear of losing their profit.

After Jesus had cleansed the Temple, He remained there and healed the lame and the blind. In these acts of blessing and power, the children reiterated the praise of the preceding day when Jesus had marched triumphantly into the city: "Hosanna to the Son of David." However, these well-deserved praises much displeased the priests and elders. But Jesus silenced them with a quotation from Psalm 8:2, "And Jesus saith unto them, Yea; have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?" Sometimes little children have greater spiritual discernment than their elders. Ofttimes they exercise a much more perfect heart of faith and trust toward God than adults. It was with this in mind that Christ said: "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven" (Matt. 18:3).

THE LESSON ILLUSTRATED

Out of the mouths of babes and sucklings thou hast perfected praise (Matt. 21:16).

I remember when on the North Side I tried to reach a family, time and again and failed. One night in the meeting, I noticed one of the little boys of that family. . . . He came two or three times after, and then asked us to pray for him that he might become a Christian. That was a happy night for me. He became a Christian and a good one. One night I saw him weeping. "I wish you would pray for my mother," he said. When the meeting was over I went to him and asked, "Have you ever spoken to your mother or tried to pray with her?" "Well, you know, Mr. Moody," he replied, "I never had an opportunity; she doesn't believe, and won't hear me." "Now," I said, "I want you to talk to your mother to-night." For years I had been trying to reach her and couldn't do it. I said, "I will pray for you both."

When he got to the sitting-room, he found some people there and he sat waiting for an opportunity, when his mother said it was time for him to go to bed. He went to the door undecided. He took a step, stopped, and turned around, and hesitated for a minute, then ran to his mother and threw his arms around her neck, and buried his face in her bosom. "What is the matter?" she asked—she thought he was sick. Between his sobs, he told his mother how for five weeks he had wanted to be a Christian; how he had stopped swearing; how he was trying to be

obedient to her, and how happy he would be if she would be a Christian; and then he went off to bed. She sat for a few minutes, but couldn't stand it, and went up to his room. When she got to the door she heard him weeping and praying, "Oh, God, convert my dear mother." She came down again, but couldn't sleep that night. Next day she told the boy to go and ask Mr. Moody to come over and see her. He called at my place of business—I was in business then—and I went over. I found her sitting in a rocking-chair weeping. "Mr. Moody," she said, "I want to become a Christian." "What has brought that change over you? I thought you didn't believe in it." Then she told me how her boy had come to her, and how she hadn't slept any all night, and how her sin rose up before her like a dark mountain. The next Sunday that boy came and led that mother into the Sabbath-school, and she became a Christian Worker.

—Moody's Child Stories

OBJECT LESSON



OBJECT: Cut a man out of cardboard, following the pattern of a figure eight, making the top part of the eight smaller than the lower. Draw stripes

on the body to represent a prison suit.

APPLICATION: The point of the lesson is the sin of robbery, especially from the angle of robbing God, taken from Matthew 21:12-13. The object used brings out the idea of God's command—number eight in the decalogue—that we should not steal. The prison garb illustrates the penalty that comes from disobedience. The teacher will have to make the application that when Christianity and God's house are used as a blind or screen for selfish, ungodly schemes, God calls it robbing Him. The money changers may have been honest in giving back the correct change after each sale, but they were doing the right thing in the wrong place.

POINTED QUESTIONS ON THE LESSON

1. Does God have a right to expect us as Christians to bear fruit? (John 15:5; Prov. 11:30; Matt. 7:19-20)
2. Does God ever chastise the disobedient child? (Heb. 12:5-9)
3. Is the Lord eager for our fellowship? (I Cor. 1:9; Phil. 3:10; I John 1:3; Matt. 11:28-29; Prov. 15:8)
4. Does God promise to satisfy us if we seek Him? (Matt. 5:6; John 6:35; Isa. 49:10)
5. How can we have our lives cleansed? (John 17:17; Ps. 119:11, 105)
6. How should the work of the Lord be supported? (Mal. 3:10; II Cor. 9:7-8)
7. What nation does the fig tree symbolize? (Hos. 9:10)
8. Did the Jews accept Christ as the Son of God? (Mark 11:18; Matt. 21:45-46; Luke 9:22; John 1:12; 19:15)
9. How does God want us to worship Him? (John 4:23; Luke 4:8; Rev. 4:11)
10. Were the unbelieving Jews afraid of Jesus? (Mark 11:18)

Tuesday: The Day of Conflict

SECOND QUARTER, LESSON 7

SUNDAY, MAY 17, 1942

Lesson Text: Matthew 21:23—23:39

Printed Text: Matthew 22:41—23:12

Devotional Reading: Psalm 2:1-8

Golden Text: "The stone which the builders rejected is become the head of the corner" (Mark 12:10).

King James Version

Matthew 22:41 While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is He? They say unto Him, The son of David.

43 He saith unto them, How then doth David in spirit call Him Lord, saying

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call Him Lord, how is He his son?

46 And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions.

23:1 Then spake Jesus to the multitude, and to His disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

9 And call no man your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, even Christ.

11 But He that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

LESSON EXPOSITION (By Hilland H. Stewart)

This Tuesday truly was a day of verbal conflict as the adversaries of Christ tried in every conceivable way to ensnare Him. Doubtless they were greatly incensed about the bold way in which Christ had ejected the money-changers from the temple the previous day. But in each conflict our Lord emerged victorious.

After the chief priests, elders, Herodians, Sadducees, and Pharisees had propounded four questions to Christ, in an effort to entangle Him, He retaliated with two of His own which were the means of silencing these questioners. The first question which Christ raised—"What think ye of Christ? whose son is He?"—is the question which we want to consider for our lesson today.

The part of the lesson which is in Matthew twenty-three is very similar to the material we studied April 19 under the title, "Growing Tension with False Leaders." Therefore, we will not consider that in today's lesson.

We shall answer the question before us, "What think ye of Christ? whose son is He?" as did Peter—"The Son of the living God." We submit the following

as scriptural reasons for so answering:

I. Christ's Claims Prove His Deity (Matthew 22:41-43)

II. David's Prophecies Prove His Deity (Matthew 22:44-45)

III. Christ's Wisdom Proves His Deity (Matthew 22:46)

I. CHRIST'S CLAIMS PROVE HIS DEITY

Matthew 22:41-43

Now we must at the outset grant that in the passage before us Christ did not directly claim to be God's Son. But there is certainly an unmistakable inference in this conversation that He so made the claim. The answer of these Pharisees to Jesus' question, "What think ye of Christ? whose Son is He?" was "The son of David." They recognized the Messiah as only an earthly son of David who would sit on David's throne and restore the kingdom to Israel. But Christ clearly takes exception to this answer. We shall reserve His argument for the next point. The thing we wish to observe is that Christ was contending that the Messiah was more than David's son—He is the Son of God.

Although Christ did not at this time directly claim to be the Son of God, He did on many occasions. Those who insist that Christ never claimed to be God's only begotten Son clearly ignore the plain statements of Scripture. Two statements from the tenth chapter of John are unmistakably clear: "I and My Father are one" (vs. 30), and "Say ye of Him, Whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, 'I am the Son of God'" (vs. 36). Words could not be more plain. Jesus claimed to be the Son of God in a way that no other person is a son of God—the only begotten Son and one with the Father.

Now, such claims as the above would be made only by a rightful claimant or a fanatic. And even the enemies of Christ do not accuse Him of being a fanatic. Had Christ spuriously and falsely made His claim to deity, somewhere in His life, there would have been revealed the inconsistencies that would have shown Him to be an impostor.

II. DAVID'S PROPHECIES PROVE HIS DEITY

Matthew 22:44-45

Now we return to the argument Christ presented as to David's belief in the deity of the Messiah. The answer of the Pharisees to Christ's question, "What think ye of Christ? whose Son is He?" was "the son of David." Our Lord then countered with another question, "How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on my right hand, till I make Thine enemies Thy footstool?" This quotation our Lord takes from Psalm 110:1. Jesus assumes

that David is speaking of the Messiah when he says, "My Lord." It should be understood that Jesus was not using the word "Christ" as a name for Himself in raising His first question. He was merely asking these Pharisees their opinion about whose Son the Messiah would be. "Now," says Christ to these Pharisees, "if the Messiah is only a son of David as any other son, why does David refer to Him as 'My Lord.'" David certainly never called any of his other sons "My Lord." Neither did any other father ever show such reverence to his children. David believed that God would "of the fruit of his (David's) loins according to the flesh" raise up Christ (the Messiah) to sit on his (David's) throne (Acts 2:30). But he believed that the Messiah would be the Son of the living God and he called Him, "My Lord." And David foresaw that this Messiah would be translated to glory until all enemies were put under His feet. That day may not be far distant when David's Lord will return to crush the enemies and rule in righteousness and equity.

III. CHRIST'S WISDOM PROVES HIS DEITY

Matthew 23:46

One time Jesus was in the temple teaching and the Jews raised a very significant question: "How knoweth this man letters, having never learned?" From whence came Jesus' knowledge? He delivered to the world the greatest moral precepts ever known. He reasoned with the Jews from the Scriptures with a perfect understanding of the Word. In presenting His truths, He employed methods of teaching which today are recognized as the very best. Again and again His enemies—the most brilliant scholars of the time—sought to ensnare Him in His words but could not possibly cope with Him. Why? Well might the Jews raise the question: "How knoweth this man letters, having never learned?" He had not been trained in any institution nor had He received training from any scholar as did Paul from Gamaliel. There must be only one answer—He was the Son of God.

When Christ asked the Pharisees the two questions about David and the Messiah, they were completely silenced. The word says, "And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions." It will be of profit and of interest to review the four questions which the Pharisees asked Christ before He completely silenced them with His two.

The first question was asked by the chief priests and elders. "By what authority doest Thou these things? and who gave Thee this authority?" (Matthew 21:23). Unquestionably they had reference to Jesus driving the money-changers from the temple. Jesus said He would answer their question if they

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- When dictators are increasing in power
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would answer one for Him: "The baptism of John (John the Baptist), whence was it? from heaven, or of men?" Now all the people believed that John was a true prophet. To have denied his integrity would have brought the wrath of the people down on their heads. But to have admitted that he was a heaven-sent prophet would have likewise been disastrous, for they had not accepted his message. There was only one recourse—to keep still. But their silence betrayed their cowardice and their inconsistency. Jesus wondrously demonstrated His divine wisdom in that incident.

Would today that there might be some who would put to silence some of these self-styled intelligentsia who are pervading the precincts of the sacred pulpit and by their lives and their innuendoes repudiating the authenticity of the Word of God and yet are too cowardly to tell the people where they stand.

Question number two came after the Pharisees "went into a huddle" and connived to entangle Jesus. The Pharisees and Herodians together go to Jesus. First they foolishly try to "soft soap" the Lord with praise that Jesus, had He been only of normal intellect, would have known they did not believe (Matthew 22:16). Then they propound what they considered a well planned question: "What thinkest thou? Is it lawful to give tribute unto Caesar, or not?" Now the Pharisees were bitter enemies of the Roman government and despised paying tribute to Rome. On the other hand, the Herodians favored the Roman rule and fully endorsed its policies. How this group must have rejoiced inwardly as they waited to see how Jesus could get out of this dilemma. But there are no insurmountable obstacles to the Son of God. Jesus not only sagaciously answered them, but He laid down a principle for all time in respect to the Christian obligation to government and to God. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

The Christian need not face a dilemma about this dual responsibility. God's Word tells us that the governmental powers are ordained of Himself. Therefore the Christian can give allegiance to his government and also give allegiance to God.

The third question came from the Sadducees who did not believe in the resurrection. They thought if a woman was married to seven different men, God would have a hard time determining whose wife she was when all were resurrected. Jesus quickly pointed out two errors. They did not know the Scriptures nor the power of God. In the first place, finite conditions will not necessarily prevail in heaven. In the second place, finite minds should not try to comprehend infinite things, which

things can be easily solved by an omnipotent God.

Last of all, the Pharisees make an attempt from an angle which was of special interest to them. They were fond of classifying the commandments according to their importance. So they select their most learned lawyer, a man schooled for years in the intricacies of the law. Surely he should have no trouble with Jesus in an argument about the law. So he raises his question, "Master, which is the great commandment in the law?" But Jesus knew something about the law that none of them knew. He knew that "love is the fulfilling of the law" (Rom. 13:10). This love in order to be exercised must first of all reach up to God and then it will reach out toward men. So He summed up the whole ten commandments in these two—love to God and love to men—and told them that on these two commandments hang all the law and the prophets. All is fulfilled in love.

From whence came the wonderful spiritual understanding, the marvelous intellect, the brilliant sagacity of this young man Who had no training and limited experience? Small wonder that the scholars of the day were perplexed and chagrined as He so readily outwitted them and silenced them. After this great exhibition of wisdom when Jesus raised His question, "What think ye of Christ? whose Son is He?" the answer of these men should have been, "The Messiah will be God's Son." And then they should have added as did Martha, "Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world" (John 11:27).

THE LESSON ILLUSTRATED

The scribes and the Pharisees sit in Moses' seat:

All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not (Matt. 23:2-3).

Many years ago, a young fellow by the name of Wray, a student at Princeton College, applied for appointment as a foreign missionary. He was a thoroughly good man, but not very quick in respect to learning, and when he reached the field of his prospective labors, he found it difficult to master the language. But though the simple natives could not understand his talk, they could understand his walk. One day when they, according to the custom in those countries, were seated in a circle on the ground, listening to the instruction of one of their teachers, the question was asked, "What is it to be a Christian?" And none could answer. But finally one pointed to where this young man sat, and replied: "It is to live as Mr. Wray lives." Not one of

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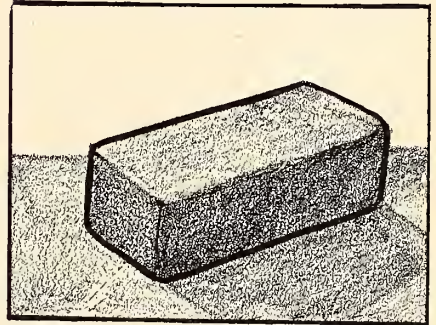
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them could read the Gospel according to Matthew, to Mark, to Luke, or to John; but everyone there could read the Gospel according to Wray.

—G. T. Dowling

OBJECT LESSON



OBJECT: A small stone about the size of a brick, or a yellow or white brick like those used in building chimneys.

APPLICATION: This time we concentrate on the Golden Text, which describes the rejected stone becoming the head of the corner. According to I Peter 2:6-7, the head stone and corner stone are the same thing. Describe to the children how all important buildings have a corner-stone laying by the proper officials. This was a custom in olden days too, and hollow corner stones have been dug up in Chaldea containing important historical documents. Jesus Christ was rejected by the people whom He came to save; for He came unto His own and His own received Him not. But God's purposes never fail. God made Christ the chief corner stone of the Church (Eph. 2:20), and will yet place Him upon the throne of His father David.



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POINTED QUESTIONS ON THE LESSON

1. Could the Lord silence His enemies? (Matt. 22:46; Mark 12:34; Luke 20:40)
2. What was wrong with the testimony of the scribes and Pharisees? (Matt. 23:3-8)
3. What lesson must we learn if we wish to be exalted? (Matt. 23:12; James 4:10; 1 Pet. 5:5-6)
4. Was the Lord Jesus loyal to the Roman Government? (Luke 20:25; Mark 12:17)
5. Does God's Word teach that we should be loyal to our country? (Rom. 13:1-4 and 7)
6. Did Christ claim identity with the Father? (John 10:30)
7. What was Martha's attitude toward the Sonship of the Lord Jesus? (John 11:27)
8. Are Christians under the burden of the law? (Gal. 5:1, 18; Rom. 8:3; Gal. 3:13)
9. What is the only weapon to be used against the attack of the enemy? (Heb. 4:12; Ps. 119:11)
10. Can any man come to the Father except through the Son? (John 14:6; Acts 4:12)

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Thursday: The Last Day with the Disciples

SECOND QUARTER, LESSON 8

SUNDAY, MAY 24, 1942

Lesson Text: Luke 22:7-38

Printed Text: Luke 22:14-30

Devotional Reading: John 14:1-6

Golden Text: "This do in remembrance of Me" (Luke 22:19).

King James Version

Luke 22:14 And when the hour was come, He sat down, and the twelve apostles with Him.

15 And He said unto them, With desire I have desired to eat this pass-over with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me.

20 Likewise also the cup after supper, saying, This cup is the New Testament in My blood, which is shed for you.

21 But, behold, the hand of him that betrayeth me is with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom He is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 And there was also a strife among them, which of them should be accounted the greatest.

25 And He said unto them, the kings of the Gentiles exercise lordship over them: and they that exercise authority upon them are called benefactors.

26 But ye shall not be so: but He that is greatest among you, let Him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with Me in My temptations.

29 And I appoint unto you a kingdom, as My Father hath appointed unto Me;

30 That ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel.

LESSON EXPOSITION

(by the Editor)

It will be readily seen from the title that the crucifixion of Christ is assumed to be on Friday, for the last supper was eaten on the night before the crucifixion. Most Bible students agree with this supposition. However, there are some who prefer to take the day of Wednesday as the day of crucifixion, which would make the passover supper to be partaken on Tuesday night. The Wednesday position is supported by the Scripture which refers to Christ being in the heart of the earth three days and three nights (Matt. 12:40). The Friday theory is supported by the Scriptures which predict Christ's resurrection on the third day (Matt. 16:21; 1 Cor. 15:4). We freely admit that we do not know, God evidently keeping this secret for Himself, for fear the church would become a worshiper of days. There is nothing to be gained in arguing over points concerning which there is no positive Scripture. No matter when Christ was crucified, we know that He was raised on the first day of the week. That much is crystal clear.

We are dividing the lesson into two chief parts:

- I. The First Part of the Passover Feast (Luke 22:14-18, 24-30)
- II. The Second Part of the Passover Feast (Luke 22:19-23)

I. THE FIRST PART OF THE PASSOVER FEAST Luke 22:14-18, 24-30

It may seem strange to the students of this exposition that we should cut up the Luke passage in this fashion, but we have reasons for doing so, which are backed by great expositors. The Scofield Bible, Stevens and Burton's *Harmony of the Gospels*, F. W. Farrar, and Edersheim recognize that Luke did not attempt to give a correct chronological story of the supper, but rather to relate the events which occurred at that supper in the order of importance as they appealed to his mind. This in no wise reflects upon the inspiration of the passage, for everything that Luke says is true. We look upon verses nineteen to twenty-three as parenthetical. We shall follow Edersheim's order of events at that supper.

The first thing that we shall do is give the usual order of the permanent passover. We quote from F. W. Farrar:

The latter meal began by filling each guest a cup of wine, over which the head of the family pronounced a benediction. After this, the hands were washed in a basin of water, and a table was brought in, on which were placed the bitter herbs,

the unleavened bread, the Charoseth (a dish made of dates, raisins, and vinegar), the paschal lamb, and the flesh of the chagigah. The father dipped a piece of herb in the Charoseth, ate it, with a benediction, and distributed a similar morsel to all. A second cup of wine was then poured out; the youngest son inquired the meaning of the paschal night; the father replied with a full account of the observance; the first part of the Hallel (Psalm 107 and 114) was then sung, a blessing repeated, a third cup of wine was drunk, grace was said, a fourth cup poured out, the rest of the Hallel (Psalm 105 and 118) sung, and the ceremony ended by the blessing of the song.

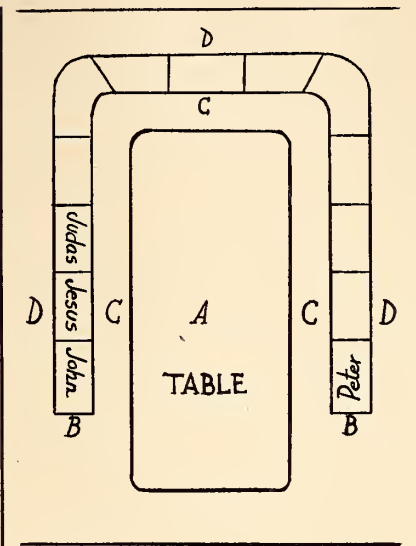
Edersheim's account of the regular passover feast differs from the above in one or two respects. He says that there was still some of the feast to be eaten after the second cup of wine was poured. He also says that there was no fourth cup, and that the third cup was the last. We agree with Philip Sidersky when he says, "Let it be remembered that Jesus observed a regular orthodox passover service." There were, of course, alterations through the years. For instance, the original posture of those present at the feast was a standing position with sandals on and loins girded, typifying the Jews of the exodus ready for departure. F. W. Farrar in visiting the Samaritans in 1870 relates that he attended a feast commemorated in just this fashion. However, during the time of our Lord's sojourn here on earth, it was considered very proper to recline at the table. We shall discuss this more thoroughly later in the lesson.

In the earlier part of the twenty-second chapter of Luke, we read Christ's direction to two of the disciples in regard to securing the upper room for the observance of the passover feast. These two men, Peter and John, not only found the upper room as Jesus said it would be, but they prepared the feast for thirteen.

After the preparation and when evening was come, according to both Matthew and Mark (Matthew 26:20 and Mark 14:17), Jesus and the other ten disciples arrived at the upper room. According to Luke's narrative, the supper began with the passing of the cup of wine. However, two well-known authorities already referred to in this lesson, Edersheim and Farrar, feel that the strife concerning the seating (vss. 24-30) occurred immediately before any of the supper was served, and that it was stirred up primarily by Judas, who sought to take the chief place which was at the left of the host, Jesus Himself.

The following diagram designed by Edersheim seems to us to best suit all

of the known facts about that seating arrangement.



You will note that the divans on which the guests reclined are in the shape of a horseshoe with Judas, Jesus, and John on one end of the horseshoe, and Peter on the other. Each guest reclined on his left side, with his head (c) nearest the table, and his feet (d) stretching back toward the floor. We quote: "It seems to have been quite an established rule that, in a company of more than two, say of three, the chief personage or head—in this instance, of course, Christ—reclined on the middle divan. We know from the Gospel narrative that John occupied the place on His right, and that end of the divans—as we may call it—at the head of the table. But the chief place next to the Master would be that to His left, or above Him. In the strife of the disciples, which should be accounted the greatest, this had been claimed, and we believe it to have been actually occupied by Judas. This explains how, when Christ whispered to John by what sign to recognize the traitor, none of the other disciples heard it. It also explains how Christ would first hand Judas the sop, perform part of the paschal ritual, beginning with him as the chief guest at the table, without thereby exciting special notice. Lastly, it accounts for the circumstance that, when Judas, desirous of ascertaining whether his treachery was known, dared to ask whether it was he, and received the affirmative answer, no one at the table knew what had passed. As regards Peter, we can quite understand how, when the Lord with such loving words rebuked their self-seeking and taught them of the greatness of humility, he should in his impetuosity of shame, have rushed to take the lowest place at the other end of the table. Finally, we can now understand how Peter could beckon to John, who sat at the opposite end of the table,

over against him, and ask him across the table who the traitor was."

Now we return to Luke 22:15-18. Christ explains to the disciples that it is His desire to eat this last passover with them before His suffering. He had repeatedly predicted to them His suffering, death, and resurrection; but we know positively from their responses that they did not fully understand the import of His meaning.

In verse sixteen, He gives them a prophecy that He will not eat any more of the supper until it be fulfilled in the Kingdom of God. We believe that He is referring to the literal millennium here on earth, so recently alluded to in verse thirty (Matt. 22:1-10; Rev. 19:9), where He promised the twelve disciples that they would eat and drink with Him in the Kingdom judging the twelve tribes of Israel. It must be recalled that Christ associated the Second Coming with the Lord's Supper (I Cor. 11:26). The Second Coming was also associated with the passover feast (although to the Jew it was His first coming), because at every passover feast the oldest child arose before the feast was over, and going to the door opened it and recited an appeal to the God of Abraham to fulfil His promise of restoration to the people of Israel. An orthodox Jew says, "This year here, next year in Jerusalem." The Second Coming, of course, is associated with the millennial reign of Christ upon the Davidic throne.

After these remarks, Christ took the cup of wine, gave thanks, and passed it to the disciples. This was the first cup at the meal.

At this point in the narrative, we must turn to the thirteenth chapter of John, verses one to twenty, to make our story complete. At this point in the service, the head or host took a basin of water and washed the hands of the guests. Farther along in the ceremony, it was proper for the guests to wash each other's hands. But it must be noticed that Christ did not wash the disciples' hands. Instead, He washed their feet. This a most graphic picture of the humility of our Lord. Paul

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must have had this incident in mind—"He humbled Himself" (Phil. 2:8). It looks to us at though Christ were performing an object lesson before the disciples who so recently had been self-seeking as they strove for the best places at the table. We believe also the reason He washed their feet instead of their hands was that He might sanctify their daily walk; for certainly the sanctifying or cleansing must come from the Lord Himself first; and then, since we are told to bear one another's burdens, we must figuratively wash each other's feet, and that is what is directed in verse fourteen.

After the foot-washing, the dishes having been brought to the table, the paschal supper was resumed (Matt. 26:21; Mark 14:18). The meal consisted of bitter herbs dipped in salt water or vinegar, and unleavened bread. The unleavened bread consisted of three pieces. The middle one was broken in two and passed around the table. The middle or second one represented the second person of the Trinity. The breaking of it represented His crucifixion. The remaining half was eaten after the supper. (This is discussed in our third point.) A second cup of wine was filled. At that moment the youngest of the company made formal inquiry as to the meaning of all the observances. After the answer was given in detail, then the cup was elevated twice, after which two psalms (Psalm 113 and 118, called the Hallel) were repeated; then the cup was raised the third time, a prayer, spoken, and the cup drunk.

II. THE SECOND PART OF THE PASSOVER FEAST

Luke 22:19-23

Here again we have a parenthetical statement, verses twenty-one to twenty-three, to be considered before verses

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nineteen and twenty. Christ had already, during the meal, alluded to His betrayal, but now He becomes more specific; and, according to Matthew 26:21-25 and Mark 14:18-21, all of the disciples heard His remark and began to ask of Him, "Lord, is it I?" In answer to this, Christ told them, "It is one of the twelve that dippeth with Me in the dish" (Mark 14:20). It was at this point that Peter leaned over and asked John if he would inquire of Jesus who it was (John 13:24-25). The answer was that the betrayer was he who should accept the sop after Christ had dipped it. The "sop" here means "morsel." Edersheim thinks that the sop or morsel was a combination of unleavened cake, bitter herbs dipped in charoseth, and flesh of the paschal lamb, all wrapped together. It was a normal thing for Christ to give such a morsel to the chief guest at the table, which position Judas held. It is therefore easy to understand why the other disciples did not recognize that Judas was the traitor when he accepted the morsel and later left the table. (Note: John 13:28-29.) They imagined other reasons why Judas left, and other reasons for Christ's words, "That thou doest, do quickly."

After Judas left the upper room, very significant words fell from the lips of our Lord. Speaking of His death and resurrection, He said, "Now is the Son of man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him . . . A new commandment I give unto you, that ye love one another, as I have loved you; that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:31-32, 34-35). He used the occasion of the hate and hardness of heart in Judas to teach the opposite to the disciples—that of love. It reminds us of those other words spoken by Paul: "Forgiving one another even as God for Christ's sake hath forgiven you." God wants us to have a religion which will be at home in the kitchen, in the office, on the streetcar, on the sidewalk, and on the highway.

Now we come to the most solemn part of that night. It was the occasion of the drinking of the third cup. It is spoken of by Paul in I Corinthians 10:16 as the "cup of blessing." Christ took the other half of the piece of unleavened bread, and having broken it, gave unto them saying, "This is My body which is given for you. This do in remembrance of Me." The reason for using unleavened bread is because leaven stands for sin. Christ knew no sin. A better word for "is" would be "signifies" or "represents," for these elements are symbolic. He likewise took the cup of wine, representing His blood, and, after giving thanks, gave it to them all and they drank. We say again, this was not the actual blood and body of

Jesus Christ, nor is it today as we partake of it, but rather a symbol. To make the mistake of transubstantiationism, in regarding the bread and wine as actually and literally the body and blood of Christ, is, in the language of F. W. Farrar, to "turn metaphor into fact, poetry into prose, rhetoric into logic, parable into systematic theology, which is at once fatal and absurd." Without making this uncalled for mistake, we all can receive the spiritual blessing of the Lord's supper which speaks to us of the finished substitutionary work on the cross, of His resurrection and soon-coming. This should cause us to examine ourselves, lest we eat unworthily.

THE LESSON ILLUSTRATED

And He said unto them, With desire I have desired to eat this passover with you before I suffer (Luke 22:15).

A missionary from the East once said that one of the hindrances to the elevation of the people was that the families did not eat together. Very much of our acquaintance, of mutual help and love, comes from family gatherings at the daily meals. The feasts of the Church together at the Lord's Supper, the meetings often with God and His people at some joyous feast dedicated to Him, are great helps to a more intimate acquaintance and a deeper love.

—*Dictionary of Anecdote*

This do in remembrance of me (Luke 22:19).

A father once kept a canceled bond for his family to look upon, and see how he had paid a heavy debt, through much self-sacrifice, to make them happy. Christ canceled the claim of justice against us, "nailing it to His cross." In the Lord's Supper, His family look upon this bond.

—*Cyclopedia of Illustrations*
OBJECT LESSON



OBJECT: A memory book, preferably with the words "Memory book" on the cover.

APPLICATION: Again we use the Golden Text as the theme of our talk. Christ said of the Lord's Supper, "This do in remembrance of Me." Just as we use pictures, notes, and signatures to remind us of former days with their joys and playmates, we use the Lord's Supper to remind us of what Christ did on the cross. Here is a good chance

to explain how the unleavened bread stands for a body without sin, (leaven is a symbol for sin), and the wine for the blood of Jesus shed on the cross. We have no picture of Christ; all existing paintings are what artists think He looked like. This supper becomes a reminder to us too of our shortcomings and how unlike Christ we have been. Paul said, "Let a man examine himself, lest he eat unworthily."

POINTED QUESTIONS ON THE LESSON

1. How long did Christ's body lie in the grave before He was resurrected? (Matt. 12:40)
2. Was Christ a true example of humility? (Phil. 2:5-8)
3. What is the greatest factor in the Christian life? (Matt. 22:37; Rom. 12:9; I John 4:7)

Friday: The Day of Suffering (1) (GETHSEMANE AND TRIAL)

SECOND QUARTER, LESSON 9
SUNDAY, MAY 31, 1942

Printed Text: Mark 14:32-35, 44-46;
15:1-5

Devotional Reading: Isaiah 50:4-9

Golden Text: "Not My will, but Thine, be done" (Luke 22:42).

King James Version

Mark 14:32 And they came to a place which was named Gethsemane: and He saith to His disciples, Sit ye here, while I shall pray.

33 And He taketh with Him Peter and James and John, and began to be sore amazed, and to be very heavy,

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him.

44 And he that betrayed Him had given them a token, saying, Whomsoever I shall kiss, that same is He; take Him, and lead Him away safely.

45 And as soon as he was come, he goeth straightway to Him, and saith, Master, Master; and kissed Him.

46 And they laid their hands on Him, and took Him.

Mark 15:1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate.

2 And Pilate asked Him, Art thou the King of the Jews? And He answering said unto him, Thou sayest it.

4. What do the emblems of Communion symbolize? (The bread, His broken Body—I Cor. 11:24; the wine, His shed Blood—I Cor. 11:25. Note also John 6:53)

5. Does God's Word teach humility for the Christian? (James 4:6; I Pet. 5:5; Micah 6:8)

6. Are believers released from the bondage of sin and death? (Rom. 6:11; Gal. 5:1)

7. What is the Christian's armour? (Eph. 6:11-18)

8. How did Jesus say they could know His betrayer? (Mark 14:20; John 13:26)

9. Should the Christian have a forgiving attitude? (Eph. 4:32; Matt. 18:22)

10. Why did God give His Son to die? (John 3:16; 5:24; Rom. 8:3)

3 And the chief priests accused Him of many things: but He answered nothing.

4 And Pilate asked Him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

LESSON EXPOSITION (By the Editor)

As we explained in last Sunday's lesson, the title is an assumption that Christ was crucified on Friday. Other schools of thought accept Wednesday, and even Thursday, as the day. But we shall not take time here to go into that matter. We shall expound the lesson following the time set by the title.

The passover feast ended some time late Thursday evening, and the events assigned to this lesson occur immediately after the adjournment of the passover feast, continuing on into Friday morning. It was not an uncommon thing for the Jewish populace to stay awake all of Thursday night, or most of it, since the Temple doors were thrown open at midnight in preparation for the festivities of the following day. Since it is impossible to get a correct chronological order of the events which immediately precede the cross from any one of the Gospels, one must get this from a complete harmony of all four.

Our outline is threefold and is as follows:

- I. Christ's Agony in Prayer
Mark 14:32-35
- II. Christ's Betrayal by a Disciple
Mark 14:44-46
- III. Christ's Trial by Law
Mark 15:1-5

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I. CHRIST'S AGONY IN PRAYER

Mark 14:32-35

One of the things about Jesus Christ which arouses special interest is the fact that He prayed to God the Father. Knowing that He was not guilty of sin, He could not possibly have prayed for forgiveness of sin or in confession of wrong doing. His must have been a prayer of worship, praise, and fellowship with the heavenly Father. This proves to us that when we pray, we must go further than petition and confession, and enter into the deeper significance of prayer—namely, praise, worship, and fellowship.

Christ prayed often. When Jesus left the upper room with His disciples to go into the Mount of Olives to pray, He was not doing an unusual thing, but rather that which He was accustomed to doing. Notice the words of Luke in chapter twenty-two, verse thirty-nine: "And He came out, and went, as He was wont, to the Mount of Olives." Also John 18:2, "And Judas also, which betrayed Him, knew the place: for Jesus oftentimes resorted thither with His disciples." The lesson which we get from this is regularity in prayer. The Psalmist believed in regular prayer, for he says in Psalm five, verse three: "My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up."

There is something about this prayer which excites one's imagination far more than any of the other prayers recorded for Christ. Both Matthew and Mark make special mention of the fact that He was sore amazed, very heavy, and exceeding sorrowful even unto death (Matt. 26:37-38; Mark 14:33-34). Luke,

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in chapter twenty-two, verse forty-four, refers to it as being in an agony and records the sweating of blood. It is not a bit unusual that Luke, the physician, should especially notice the sweating of blood. We may not be able to understand the full meaning of these conditions, but of this much we are certain—He was undergoing a physical and soul conflict equaled and exceeded only by the cross itself.

The climax of the Gethsemane experience came when Christ appealed to His Father to let the cup, or hour, pass from Him, saying, "Nevertheless, not My will, but Thine, be done." The question is, "Does this cup refer to the cross, or does it refer to something else?" Most theologians take the former position, defending their position on the ground that the human side of Christ sought to escape the cross, but the divine side of His personality prevailed. In support of this position, we believe that F. W. Farrar presents the best argument that we have yet seen:

Whence came all this agonized failing of heart, this fearful amazement, this horror of great darkness, this passion which almost brought Him down to the grave before a single pang had been inflicted upon Him? . . . It was the burden and mystery of the world's sin which lay heavy on His heart; it was the tasting in the divine humanity of a sinless life the bitter cup which sin had poisoned. It was the bowing of God-head to endure a stroke to which man's apostasy had lent such frightful possibilities. It was the endurance by the perfectly guiltless of the worst malice which human hatred could devise; it was to experience in the bosom of perfect innocence and perfect love all that was detestable in human ingratitude, all that was pestilent in human hypocrisy, all that was cruel in human rage; it was to brave the last triumph of Satanic might and fury.

Farrar shrinks from the thought that Jesus showed a cowardly sensibility in His appeal that the cup pass from Him, and so do we.

Another interpretation of the cup is that it referred to a premature death in the garden instead of the death of the cross. This position was held by Dr. Robert E. Speer, Dr. W. H. Griffith Thomas, and Dr. H. Clay Trumbull. We quote from Dr. Thomas:

It was of great interest to me

to hear Dr. Speer's interpretation of Gethsemane last night, especially as it saves the necessity of my discussing it this morning. I need only endorse what he said, and my impression is that we both learned it from the same source, Dr. H. Clay Trumbull. I believe that the Lord Jesus was afraid of premature death in the darkness of Gethsemane, and feared He would not be able to reach the cross.

It appears to us that these men are right. It would not only have been incongruous for Christ to have prayed to God that He be saved from the death on the cross, but it would have been in direct disagreement to John 12:27: "Now is My soul troubled, and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour." In Philippians 2:8 we are told that He became obedient unto death, even the death of the cross; whereas in Hebrews 5:7 we are told that He offered up prayers and supplications to Him that was able to save Him from death, and was heard. In other words, He was delivered from *one* death and not from the other. The death which He sought to escape and did escape in the garden of Gethsemane was imposed by Satan himself. Both Lightfoot and Edersheim say that Satan was there in the garden battling with Christ in even a more savage way than in the wilderness. The sweat drops of blood are an indication of the physical agony and nearness to which he approached death. But thank God, He came through victorious, again having triumphed over Satan.

We are well aware that this latter interpretation may be no more correct than the first one held by so many good Bible teachers, for there is no "thus saith the Lord" on the subject.

II. CHRIST'S BETRAYAL BY A DISCIPLE

Mark 14:44-46

It seems bad enough to us that one who had been so close to Jesus would betray Him into the hands of His enemies for a few pieces of silver, but it is even worse when one views the method of identification which this traitor employed. We are told in verse forty-four that he was to identify Christ with a kiss. A prophecy of this dastardly deed is found in Psalm 41:9: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

There was no need for Judas to have identified Jesus Christ, for Jesus was not ashamed of His identity. His hour had come to be delivered to His enemies. When Peter sought to interfere by cutting off a man's ear with his sword, Jesus rebuked him with these words: "The cup which My Father hath given Me, shall I not drink it?" (John 18:11). He said to the band of soldiers

twice, "Whom seek ye?" And each time they said, "Jesus of Nazareth"; and His answer to them was, "I am He." In Christ's surrender (John 18:8), we see the true spirit of love. He did not think of His own safety, but that of His disciples, for He said to the soldiers, "Let these go their way." It is Christlike to be self-forgetful and bear one another's burdens.

III. CHRIST'S TRIAL BY LAW

Mark 15:1-5

It is helpful for us to understand the order of events in the trial of Jesus.

When He was led away from Gethsemane, He was taken immediately to the high priest's house. There were two high priests, Annas and Caiaphas (Luke 3:2). Jesus was taken to Annas' house first (John 18:13). After a preliminary examination, Annas sent Him to Caiaphas (John 18:24).

It was at Caiaphas' house or palace where the scribes and elders and chief priests were gathered waiting for their victim (Mark 14:53). The time of day was some time between one and five in the morning. It was during the trial here before the Sanhedrin, not before Pilate, that Peter denied his Lord thrice before the cock crew (Mark 14:66-72). Peter, it was, who so vociferously guaranteed that he would never deny his Lord; which emphasizes to us the truth of the verse, "Let him that thinketh he standeth, take heed lest he fall."

Through all the ignominy and insult of this trial of our Saviour before the Sanhedrin—for He was accused by false witnesses, spat upon, and struck with the palms (rods—Greek) of their hands—there was one question asked Him which must not be overlooked: Mark 14:61, "Art Thou the Christ, the Son of the Blessed?" In answer to this question, Jesus said, "I am" (vs. 62). Some uninformed modernists have made the statement that Christ never claimed to be God. They evidently did not know that these two verses were in the Bible.

It must be remembered that, according to history, Rome had taken from the Jews the power of life and death. We find the admission of this by the Jews at the trial before Pilate (John 18:31); nevertheless they condemned Christ to be guilty of death (Mark 14:64). In other words, they were not lawful in condemning Him to death.

When morning was come (Mark 15:1), about five o'clock, the council decided to send Christ to Pilate, the Roman governor. Things do not happen by chance in matters like this. God is sovereign. There are two reasons why Christ must go before Pilate. First of all, the Romans were the only ones who put to death by the method of a cross. If the Jewish mob had lynched Him, it perhaps would have been some other way (John 12:32-33). The other reason

was that the prophecy had already been made that He was to be delivered to the Gentiles (Matt. 20:19).

As soon as Christ appeared before Pilate, He was asked the question by the governor: "Art Thou the king of the Jews?" Christ's answer was short and clear: "Thou sayest" (Mark 15:2). Turning to the chief priests and the people, Pilate said, "I find no fault in this man" (Luke 23:4). This made the priests angry and they accused Him the more fiercely. Pilate next sent Jesus to Herod whose jurisdiction was Galilee. Pilate was doing his best to rid himself of the responsibility of making a decision, for he believed Christ to be innocent. But Herod was not to be tricked into taking the responsibility either, for after mocking Him and arraying Him in a gorgeous robe, he sent Him back to Pilate (Luke 23:11).

Pilate, knowing that it was customary to release one prisoner on the pass-over day, said to the people, "Will ye that I release unto you the King of the Jews?" The reason he said this was because he knew that the chief priests had delivered Christ for envy (Mark 15:10). However, the priests and the elders stirred up the multitude that they should ask for Barabbas and destroy Jesus (Matthew 27:20). Their answer was, "Away with Him; crucify Him; crucify Him." Three times Pilate protested that Christ was innocent (Luke 23:22), but in the end He weakened under the pressure and delivered Christ to them to be crucified. The thing that finally got him was that the Jews accused him of being an enemy to Caesar if he were to permit Christ to escape (John 19:12). Pilate was afraid of his job, and therefore yielded to the rabble.

In closing this lesson, we would like to point out the fact that Jesus Christ was unjustly condemned to death. As we consider this, however, we are forced to say that of necessity it had to be that way. If He had been justly condemned to death, then that would have meant that He was guilty of sin, and there would be no salvation for sinners if Christ were a sinner. If He had been acquitted because of innocence, then He would not have died on the cross. In the first place, He *could not* have saved us; and, in the second place, He *would not* have saved us. It is an enigma. He did not deserve the insults and suffering, and yet there was no other pathway to the cross.

Thank God He did not turn back.

THE LESSON ILLUSTRATED

Not my will, but thine be done (Luke 22:44).

Of all the smaller English missions, the Livingstone-Congo stands conspicuous for its overflowing of zeal and life and promise; and of all its agents, young M'Call was the brightest; but he

was struck down in mid-work. His last words were recorded by a stranger who visited him. Let each one of us lay them to our hearts. "Lord, I give myself—body, mind, and soul—to Thee. I consecrated my whole life and being to Thy service; and now, if it please Thee to take myself, *instead of the work which I would do for Thee*, what is that to me? Thy will be done."

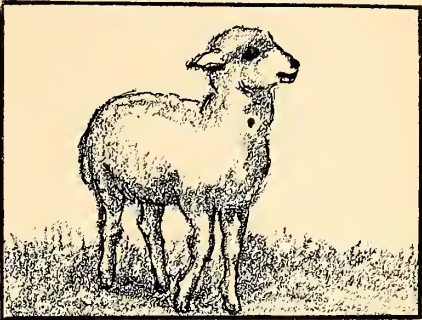
—R. N. Cust

Years ago a Pacific steamship went down off the coast of Alaska by striking an uncharted rock. Four hundred lives were lost. A man who was able to swim ashore through the numbing slush-ice, saving himself and another, told later of the criticism that was expressed after the accident, because there were uncharted rocks in that course. There are no uncharted rocks in our life course. God has made the chart; it is our Bible. Better still, we may have on board, and in undisputed control all the time, a Pilot Who has been this way before and Who knows all the

rocks and perils. God has done all that He can to keep every human life from ever knowing the meaning of the word, "wreck." It is for us to decide whether we will accept His guidance and safety.

—The Sunday School Times

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teacher a wonderful opportunity to bring home to the hearts of her pupils the truths of Isaiah 53:7. The thought of the suffering of our Saviour is the particular point that should be stressed here. The little lamb is brought to the Priest to be offered as a sacrifice, and is quiet and unafraid because it does not know what is to happen to it. Our Lord was also quiet and unafraid in the face of death, even as the lamb, only He was fully aware of what was to happen to Him. He was silent and without complaint, because it was His Father's will that He should suffer as the true Lamb Who taketh away the sin of the world.

POINTED QUESTIONS ON THE LESSON

1. What three disciples went to the garden with our Lord? (Mark 14:33)
2. How did Judas betray the Lord? (Luke 22:47-48; Mark 14:44-45; Matt. 26:48-49)
3. Did Christ seek to defend Himself when accused? (Mark 15:3-5; John 19:9; Mark 14:60-61)
4. Was Christ obedient to His mission? (Phil. 2:8)
5. Did Christ try to keep His identity from the soldiers? (John 18:8, 11)
6. Did Christ claim to be the Son of God? (Luke 22:70-71)
7. How did the soldiers know where to find Jesus? (Luke 22:39; John 18:2)
8. What were the names of the high priests before whom Jesus appeared? (Luke 3:2; John 18:13, 24)
9. What should be our attitude toward doing the will of the Father? (I Pet. 4:2; James 4:15; II Cor. 5:15)
10. Did Christ die for all men? (Heb. 2:9; John 3:16; I John 2:2)



Here Are The Answers

To the puzzles on page 144

Answers

1.
 - d
 - c
 - a
 - d
 - c
 - bat
 - c
 - b
 - e
 - b
2.
 - will
 - dill
 - doll
 - dole
 - done
3.
 - gazelle
 - camel
 - bullock
 - frogs
 - ass
 - greyhound
 - kine
 - viper
 - mules
 - colts
 - badger
 - asp
 - bear
 - serpent
 - heifer
 - kid
 - lamb

19. deer
20. ewes
21. ferret
22. dromedary
23. hog
24. lion
25. dogs
26. leopard
27. hart
28. tortoise
29. cow
30. dragons
31. mouse
32. apes
33. rabbit
34. goat
35. behemoth
36. wolf
37. hinds
38. ram
39. cattle
40. sheep
41. oxen
42. mole
43. horse
44. unicorn
45. hare
46. swine
47. calf
48. weasel

4.



MIRACLES OF THE RESURRECTION

(Continued from page 133)

thing; if God did it, it was a supernatural thing—a miracle.

It is self-evident that the women did not remove the stone. They were wondering who would roll the stone away for them, as it was too heavy for them to move.

The disciples were fear-filled and doubt-filled, so there is no reason to believe that they would have sought to overpower the guards and roll the stone away.

The soldiers' amazement and hurried trip to report the opened and empty tomb to the chief priests proved that they did not roll the stone from the tomb.

But the great stone was rolled away! Here is a fact! Man did not do it, because that for one reason or another, *man could not do it*. If man did not do it, and yet the stone was rolled away, then God must have removed it. This is the clear testimony of Holy Writ, for we read in Matthew 28:1-2, "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it."

There is the record! God, through one of His ministering angels, removed

the stone. This is a miracle. This approves the One Whose tomb is opened by the angel's hand. Here is proof from high heaven that Jesus Christ is the Son of God!

The second miracle to which we invite your attention is

II. THE REMOVED SAVIOUR

During the last World War, E. H. Cherrington, read a news dispatch to the effect that the Turks, in evacuating the city of Jerusalem, hastened to the famous tomb of Jesus, and "robbed it of all its treasures." Mr. Cherrington's amusement is apparent in his words which follow: "When I read this remarkable dispatch I smiled out loud, for I knew better. The real treasures of that broken tomb are secure. They can never be carried off or lost at the hands of pagan raiders of unbelief."

How true this is! Over nineteen-hundred years ago, when the stone was rolled away by the angelic hand, the tomb was empty. Now if the body of Jesus Christ were removed by man, it was a natural thing; and the Christian Church has believed and preached a lie for nearly two thousand years; but if the body of Jesus Christ was removed by God, it was a supernatural thing—a miracle.

David Lee Jamison, in his book, *The Resurrection of Jesus*, mentions five theories advanced by those who deny the bodily resurrection of Jesus to explain the empty tomb. Let us see if they are satisfactory explanations. If so, then Jesus' body was removed by natural means and such a removal would not be a miracle.

The first of these theories is that the disciples stole the body of Jesus. To this we raise two objections: (a) The tomb was guarded by soldiers. Of this we read in Matthew 27:66: "So they went, and made the sepulchre sure, sealing the stone, and setting a watch." (b) The disciples were filled with fear for their own lives. This is manifest in the record of John 20:19. Here we read that "the doors were shut where the disciples were assembled for FEAR OF THE JEWS." These two facts render the theory of the disciples removing the body of Jesus untenable.

The second theory advanced is that the empty tomb is not historical, that is, none of the disciples ever viewed the empty tomb. The falsity of this idea is demonstrated by a glance at two Scriptures. One records the inspection of the empty tomb by the women who came to the sepulchre. According to Mark's account, upon "entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, Which was crucified: He is risen; He is not here: behold the place where they laid Him" (Mark 16:5-6). The women,

then, viewed the empty tomb. And so also did Peter and John according to John's gospel. Mary had told them that the tomb was empty; whereupon, Peter and John ran to the tomb. And we read, "Simon Peter . . . went into the sepulchre, and seeth the linen clothes lie, . . . Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed" (John 20:6, 8). Here are at least five eyewitnesses to the fact of the empty tomb. How many more do we need to prove it historical?

Third of the theories promulgated to explain away the miracle of the empty tomb is the one that the disciples merely imagined that they saw the risen Christ, and from these visions inferred that the tomb was empty. In answer to this, we would say, we have already shown from the Scripture that there were at least five witnesses to the fact of the empty tomb. Furthermore, we challenge the statement that the disciples merely imagined they saw the risen Christ. The folly of such an idea is apparent when we remember that Jesus Christ invited His disciples to view His nail-pierced hands and feet, and to handle Him, and see that He had flesh and bones. Moreover, He ate a piece of a broiled fish and of an honeycomb before their very eyes (Luke 24:36-42). And to doubting Thomas, He said, "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing" (John 20:27). Before such reality, Thomas' doubts fled as he cried, "My Lord, and my God" (John 20:28). These appearances of Christ were not imaginary—they were real. Hence, theory number three is cast aside. The empty tomb must have a better explanation.

The fourth theory put forth to explain the empty tomb is ridiculous: it is that the women mistook the tomb. Is this likely when they watched Joseph place the body of the Son of God in the tomb, even noting "how His body was laid" (Luke 23:55)? Is it sensible to believe that Peter and John also mistook the tomb? Nay, such flimsy explanations will not do away with the miracle of the empty tomb.

Fifth, and last of the theories, is the one that the body was removed by Joseph, or by the Jewish Sanhedrin, or by Pilate. That Joseph did not remove Jesus' body is apparent from his character. He was an honourable counsellor, a law-abiding citizen. He even obtained permission from Pilate to bury the body of Jesus; would he defy the Roman guard and steal the body to deceive people of that day? Such an idea is preposterous. That neither the Sanhedrin nor Pilate removed the body is evident from the action of the guard and the Sanhedrin's reactions when they found the tomb empty. The soldiers would have known it if Pilate

had removed the body of Jesus and would have had no fear of his rebuke (Matt. 28:11, 15). They also would have known it if the Sanhedrin had removed the body. There would have been no necessity of their reporting the empty tomb. The fact that the Sanhedrin did not remove the body is supported by their payment of a large sum of money to the soldiers to tell the lie, "His disciples came by night, and stole Him away while we slept" (Matt. 28:12-13). That Pilate did not remove the body is evident from the promise of the Sanhedrin to protect the soldier guard from Pilate's wrath if he hears of the removal of Jesus' body from the tomb (Matt. 28:14).

The empty tomb stands as a bulwark to faith, and an unanswerable argument for the resurrection of the body of Jesus Christ. The Bible presents it as a miracle wrought by God. Take as an example Peter's declaration in Acts 2:32: "This Jesus hath God raised up, whereof we all are witnesses." This also is the gist of Paul's testimony in Acts 13:29-30: "When they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God raised Him from the dead." The empty tomb is a miracle wrought by the power of our omnipotent God.

The third and last of the miracles of the resurrection is

III. THE REMOVED SAINTS

In Matthew 27:51-53 we read of the resurrection of many of the saints following Christ's resurrection: "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." To the careless reader, it might seem that this resurrection took place at the time of the death of Christ, but a careful consideration reveals it was AFTER His resurrection. While mystery surrounds the identity of these saints, the fact remains that we are face to face with another miracle.

This is illustrated by the dismal failure of Frank L. Johnson who some years ago entered upon a fast to restore his wife to life. She died on March 7, he entered the fast on March 22, and planned through silent prayer to raise his wife from the dead on Easter morning. It is almost needless to say that his effort failed. Only God can raise the dead.

After Jesus Christ rose from the dead, many of the saints were raised from the dead. We believe that this miracle was wrought to fulfil the type of Christ's resurrection, namely, that of the first-fruits. Dr. Scofield's note on this point is most helpful, so we quote it in full: "The wave-sheaf (Lev. 23:10-

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12) typifies the resurrection of Christ, but a sheaf implies plurality. It was a single 'corn of wheat' that fell into the ground in the crucifixion and entombment of Christ (John 12:24); it was a sheaf which came forth in resurrection. The inference is that these saints, with the spirits of 'just men made perfect' (Heb. 12:23) from Paradise, went with Jesus (Eph. 4:8-10) into heaven" (Scofield Bible, p. 1042).

In closing, let us sum up: In removing the stone from Christ's tomb, God removes an obstacle to Truth; In removing Christ's body from the tomb in resurrection, God removes His Son from the jaws of death and demonstrates His almighty power; and In removing

many saints from their graves, God gives promise of the resurrection of all the saints. He also bears a three-fold testimony to Jesus Christ: He is the Resurrection Truth, suggested by the Removed Stone; He is the Resurrection Life, suggested by the Removed Saviour; and He is the Resurrection Way, suggested by the Removed Saints.



THE GREATEST MAN

(Continued from page 134)

Christ had to be noble. True nobleness is magnanimity or greatness of soul. Christ tasted death for every man. This does not exclude the rich and powerful or the poor and weak. Christ could have been born in the home of a rich man; but if He had been, the poor would have thought they were left out. Instead, Christ came down to the bottom, as it were, and lifted all of us up. If I were lifting a pile of books, I would not start at the top or middle, but would get my hands clear down under the pile so as not to miss one. That is what Christ did in His greatness of soul. He was truly great.

Christ was the greatest man, because He possessed a power over matter, unequalled by any other man. We refer to His miracles, of course. Note this argument: "And many of the people believed on Him, and said, When Christ cometh, will He do more miracles than these which this man hath done?" (John 7:31). Christ's miracles were so great that no man could equal them; nor could they be improved upon even by God the Father. There was a purpose for the miracles, and that was to prove to men that Christ was indeed very God (John 5:36).

Now that we have seen Christ's greatness, we must study His life. Is He alive now as a man, or is He not? One of our many false cults teaches that Jesus was man and that Christ was God. They teach that our Lord was never both Jesus and Christ at the same time. In other words, He was Christ before and after His incarnation and Jesus during His incarnation. This is another way of saying that Christ was not a man after His resurrection. There are many proofs of the falsity of this claim, but First Timothy 2:5 is as good as any: "For there is one God, and one mediator between God and men, the man Christ Jesus."

Christ is a living Man in heaven now in spite of the unbelief of the disciples. Certain liberals have argued that the disciples stole His body. This, of course, was the lie fostered by the Jewish leaders (Matt. 28:13). We could cite many passages to prove that the disciples DID NOT expect Jesus to rise from the dead, but the most significant one of all is Mark 16:14: "Afterward He appeared unto the eleven as they sat at meat, and upbraided them with

their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." The disciples did not steal His Body, because they did not believe He would rise. If stolen, the only purpose would be to fool the people and claim resurrection for Him, and this they did not do. The disciples have also been accused of indulging in wishful thinking, or imagining that Christ rose from the dead. But this is unreasonable, for they had no such wishes or imaginations. They accepted His death as a cold fact from which there was no escape. The real demonstration of His resurrection came when these same unbelieving, skeptical disciples became convinced of the validity of the resurrection and preached it to their last martyr's breath.

Christ is a living Man in heaven today, in spite of the skepticism of the world. Modernists describe it as incredible, the atheists joke about the ridiculousness of it. Flavius Josephus, the secular Jewish historian, records Christ's life, and, in connection with His death, says that He rose the third day. In a law court, a witness who would testify hearsay or think-so stories would be disqualified. In the famous Rimmer-Floyd trial in New York, a witness who had testified that the world was a certain number of million years old was asked by the Judge if he were there when it was created. First-hand evidence is accepted, but not second-hand. It is impossible to think a thing out of existence. What right has a man to deny an event which occurred 1900 years before he was born?

Christ is a living Man in heaven today, in spite of the Roman Government. The authorities of that nation, then the rulers of the known world, put their seal on the tomb and detailed an armed guard to watch the body of the man of whom Pilate had said, "I find no fault in Him." The honor of this proud government was at stake; therefore they would do all in their power to prevent the body being stolen or resurrected. But what could Rome do when it came time for Christ to rise?

And last of all, Christ is a living Man in heaven today, in spite of the enemy known as death. Death was first heard of after the sin in the garden. It is the one thing on earth that no man can successfully oppose. It is no respecter of persons, striking rich and poor, great and small. It struck even Jesus Christ, for we are told that He gave up the Ghost on Calvary. But here is where death met its Waterloo. Through a miracle, which none but God could accomplish, the bands of death were broken for Christ, and, because of that, for every man. "Death could not hold its prey—Jesus, my Saviour."

Therefore, the greatest Man living today is Jesus Christ, the Son of God. He meets all the requirements of greatness and stands unchallenged.

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GLORY OF THE GOD-HEAD

(Continued from page 136)

march probably of about twenty hours. The "third day" of the miracle is really the seventh day from where John started counting, but the third day from the real commencement of the definite ministry of Jesus Himself—the finding of Philip and Nathanael.

The occasion of the sign was a wedding feast. Who the family was we do not know. Cana was the spot, and Nathanael, now a disciple, was of Cana. The Scripture points out that Mary, the mother of Jesus, was there. Because of that fact Jesus with His disciples was invited. The second time Jesus was at Cana He was invited for His own sake. No mention is made of Joseph, the husband of Mary, and it is supposed that by this time he was dead. Our Lord honored marriage by His presence and presented His first public proclamation of Divine power at a wedding feast. The Scripture declares that marriage is honorable to all and rebukes those who forbid any to marry. Christ's presence does not change the wedding feast into a sacrament. But the presence of Jesus is always essential to a happy wedding and a contented companionship following the wedding. The Master sanctions by His presence both the marriage and the feast. The scene

is now set and we are ready to pass to the synthesis of the sign, and later we will come to the significance.

(Continued Next Month)

INSIDE WASHINGTON, D.C.

(Continued from page 129)

and destroy us as nations individually. The Reds are primarily concerned to build "good will" toward Communist Russia and the cause for which she stands.

For a century now, England and America have stood together as the greatest force in the world for Christianity and democracy. These two countries have carried the Gospel to many parts of the earth. Wherever the flags of America and Britain have been carried, the Bible has been made known and the causes of liberty and democracy have been advanced.

Communism is the enemy of Christianity and democracy. Its goal after the war will be to advance the cause of "world revolution." So long as Britain and America stand united for liberty, democracy, and Christianity, the Communist International will be unable to achieve its goal of a World Soviet State. Hence, the Red propaganda attempt to separate America from Britain and woo Uncle Sam to the Red cause.

While the Communist International carries on anti-British propaganda campaigns in America, it also carries on anti-American propaganda campaigns in Britain. The purpose is to make Soviet Russia overwhelmingly popular in both countries. Instead of looking to America, Britain is supposed to look to Moscow as the center of her hopes. Instead of looking to Britain, America is supposed to look to Moscow as her sole source of strength and inspiration.

Now the plain facts are that the British war effort deserves the highest respect and admiration of which the American people are capable. No fair-minded person can speak slightly of it. The Red Army ought to have full credit for its brave and efficient stand against the Nazi invaders. But it is slander to hold up the British record in unfavorable comparison with that of the Soviets.

Let us consider the truth of the matter. Britain is the only nation that has withstood the full fury of the Nazi attack alone. After the fall of France, Germany and Italy attacked England with the combined might of their air armadas. The Nazis "threw everything they had at England." And the British turned them back.

The Nazis had a 4-to-1 superiority in planes. Yet the R. A. F. fought them to a standstill. And it was the Nazis, not the British, who decided they had had "enough." Hitler gave up his plan to conquer Britain, and turned on Russia, only after he had been roundly routed.

Hitler's air force was weaker when he leveled it against Russia. Thousands of his planes and pilots had been shot down over England. Russia was much better prepared for Hitler's assault. Stalin was able to resist it, largely because he had a good suspicion that it was coming. Stalin knew he could not trust Hitler and he was prepared for the assault. The Russians had superiority in numbers and near-equality in equipment. At no time, have the Russians been out-numbered in the way that the British were.

Russia has not had to fight Hitler by herself, as England did. Hitler has not been able to concentrate on Russia, as he did on England. Britain is fighting the Nazis in Africa. Her planes are playing havoc with Nazi defenses in Germany, in the occupied nations, and along the whole coast-line from Norway to Spain. Hitler has had to keep thousands of his planes at home, or stationed along the Atlantic coast-line. At no time has he been able to concentrate on Russia alone.

Russia is a huge nation, rich in natural resources. Russia has more to fight with than England—both in men and materials. Russia is a nation of 160,000,000 people. Germany has 80,000,000 people. Britain has 40,000,000, and Canada and Australia have together fewer than 20,000,000.

Britain as our ally is fighting our war—against Japan. Japan's strategy, like Germany's, is to isolate her enemies and destroy them one by one. Russia played into the Japanese snare. When the Japanese struck at Pearl Harbor, Russia declared her "neutrality." Even though we are helping Russia in her war against Germany by sending planes and supplies, Russia refused to help us in

our war against Japan.

Of course, the alibi is entered in Russia's defense: "Russia had her hands full fighting Germany—so she couldn't lend a helping hand against Japan."

But how about England? England had her hands full, too, fighting against Germany. But England did not hesitate—when Japan struck at America, England struck at Japan! The Japanese would have preferred that Britain remain neutral. They would have offered the British many inducements to maintain "hands-off" policy. But Britain stood by principle. Britain stood by her friends.

The alibi made for Russia just does not satisfy the fair-minded person. It is argued that, had Russia joined in the war against Japan, she might have weakened her resistance to Hitler. But it is equally true that, by joining in the war against Japan, Britain is laying herself open to a threat of invasion from Germany. It is also true that, by continuing to send planes to Russia, America is weakening her own defenses and may be laying herself open to invasion from Japan.

There are some senators who say we ought to keep all our planes at home to defend our own nation, just as Russia is keeping all her planes at home to defend her own land. But this is a world war. We recognize that we must fight in Europe against Hitler, even if Russia does not recognize that she ought to fight in Asia against Japan.

Some Soviet apologists even argue, "It would help Hitler if Japan and Russia were to fight each other." That is the lamest alibi of all. It is a certainty that, if it would help Hitler to have Russia and Japan fighting, Hitler would see to it that they were fighting! The only reason that neutrality and peace prevail between Russia and Japan at this moment is that the cause of Hitler is helped thereby.

Obviously, for the present, it helps both the Axis and Japan to have Russia keep hands-off in Asia. Japan is able to consolidate her gains and speed her operations in the conquest of the islands of the Far East. Just as soon as it will serve the Axis purpose, Japan will strike at Russia. But, in the meantime, Russia has lost her opportunity to strike at Japan, in such a way as to help the United Nations most.

Like most nations, Russia is fighting her own war, and is primarily concerned for the safety of her own interests.

In the fight for truth and righteousness, for the rights of small nations, for the cause of democracy, America has one stalwart and unfailing ally—Britain. Britain has proved herself to be our staunchest friend, our truest ally.

Let us know the truth; and turn a deaf ear to the Nazi and Communist propagandists.

IN THE HARVEST FIELD

(Continued from page 138)

evening in a restaurant where they had just finished their supper, some 15 Australian soldiers came in for drinks. Learning that the missionaries understood English, the soldiers asked them to translate their wish for strong drinks to the waiter. This the missionaries refused to do, wanting, as they said, that the prayers of their mothers, who no doubt were praying that their boys might be kept from the evil of drink, might be answered. The missionaries took this opportunity to talk about the Lord and to hold an informal service. Other soldiers came in and joined in the singing of some of the old familiar Gospel hymns. The clock struck eleven before they disbanded with hearty handshakes.

THE MESSAGE OF EASTER

(Continued from page 132)

for there was a Matthew and a Thomas to convince and a Paul to convert.

Strauss declares that His appearances were visionary. But the eleven and the five hundred could not have had the same vision.

Others insist that He never died. What then of the "water and blood"? How account for it if He were not dead?

Moreover, His enemies guarded His body, and if He had only fainted He would have been weak and would not have been able to escape from the tomb.

Last of all, Jesus Himself would have been an impostor. He stated that He would rise and He did. After His resurrection He declared that He had risen from the dead. If His word was untrue, then He was a liar and unworthy of our allegiance.

The resurrection of the Lord Jesus Christ is one of the best attested facts in history. There are hundreds of historical events that do not have nearly as many witnesses. Just think, there were fourteen groups that saw Him alive after His death:

1. Mary Magdalene at the tomb.
2. The women.
3. Peter.
4. The two disciples at Emmaus.
5. The disciples in the upper room.
6. The disciples with Thomas.
7. The disciples on the shore of Galilee.
8. The eleven on the mountain.
9. The five hundred brethren at once.
10. James.
11. The disciples on Olivet at the Ascension.
12. Stephen at his martyrdom.
13. Paul on the road to Damascus.
14. John on Patmos.

Now, some of these witnesses saw Him, not once, but several times. How could they have been mistaken?

The fact that many of them died for their testimony shows their reliability. Men do not die for nothing, not voluntarily. Yet these men and women gladly

suffered martyrdom rather than deny their Lord.

Had these witnesses been false, their enemies would have produced contrary evidence. Whereas, the best thing they could do was to spread the story about the disciples having stolen His body while the soldiers were asleep.

But note, if you will, that that was the soldiers' story. They were asleep, so they said, and while sleeping they saw the disciples come and steal His body. Strange things to see when one is asleep.

And think of a Roman guard being asleep, every man. Impossible! On the other hand, how are you going to harmonize the theft with the order in which the grave clothes were found, the handkerchief, etc.? When thieves break in, they leave everything in confusion. But not so in the tomb of Jesus. The handkerchief was folded neatly and laid in a place by itself. The graveclothes were left in an orderly condition. There were no signs of fright and haste as there would have been had the nervous disciples attempted to take His body from the tomb.

For you must never forget the fear of His followers. They were afraid. In fact, they all forsook Him and fled. They had lost every atom of courage. And hence they would have been the last ones in the world to attempt the theft of a dead body from a tomb surrounded by a Roman guard.

And in any case, how are you going to account for the miraculous change from fear to courage, and even boldness, as a result of His resurrection? Had they stolen His body they would have remained in hiding. But the fact that they came out boldly, openly and publicly, and proclaimed His resurrection, even going so far as to accuse the Jews and the members of the Sanhedrin of murdering Him, proves conclusively that they had nothing to do with His re-appearance.

No, His enemies produced no contrary evidence. They had nothing to say. Their explanations were childish, absurd, and impossible. But had He not risen, how quickly they would have proved it.

The founders of all the world's religions have died, nor have they ever been resurrected. Christ and Christ alone arose.

When Talleyrand, the great agnostic, wanted to found a new religion, and finding it hard going, asked counsel of the King of France, he received the answer: "Go and be crucified, and on the third day rise again and men will believe in your religion."

Up from the grave He arose,

With a mighty triumph o'er His foes;

He arose a Victor from the dark domain,

And He lives forever with His saints to reign,

He arose! He arose! Hallelujah!
Christ arose!

And because Christ rose, we too shall rise; for His resurrection is the guarantee of ours.

But, some will ask, with what bodies will we appear? That question was asked and answered by Paul long ago. We shall be like Him, we are told. And if we can discover the kind of body He had, we will know something of the body that we too shall have on that Day.

A SPIRITUAL BODY

First of all, it is clear from the Word of God that our Lord was given a spiritual body. Then we, too, will have spiritual bodies. And what is a spiritual body? A body that is not subject to natural law.

After our Lord was raised from the dead, He could not be kept in or out by gates and bars. When the disciples were gathered together, first without Thomas and then with him, Jesus suddenly appeared in their midst. How He got in, no one knew. But there He was. And as He ate before them and showed them His hands and His side, they knew that it was Jesus Himself, and that in spite of the fact that the doors were shut, He came in.

So will it be with us. Walls will form no barrier. We will be able to pass through them as easily as we now pass through the air we breathe. Gravitation will no longer be able to hold us. To step off a high building will be perfectly safe. Without laboriously climbing stairs we will be able to ascend of our own free will.

Space will be annihilated. We will be able to go from place to place unhindered and unhampered, and at any speed we choose. Distance will mean nothing. If we desire to speed from planet to planet it will be easy, for we shall have spiritual bodies, and a spiritual body is not subject to natural law.

A POWERFUL BODY

In the second place, our Lord was given a powerful body. And we, too, shall have powerful bodies. Today we grow tired and weary. Ofttimes we are unable to complete our tasks, or to do the work that we long to do. We become weary and exhausted. We have to rest. Sleep is necessary. Sometimes a long vacation is inevitable, and all because these bodies of ours wear out.

But with our resurrection body we will never know fatigue. Never again will we say, "I am tired." All weariness will be gone. Our bodies will never become exhausted. Sleep will not be necessary. Never again will we be compelled to stop and rest. With our resurrection bodies we will have all the endurance necessary for our work. How wonderful it will be never to be weary again.

AN IMMORTAL BODY

Then, too, our Lord had an immortal body, a body that could never die. And

we, too, shall have such a body. There can be no death in heaven. The Bible tells us that the last enemy that shall be destroyed is death. And what an enemy it has been! It takes our friends from us, breaks up our families, separates husband and wife, child and parent. It sends an undertaker to our home and provides a casket for our loved ones. It brings the tears to our eyes and leaves us with an ache in our hearts. It peoples our cemeteries and spreads its blight on every side.

Such an enemy is death. But in that Day there will be no death. Never again will we have to die. There will be no funerals in heaven, no crepe on the doors. Cemeteries will be unknown. The work of the undertaker will be over. Never again will there be separation. Death will be no more. Immortal bodies cannot die.

AN INCORRUPTIBLE BODY

But again, our Lord had an incorruptible body. And our resurrection bodies will also be incorruptible. Every seven years these bodies of ours undergo a change. They have to be renewed from time to time. They are continually corrupting. But in the resurrection life, corruption will be unknown. Our bodies will last forever. There will be no decay, no corruption. Corruption belongs to earth. We shall have incorruptible bodies.

A GLORIFIED BODY

Lastly, our Lord was given a glorified body, a body so glorious that it outshone the glory of the sun. And we, too, shall have glorified bodies, bodies infinitely brighter than the noon-day sun.

We are given a glimpse of such a body on the Mount of Transfiguration, where, it is said, the very raiment of our Lord glistened and shone as He was transfigured in the presence of His disciples. Thus will we shine through all eternity.

They that turn many to righteousness, says God, shall shine as the stars for ever and ever. The brightest sun ever created will look dim in contrast to the brightness of our glorified bodies. Light unapproachable by human beings will be ours. So glorious will our bodies be that the very angels will look at us in wonder and amazement.

LIKE HIM

How beautiful we will be in that day, it is impossible to say. All we know is that we are told that we will be like Him. He died when He was about thirty-three years of age. Hence He will be eternally young. Wrinkles, therefore, will be gone and the beauty of youth, glorified by the resurrection, restored. We shall be changed, we are told, changed into His likeness, and with those who have gone before, caught up to meet the Lord in the air. And, oh, what a change! It is to this we look forward as we celebrate another Easter.

And when will it take place? When are we to receive our resurrection bodies? When are all these promises to be fulfilled? At the time of the Second Coming of our Lord. It will be when He returns. No one until then will be resurrected. Today God's people await that morn. The trumpet shall sound. The dead in Christ will be raised, living believers changed, and both caught up to meet the Lord in the air.

Then will come the Bema Judgment, the day of rewards, and the marriage supper of the Lamb; after that our reign with Christ for a thousand years, and then endless eternity.

Oh, what a prospect! No wonder we glory in Easter. Not only does it remind us of the resurrection of our Lord, but, as already stated, it speaks to us of our own resurrection and the glories that await. Glad Easter Day!

BEREAN AFRICAN MISSION

(Continued from page 139)

parts with each group. After the first two weeks, I lost my voice so I could not talk above a whisper, so I had to discontinue my choir work for two weeks, although I taught the other classes. Now, after eight weeks, but only about thirty-five school days or less, they sing, fairly accurately, "Silent Night," "Just as I Am," "Power in the Blood," and "My Jesus I Love Thee." They have sung two of the hymns as special numbers in the church services. Occasionally, Mr. Jansen and I have sung special numbers for them, but it was really special when they sang! I will have them sing, "Silent Night" at Christmas for the other three missionaries. I know they will be surprised and will enjoy hearing the children sing, because they sing beautifully. I have chosen a quartet from this group, and you would be surprised how they sing alone. It sounds like an organ. Wish we had a recording machine, so we could send you a recording or two.

THE RISEN LORD'S GREETINGS & GIFTS

(Continued from page 131)

accepting the Resurrection of Jesus Christ as a plain fact, is shattered to pieces on the sharp-pointed rock of this one demand—"Very well! If it is not a fact, account for the existence of the Church, for the change in the characters of its members." You may wriggle as you like, but you will never get a reasonable theory of these undeniable facts until you believe that He rose from the dead. In His right hand He carried peace, and in His left joy. He gave these to them, and therefore "out of weakness they were made strong, waxed valiant in fight, turned to flight the armies of the aliens," and when the time came, "were tortured, not accepting deliverance, that they might obtain a

better resurrection." There is omnipotent efficacy in Christ's greetings.

The one instance opens up the general law, that His wishes are gifts, that all His words are acts, that He speaks and it is done, and that when He desires for us joy, it is a deed of conveyance and gift, and invests us with the joy that He desires if we observe the conditions.

Christ's wishes are omnipotent, ours are powerless. We wish for our friends many good things, and the event turns wishes to mockery, and the garlands which we prepared for their birthdays have sometimes to be hung on their tombs. The limitations of human friendship and of our deepest and sincerest wishes, like a dark background, enhance the boundless efficiency of the greetings of the Master, which are not only wishes but bestowments of the thing wished, and therein given, by Him.

So, lastly, notice:

III. OUR SHARE IN THIS TWO-FOLD GREETING

When it was first heard, I suppose that the disciples and the women apprehended the salutation only in its most outward form, and that all other thoughts were lost in the mere rapture of the sudden change from the desolate sense of loss to the glad consciousness of renewed possession. When the women clung to His feet on that Easter morning, they had no thought of anything but—"we clasp Thee again, O Soul of our souls." But then, as time went on, the meaning and blessedness and far-reaching issues of the Resurrection became more plain to them. And I think we can see traces of the process, in the development of Christian teaching as presented in the Acts of the Apostles and in the Epistles. Peter in his early sermon dwells on the Resurrection all but exclusively from one point of view—viz., as being the great proof of Christ's Messiahship. Then there came by degrees, as is represented in the same Peter's letter, and abundantly in the Apostle Paul's, the recognition of the light which the Resurrection of Jesus Christ threw upon immortality, as a prophecy and a pattern thereof. Then, when the historical fact had become fully accepted and universally diffused, and its bearings upon men's future had been as fully apprehended as is possible here, there came, finally, the thought that the Resurrection of Jesus Christ was the symbol of the new life, which from that risen Lord passed into all those who loved and trusted Him.

Now, in all these three aspects—as proof of Messiahship, as the pattern and prophecy of immortality, and as the symbol of the better life which is accessible for us, here and now—the Resurrection of Jesus Christ stands for us even more truly than for the rapturous women who caught His feet, or for the thankful men who looked upon Him in the upper chamber, as the source of peace and joy.

For, dear brethren, therein is set forth for us the Christ Whose work is thereby declared to be finished and acceptable to God, and all sorrow of sin, all guilt, all disturbance of heart and mind by reason of evil passions and burning memories of former iniquity, and all disturbance of our concord with God, are at once and for ever swept away. If Jesus Christ was "declared to be the Son of God with power by His Resurrection from the dead," and if in that Resurrection, as is most surely the case, the broad seal of divine acceptance is set to the charter of our forgiveness and sonship by the blood of the Cross, then joy and peace come to us from Him and from it.

Again, the resurrection of Jesus Christ sets Him forth before us as the pattern and the prophecy of immortal life. This Samson has taken the gates of the prison-house on His broad shoulders and carried them away, and now no man is kept imprisoned evermore in that darkness. The earthquake has opened the doors and loosened every man's bonds. Jesus Christ hath risen from the dead, and therein not only demonstrated the certainty that life subsists through death, and that a bodily life is possible thereafter, but hath set before all those who give the keeping of their souls into His hands the glorious belief that "the body of their humiliation shall be changed into the likeness of the body of His glory, according to the working whereby He is able even to subdue all things unto Himself." Therefore the sorrows of death, for ourselves and for our dear ones, the agitation which it causes, and all its darkness into which we shrink from passing, are swept away when He comes forth from the grave, serene, radiant, and victorious, to die no more, but to dispense amongst us His peace and His joy.

And, again, the risen Christ is the source of a new life drawn from Him and received into the heart by faith in His sacrifice and Resurrection and glory. And if I have, deep-seated in my soul, though it may be in imperfect maturity, that life which is hid with Christ in God, an inward fountain of gladness, far better than the effervescent, and therefore soon flat, waters of Greek or earthly joy, is mine; and in my inmost being dwells a depth of calm peace which no outward disturbance can touch, any more than the winds that rave unsounded abysses. Jesus Christ comes to thee, my brother, weary, distracted, care-laden, sin-laden, sorrowful and fearful. And He says to each of us from the throne what He said in the upper room before the Cross, and on leaving the grave after it, "My joy will remain in you; and your joy shall be full. My peace I leave you, My peace I give unto you; not as the world giveth, give I unto you."

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THE DAYS OF YOUTH

(Continued on page 164)

His salvation today?"

The old man confessed that he did want to go through the beautiful Door, and have eternal salvation.

"Have you borne a child of your own?" the missionary asked SaKingombe. (Native men of Congo always speak of having "born" their children.)

"Yes," he said, indicating one of the near-by children.

"Do you love your child?"

"Yes, I bore him and I love him."

"Is there no village boy you love more?"

"There is none I love better than my own child," he said simply.

"Listen, SaKingombe. A Mulega does not really know how to love. The love Jesus has for you far, far surpasses your love for your child."

His remarks were to the effect that he was greatly surprised.

"But, there is another side to it. If you refuse this great love of His, He will have to let loose His great wrath upon you, and His wrath is so great that, in comparison, the law which you fear would seem trivial."

Again those remarks of surprise. It seemed hard to believe that this Jesus loved His people with a love greater than earthly love, and that His wrath upon His rejectors is so great that the greatest of earthly wrath cannot compare with it. But it must be so; has she not said it is? Does she not know?

As the missionary returned home that evening, she could not forget those faces. She could still see their concern because of their sinfulness; their surprise at the wonderful news that Jesus was not merely a white man, but was superior to the white man and the Creator of all men. She remembered their attentiveness to the story of God's love and His wrath, and their incredulity as they heard of heaven, a place without sin, sickness, sorrow, pain, or tears. Then she pondered in her heart. Had he actually accepted the Lord Jesus Christ? She thought he had, but she could not be dogmatic. At any rate, he said he wanted to, and it does not take a full understanding of what you are doing to accept Him. One who is "born again" is only a babe in Christ and must be watched over and fed from the Word in order to grow into the full knowledge of Christ. I will trust him in the hands of the Lord. He knows if the decision was made in that heart.



Announcing

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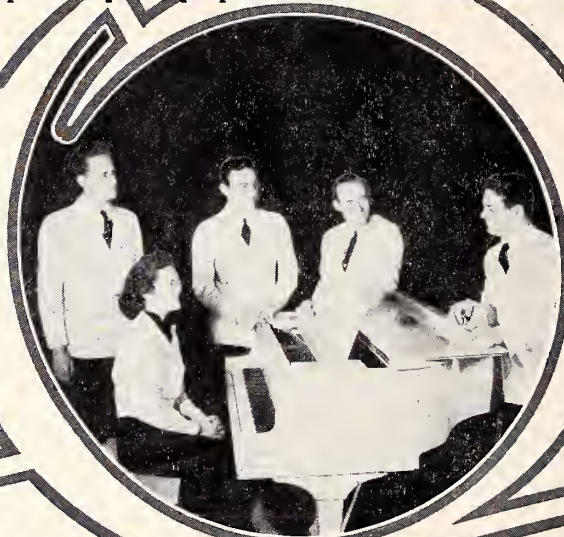


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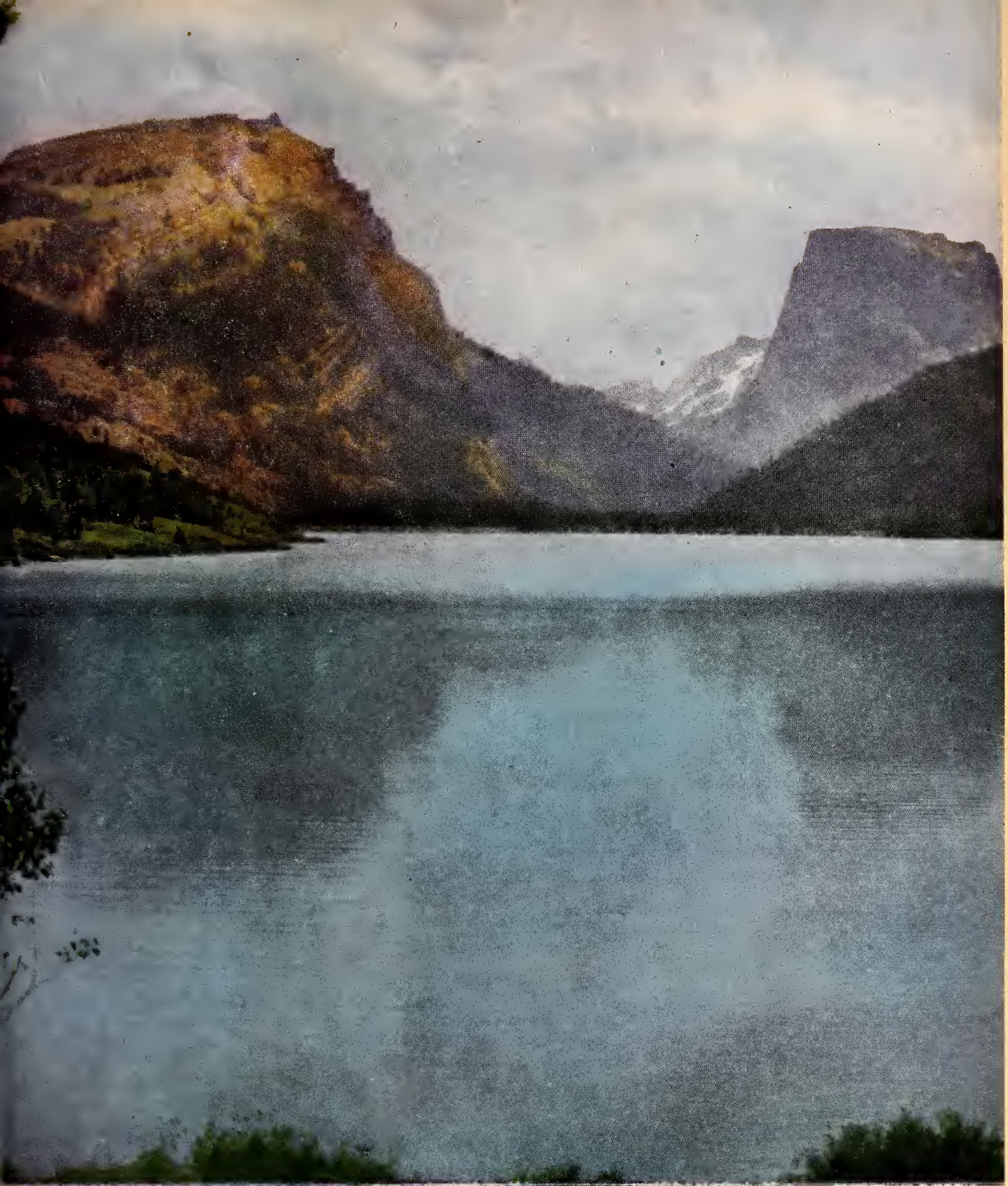
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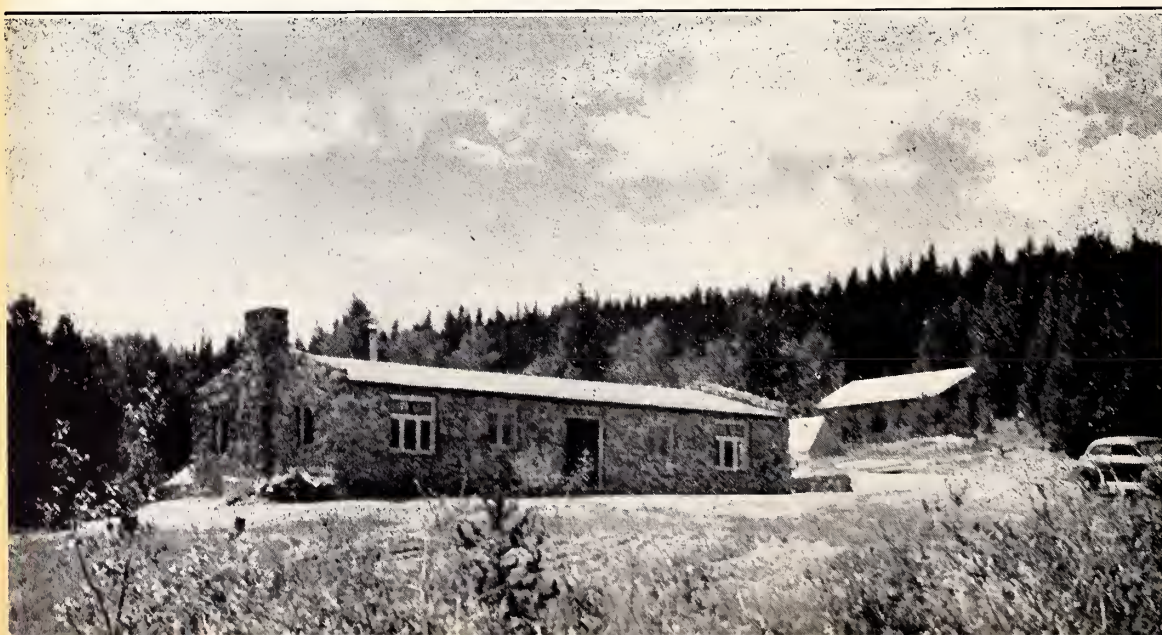
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No. 5

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Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practises—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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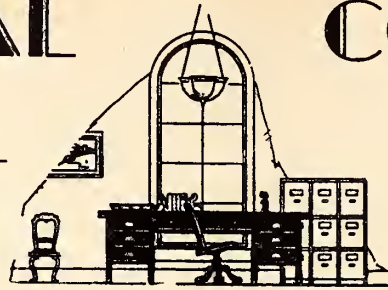
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CHRISTIAN HOME NUMBER

THE bulwark of a nation—the Christian Home—is our concern as we send forth this issue. God grant that those to whom He has entrusted the responsibility of maintaining a home may meet this responsibility by making it a Christian home.



No man can safely go abroad who does not love to stay at home.



VISITING SPEAKERS

A FEAST of good things has been spread before the Faculty, Staff and Students of the Institute by several visiting servants of the Lord during the past few weeks.

On Saturday, April 4, Dr. Gustav Edwards, President of the Free Church School of Chicago, who was ministering at the local Evangelical Church of Denver of which Rev. Carlberg is pastor, brought a stirring message.

The following week Dr. Nye J. Langmade, President of the Midwest Missionary and Bible Institute, located at Salina, Kansas, spent several days at the Institute addressing the students each morning and speaking in the Institute downtown auditorium each evening.

For the past two weeks Dr. Vincent Bennett, University Pastor at John Brown University, Siloam Springs, Arkansas, has been ministering in Denver under the auspices of the Berean Fundamental Church of which Rev. A. H. Yetter, '28, is pastor. His genial personality coupled with a keen insight into the Word of God makes him popular with the young people. He is to be the speaker again this summer at the Christian Conquerors Youth Conference sponsored by the Institute, which convenes July 24 to August 3. (Further information concerning this conference is presented on the inside of front cover.)

We were pleased to have Dr. Gavin Hamilton spend one day at the Institute enroute to engagements on the west coast. Speaking three

times, his timely messages on prophecy were thought-provoking and helpful.

We thank God for these faithful servants and for the privilege of sharing in their ministry. Our prayers will follow them.

—C. R. L.



Home is the sweetest type of heaven.



FINNEY MEMORIAL CONFERENCE

A GALAXY of spiritual leaders, seeking to rekindle the prayer-lit flame of revival which swept America in Charles G. Finney's day, will assemble in Chicago's Moody Memorial Church from June 21 through 28 for the Finney Sesquicentennial Memorial Conference.

Pastors, evangelists, teachers, college presidents, religious editors and writers will gather from many states for the interdenominational conference with its emphasis on evangelism as a great national need. Finney, born Aug. 29, 1792, has been called the greatest revivalist since the days of the apostles, and led more than 100,000 persons to Christ. A nation-wide circle of prayer warriors, looking to the Chicago sesquicentennial, has pleaded "that Finney's mantle might fall on the conference and 100 Finneys go out from Chicago this summer to shake the country for God."



ANOTHER DAY OF PRAYER

ARE there any of us who pray too much? We are quick to warn against a fanatical interpretation of "men ought always to pray," but very slow to find out what Christ really meant. There have been days of prayer for England, Australia, and America. It is a well-known fact that the Dunkirk deliverance occurred only a few days after an English day of prayer.

The great Commission Prayer League is sponsoring May 28 for collective praying for ministers and missionaries. Any time in the twenty-four hour period will be suitable, and they request that special emphasis be placed on praying for chaplains in the army, for these ministers in uniform are missionaries in a real sense of the word.

The ambassadors for Christ in distant lands would almost despair were it not for the prayers of their friends in the homeland. We can be their friends on this day even though we do not know all of their names. Some of them are in danger, some are prisoners of war, and some have been told to stop public preaching. They need our prayers. Pastors in our own land need prayer help too as they take advantage of a new interest in God's Word. There is an unusual response in some places today as a result of the war. Let us capitalize on it.

In distant lands they wondered how
Their slightest word had power;
At home, the Christians, two or three,
Had met and prayed an hour.

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together *with* me in your prayers to God *for* me; that I may be delivered (Romans 15:30).

—E. E. L.

★
King or peasant, he is happiest who finds peace at home.

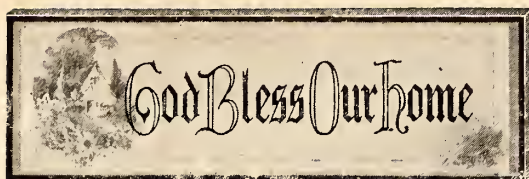
★ PRIORITY SECURED

The government priority, which seemed to be the greatest obstacle in the way of bringing Rev. Irving M. Lindquist to America has been secured. Before this issue of the magazine went to press, Dean C. Reuben Lindquist, Vice President of the B.A.M.S., received a telegram from Senator Ed. C. Johnson stating that the priority was available to us. The message read as follows:

MAJOR DONAVIN MILLER AIR PRIORITIES ASSURES ME WHEN YOUR CHECK PAYABLE TO PAN AMERICAN AIRWAYS AMOUNT OF PASSAGE IS IN HIS HANDS HE WILL ISSUE PRIORITY FOR YOUR BROTHER TO LEAVE BELGIAN CONGO AT ONCE.

This was a source of real thanksgiving to God, and it called for immediate action. Consequently, a cable was sent to our missionaries asking them to cable the date Mr. Lindquist would be able to leave Congo. Then a letter was sent to all our constituency asking them to cooperate in raising the \$470.00 still needed for his transportation. Since some had said they could not give now but could give a little later on, we suggested that they pledge the amount they could give so that we could borrow that amount and pay it when their offerings were received. Although the letter was not mailed until April 22, \$248.00 has been received. We believe it would be pleasing to God for the full amount to be in hand by the time Mr. Lindquist cables the date of his departure from Congo. Therefore, we trust that all who are interested in missionary work will rally to this S.O.S.

—R. E.



G. Campbell Morgan says: "My father came into my house soon after I was married, and looked into every room, and then he said to me: 'Yes, it is very nice, but nobody will know, walking through here whether you belong to God or the devil.' I went through and looked at the rooms again, and I thought: 'He is quite right.' So we made up our minds straightway that there should be no room in our house, henceforth, that had not some message, by picture or wall text, for every corner should tell that we serve the King."

—*The Secret of a Happy Wedded Life*

★
Home is never perfectly furnished for enjoyment unless there is a little child rising up in it.

★ ★ ★ ★

★

PRAYER REQUEST

★

The Institute was in urgent need of a new washing machine in its Laundry Department. By taking immediate action we were able to secure one. We ask your prayers and cooperation in meeting this expense.

★ ★ ★ ★

A little girl, when asked where her home was, replied: "Where mother is."

★ MOTHER'S DAY

THE TENTH of May is Mother's Day. This celebration is a fitting tribute to the one who gave us life and thereby the opportunity to become partakers of eternal life.

These are days when earth's relationships are little appreciated and sometimes wholly ignored. But all human relationships are given to us that we might have a well-rounded conception of God and His Son the Lord Jesus Christ. The relationship of husband and wife is given us that we might understand the nearness and dearness of the believer's union with Him. The relationship of father and mother is given us that we might understand our heavenly Father's love and care. The relationship of brothers and sisters is given that we might understand the closeness of our Elder Brother, the Lord Jesus Christ. And the relationship of friend with friend is to lead us to that "Friend that sticketh closer than a brother."

So when we come to Mother's Day we wish to see wherein a godly mother depicts the ten-

derness and love of our blessed Lord.

It is the mother who cares for her babe when he is helpless, incapable of caring for himself, and even unconscious of his need. And it is Christ Who died for the ungodly when we were without strength (Rom. 5:6). It is mother who feeds and nourishes her babe. And it is God Who was a never-failing source of supply for His people, Israel. Jacob had a long eventful life, but in the closing days of his earthly pilgrimage, he testified, "God . . . fed me all my life" (Gen. 48:15). To a true mother the child is the apple of her eye, and her life is devoted to the guidance and instruction of that child. Isaiah says, "The Lord's portion is His people, Jacob is the lot of His inheritance. He found him . . . He led him . . . He instructed him, He kept him as the apple of His eye" (Deut. 32:10).

These and many other characteristics of mother depict the love and tenderness of our blessed Lord.

How thankful, therefore, we should be for our mothers. How we should cherish the memory of those who have gone before, and what kindness, appreciation, and loving care should be showered upon her if she is spared to us. Her children indeed should rise up and call her blessed (Prov. 31:38).

And in thus loving and cherishing mother we will be caused to love, worship, and obey the Lord, whose lovingkindness she has brought us to understand.
—R. E.

★ A TOAST TO MOTHER

*Who went to the door of death for me,
Who held me long upon her knee,
Who sat for hours beside my bed,
Who soothed my pain and stroked my head?*
'Twas Mother.

*Who worked from early morn till night,
Who always taught me wrong from right,
Who pointed me to Christ the Lord,
Who led me to His Holy Word?*
'Twas Mother.

*Who listened to my childish woe,
To whom with troubles could I go,
Who sympathized and understood,
As no one else but Mother could?*
'Twas Mother.

*And so we pause in deep respect,
Nor could we ever dare forget,
Our love and honor give to her,
Like sweetest frankincense and myrrh.*
'Our Mother.

William J. Kerr

★ LET'S REPEAL THE REPEAL NOW!

AND while we are considering this so-called "sugar shortage," how about the abundant "liquor supply?" Is it not time to demand national prohibition of all liquor traffic in this country, at least for the duration of this war? If we must conserve on automobiles, farm machinery, tires, waste paper, scrap iron, aluminum, etc., as our patriotic duty; and if there is a danger of a sugar shortage in this country enough to warrant sugar rationing: is it not time that we American people in a so-called "Christian" nation get back some of our common sense and demand our Congressional representatives to pass legislation immediately suspending and prohibiting the manufacture, sale and usage of all beer and intoxicating liquors for the duration of this war at least? We know that this Administration from our President and his Cabinet down to the members of Congress are not in favor of "Repealing the REPEAL of the Eighteenth Amendment." This has been demonstrated repeatedly.

When we remember that the liquor traffic annually requires 198,929,000 gallons of molasses, 18,911,000 bushels of corn, 3,330,000 bushels of malt, 5,614,000 bushels of rye, 52,282,000 bushels of barley in addition to millions of tons of sugar for this unholy diversion of food-stuffs so very necessary at all times, and especially in time of war; and we further remember that the American people spend \$4,000,000,000 annually to drink this stuff, and spend another FOUR BILLION to repair the physical, mental, social, and economic damage it does—how can we pray or sing, "God Bless America?"
—Ohio Independent Baptist

★ INSIDE WASHINGTON, D.C.

(Continued from page 169)

Some say that the war is being fought to carry out a "social revolution." But we want no revolution in America. We want a restoration—a restoration of the Biblical principles of Christian Americanism. We long and pray for a return to the Faith of the Fathers. We look for revival—not revolution.

A Bottleneck That Has Been Overlooked





Inside WASHINGTON D.C.

By
• DAN GILBERT •



Director, Christian Press Bureau in the Nation's Capitol

ALMOST overnight, General Douglas MacArthur has become—by unanimous choice—America's Twentieth Century Hero. He has earned that distinction. There is every reason to believe he will continue to live up to its highest implication. His place beside George Washington in American history seems assured. Washington and his men at Valley Forge! MacArthur and his men at Bataan!

Right-minded, clean-hearted Americans are rejoicing and giving thanks that our nation once again has a national hero. The era of muck-raking and "smearing" is happily at an end. It was a long, sad and sordid chapter in the history of cynicism.

It began with the close of the last war. All through the nineteen-twenties, character-assassination was an easy road to literary fame and fortune. Dooks were written "debunking" the most beloved characters in American history. One best-selling volume portrayed George Washington as a drunkard and adulterer. Another represented Abraham Lincoln as a fit subject for a psychopathic ward. The great figures in American history were besmirched and defamed.

Youth was inclined to scoff and sneer at the Founding Fathers, their faith and their handiwork. Leadership and authority in every realm of life were rejected. The communistic theory of mobocracy was widely advanced and intensively applied. A "leveling-process" was universally pursued: the purpose was to reduce all men to a common level. The superior man, morally, intellectually, and spiritually, was degraded to the low level of the mediocre man.

Karl Marx maintained that mankind has no need for "heroes" or even "leaders." He championed the theory of mob-rule. He rejected what is sometimes called "the great-man theory of history." This theory was, perhaps, most forcefully developed by Thomas Carlyle, the relentless enemy of Darwinism (which gave birth to Marxism).

Carlyle frankly championed what was called "hero-worship." (Of course, he did not mean that human heroes should actually be worshipped, but he did think that they should be highly admired and

respected.) Carlyle recognized that every nation must have heroes. To grow up normally, boys and girls need to look up to their national heroes, to respect and admire them, to endeavor to walk in their foot-steps.

In the character-development of youth, in the growth and progress of a nation, heroes are necessary, contended Carlyle.

America was founded upon the philosophy of individualism. Our Constitution makes the right of the individual its supreme concern and consideration. Progress results through the leadership of outstanding individuals.

But the tendency in recent decades has been to stir a spirit of envy and malice against the successful individual. The very men who have contributed most to the industrial progress of America, the very men who have perfected important inventions for the benefit of mankind, the very men who have been responsible for making life more comfortable for the masses, the very men who have made the most jobs for workers and paid the most taxes to support the government—these very men have been held up to scorn and condemnation. The men who have made accomplishments have been condemned for that very reason—even though their accomplishments have contributed the most to the happiness and well-being of our people.

The greatest hatred has been leveled against those men whose creative genius made it possible for millions of Americans to possess low-priced automobiles, radios, comforts, conveniences, and luxuries. The very men who built up America's vast industrial empire have been, in many cases, represented as public enemies.

Yet, it is our vast industrial empire which will contribute so mightily to the winning of the war. The vast factories of Ford, General Motors, du Pont, the steel corporations, the coal mines—yes, even the hated public utility companies—all are mobilizing to protect the homes of the masses of Americans.

It was through the profits of industry that our great industrial empire was progressively expanded. Most of our millionaires re-invested their capital and profits in new enterprises. Back in 1932, many of our so-called "economists"

argued that the capitalistic system was "over-expanded." These "experts" pointed out that when profits are high, the tendency is to re-invest these profits in new factories. Then, they claimed we had too many factories already. But today we ought to be grateful that the capitalistic system has worked so well: in the expanding of our industrial empire until it is the greatest in all the world.

The glorious leadership of General MacArthur has demonstrated again the importance of the superior individual. To win wars, good armies are necessary; but good generals are still more necessary. There is a military axiom that, generally, is true: "Wars are won by generals, not armies."

In modern war, there must be generals in charge of production as well as in the military forces. Politicians cannot manage factories. Politicians and bureaucrats cannot effectively control the forces of production. The men who created our great industries are the ones best qualified to direct their operation.

It is to be hoped that this war will carry America back to her tradition and philosophy of individualism. There are false prophets who say that, after the war, socialism or collectivism will be world-wide. But America is not fighting for a "new world order." We are fighting to defend our God-given order of Americanism and Christianity. The American system of individualism is founded upon the teachings of the Word of God.

It is good to have a national hero in America again. It is good to have a man of courage and leadership to whom we can all look up! All over America, mothers and fathers are naming their new-born babes after Douglas MacArthur. MacArthur personifies all that is noble and brave and true in the American tradition. He carries on the spirit of the Founding Fathers.

We should be glad to bury the era of muck-raking and character-assassination. We should look hopefully to the opening up of a new era of individualism and idealism: an era in which men of achievement and ability, men of superior capabilities, will be honored and emulated. (See opposite page—168)



The Christian Family

A sermon delivered by Dr. Ironside in Moody Memorial Church. Reprinted from Moody Church News by permission.

BY H. A. IRONside, LITT. D.

TEXT: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let everyone of you in particular so love his wife even as himself; and the wife see that she reverence her husband" (Eph. 5:22-33).

You will notice how intimately verse twenty-two is linked with verse twenty-one: "Submitting yourselves to one another in the fear of God." This is a principle of Christian living which applies to believers in every relationship of life and now that the apostle turns to consider the Christian family he shows that it applies there. Did you ever stop to think what a wonderful institution the Christian family is? In reading a letter from a missionary in a heathen land I was struck by a paragraph which read something like this:

"How we wish that some of our Christian people could come and settle among us, even if not to engage in missionary work. There are different ways by which one might make his living among this semi-civilized people. For instance, we might have a Christian dentist and his wife, or a Christian worker in leather, a shoemaker, harness maker and his wife and family. It would mean a great deal to us to have a harmonious family here, for we can conceive of nothing that could so commend Christianity to our people as just to see a Christian family functioning according to the New Testament. It would be so utterly different from anything our people have ever known. A Christian husband loving and honoring his wife, a Christian wife living in sweet and beautiful subjection and loyalty in her home, Christian children who really delight in obedience to their parents, parents who love their children and seek to bring them up in the nurture and admonition of the Lord." This is something that is unknown in many heathen lands. It is Christianity, it is the knowledge of Christ that produces the Christian home; and how jealous we should be of this blessed and delightful institution.

It is a very remarkable thing that in the apostle's letter to the Ephesians he leads us up to the highest heights of divine revelation, to that which thrills our souls, as he speaks of our being predestinated according to the riches of grace to a place that angels have never known, accepted in the Beloved, blessed with all spiritual blessings in heavenly places in Christ. Then in the closing portion of this wonderful letter, he seems to drop down—or is he dropping—no, he is not: he applies this

(Continued on page 199)

Hallowing the Home



BY

NORMAN B. HARRISON

D.D.

This cogent little article is only the introduction to a book of real import—"Hallowing the Home." Reprinted by permission.

IN MOLDING the character of its children, the Home determines the character of the Church and the State. All three of these institutions are of divine origin and appointment; each in its own sphere serves its God-given purpose, but the Home is the basic structure of the other two. If our Country fails, if the Church fails—it will be largely the reflected failure of the Home.

Confessedly, in our day there are many enemies of the Home. Multitudes of new houses have sprung up in the last few years all over the country, and most of the old ones are also occupied. But in an appalling number of cases these houses are merely places where people exist—where they eat, sleep, argue and feel bored, perhaps; but they are not homes. Many persons lodge at home, but they live elsewhere, in the multiplicity of interests on the outside, finding their friends, their pleasures, their chief achievements apart from the home ties. Only the fine art of home-making on the part of the queen of the Home will forestall such disaster.

Then we are constantly finding that children are being reared in an atmosphere of low, characterless ideals, for the simple reason that parents are unwilling to pay the price of themselves living on any higher levels. Ideals are awkward things, and costly.

THE HOPE OF HOME

MANY have launched upon the sea of matrimony merely as a matter of convenience. They have invested no lofty motives in the undertaking. The Hope of the Home is in realizing that the Home originated in Heaven and that its mission upon earth is to prepare its members for the Heavenly Home.

From eternity, the Godhead existed as a family—Father, Son, and Spirit. (Cf. Eph. 3:15 in the original: "From whom all familyhood in heaven and earth is named.") We recognize

His Fatherhood, also His Sonship. And while we do not ascribe sex to the Godhead, we must recognize the Holy Spirit as embodying the motherhood principle of this family. When we are born of God, we are born of the Spirit. How, then, shall the Home reproduce upon earth its heavenly pattern? What is here said to parents, particularly in this first part of the book to mothers, is said in the hope of stirring them to adopt the highest possible ideals, for themselves and for their children, and to maintain them at all costs.

A HEAVENLY ATMOSPHERE

WE RECALL the manner in which S. D. Gordon opens his book on *Home Ideals*, telling how, accompanied by Mrs. Gordon, he ascended Lookout Mountain early one morning to witness the sunrise. On the way up they passed a negro shantytown, in the usual disheveled state of neglect and disrepair, altogether unattractive. Then they came to a cemetery, with tombstones fallen or on an angle, showing a similar lack of care.

After watching the sun come up over the horizon, bathing the landscape with the marvelous shimmer of its radiant beams, they turned to retrace their steps, when lo, a veritable miracle had taken place. In that heavenly light, the cemetery had lost its repulsiveness, and the shantytown actually appeared attractive.

It is this that every home needs—atmosphere, a heavenly atmosphere, something earth cannot produce. It is indeed a fine art, the creation of such an atmosphere; but we must have it to save the Home from sordidness and lift it to the higher levels. It is that indefinable something that one senses in stepping into a Home—a heavenly influence; yea, a divine Presence. In such an atmosphere is the uplifting, transforming power much to be desired. Happy the home-maker who has learned the art of securing it.

A Christian Home 200 Years Ago

BY JOHN R. STEVENSON

PASTOR, GRANT AVENUE PRESBYTERIAN CHURCH
FT. COLLINS, COLORADO



"I INSIST on conquering the will of children betimes, because this is the only strong and rational foundation for a religious education, without which both precept and example will be ineffectual; but when this is thoroughly done, then a child is capable of being governed by the reason and piety of his parents, till his own understanding comes to maturity, and the principles of religion take root in his mind." So said Mrs. Susanna Wesley, the mother of nineteen children, especially the mother of John and Charles Wesley; although these were not the only famous children of this pious home.

The above words seem strange to us today, with our advanced understanding, small families and wayward children, experts in diet and psychology, and trained leaders of children who seem to produce fine human animals without souls.

Let us look into this home, for if we will learn at all, it will be from those who have succeeded. The Wesleys were a successful family from whatever standpoint you care to look at them.

The first thing which impresses us concerning this home was the sense of obedience which permeated the household. The father occupied his proper place as the High Priest of the family. The mother was his right hand helper. The children were taught to ask softly for anything they wanted and to eat whatever was set before them. No coddling with pink dishes and special foods. The Wesleys well knew that to coddle and pamper a houseful of children would be disastrous; a peculiar kind of stern kindness had to be resorted to.

Nor was this stern Christian home a loveless home. The depth of love for one another was seen when the house burned down and the last one to be taken from the burning building was

the famous John. "Come, neighbors, let us kneel down; let us give thanks to God. He has given me all my children." Thus the loving father, Samuel Wesley, expressed the affection felt throughout that household.

It was also a home of order. Each member of the family was made to feel his responsibility for the other members of the family. Methodism first began in that house. There was a method in everything. After the home burned down, an emergency arrangement had to be made, and the children were shared in homes in the neighborhood until a new house with new furniture could be assembled. In this period of dispersement, we find that the Wesleys complained that in their neighbor's homes, they learned words which were not good and songs which had to be forgotten. They forgot their reverence for the Lord's Day. This reveals the truth of the natural depravity of the human heart, proving that, if the children had been left to the careless ways of this world, they would have been no better than other children, and the famous Wesleys would have died with their generation. It took Mrs. Wesley a year to again instill obedience and reverence in the young wayward minds.

No doubt the greatest contribution of the Wesley family was their reverence for God's Word and the God of the Word. It was here that the majesty of the Lord Jesus Christ was first learned by John Wesley. It was learning by precept and example—the only way to learn God's ways. In that family was practised what was taught. There was morning worship before breakfast, when the Morning Psalms and a chapter from the Old Testament were read. The oldest child took the youngest, and the second the next, and thus all the children found themselves in pairs reading the Scriptures.

(Continued on page 203)

A Little Bit of



This sermon by Rev. Linton is reprinted by permission.

Jesus said unto him, This day is salvation come to this house (Luke 19:9).

A TRUE Christian home is a little bit of heaven. When home is what it should be, we have a heaven in which to go to heaven.

It must have been a wonderful day for Zaccheus' wife when her husband brought Jesus home with him. No doubt she would hear He was coming and she would sweep the floor and dust the parlor and get the children ready for the Master's visit. That would be something to remember in after years—that Jesus Christ the Son of God came into their home, sat at their table, ate with them, prayed with them, blessed their little children and then went away saying, "This day is salvation come to this house."

A true Christian home is such a happy place that I am not surprised that the Bible pictures heaven as a home. Our loved ones gone before, we are told, are "at home with the Lord"; it is a place of "many mansions"; and there "God shall wipe away all tears from their eyes." What is that but a mother drying her bairn's tears—a picture of home.

Moody emphasized the place of the home when he said, "If the Sabbath goes, the Church goes; if the Church goes, the Home goes; and when the Home goes, the Nation goes."

But if the home is to be like heaven there are some conditions to be met. There are some homes in this city that are more like hell than heaven. Solomon said, "It is better to dwell in a corner of the housetop than with a brawling woman in a wide house." He was a wise man!

When a child of five years was heard using profanity and was told to desist, he said, "Well! That's what my mother calls daddy." God pity the child with a mother like that. Such a mother isn't fit to raise mud-turtles, much less boys and girls made in the image of God.

I hold that home life is the true criterion of a man's character. The petty vexations of home life will reveal the weakness of a man's

character soner than anything else. A Christian man might speak or pray in church and from what he says you would think it would have to be a giant temptation that would overthrow him, but if you saw him at home looking for a lost collar button you would never think him to be the same man.

How can we make our homes like heaven? I would answer

I. BEGIN RIGHT

THE young people of today are the home-makers of tomorrow. If every Christian young man and woman would earnestly ponder the words of Scripture, "Be not unequally yoked together with unbelievers," it would save them from many a heartache and keep them from what often happens when this command is disobeyed—spiritual disaster. The meaning of the command is plain. "Can two walk together except they be agreed?" Every person is either for or against the Son of God. If not a confessed follower of Jesus Christ, it is because the man will not let Christ rule his life. How can home life be as sweet as God intends it to be, when one is a friend and the other is an enemy of Christ?

A young lady once came to her pastor and said: "Pastor, I am to be married next week. I wish you could come around to our house Wednesday evening and marry us." He said: "Are you to marry this young man with whom you have been keeping company?" She said: "Yes." He said: "Well, I cannot marry you." She was greatly surprised and said: "Why not?" "Because you are a child of God and he is a man of the world, and I am forbidden to marry you." "Well," she said, "I think it is very strange if my pastor will not marry me." He said: "I will marry you if you will marry in the Lord. I will be glad to do so but I will not take the responsibility of joining you for life to a man who is not a Christian."

(Continued on page 201)



God Save the Home

BY WALTER E. SCHUETTE

"God Save the Home" is a splendid little book dealing with an important subject. This article is Chapter two of the book. Used by permission.

OVER yonder stands a little cottage. It is not two stories high, although it has two rooms on the second floor, rooms in which the ceilings are cut off by the slope of the roof. The lot is only thirty feet wide, and it runs back only one hundred and twenty-five feet. I think John paid three hundred dollars for it. That was six years ago, when he was one of the first to buy and build out here. It looks different now. The little lot was very stony, and whatever soil it had was yellow clay. John has worked hard on it, and now it is a blooming garden of flowers. There is a garage at the back, and a medium-priced car in it, which John does not use going to and from the office, because parking is too serious a problem. The car is paid for, and the mortgage on the house is almost fully canceled.

That is John, now, coming out on the front porch. The smiling happy woman with him is Madge. Do you notice that they are holding hands? Strange, isn't it, after being married ten years? But it is true, and it happens every day. John looks down the street: he has a little extra time, and he and Madge bend over the flowers, commenting on this and that. Here comes his bus. A good-bye kiss—and he is off for the day. Madge goes back into the house, after picking a few blooms.

Fifteen minutes later—she is coming out again, leading little Jimmie, only two and one-half years old; and after her come John Junior, eight years old, and Minnie, who is six ("going on seven," she says). It is time for the two to start to school, and they are ready, books in straps, a few flowers for teacher in hands, a hug for little Jimmie before they go, big kisses for Mother, who fondly watches them down the sidewalk.

So what? Of what importance is this humble bright little home and this ordinary commonplace family?

John's bus rolls over the viaduct where the Central trains roar into the city. A streamlined luxury train, Pullmans, diners, elegance

and power from pilot to observation-platform, is thundering in. He has often looked forward to the time when he and Madge can indulge in a trip to the marvelous sights of the West. It's a dream—Madge and he stepping out of their little cottage and their simple daily life into the splendor which the fabulously rich Central affords its passengers. But let me say right here that their little home is actually more important to this world than is the vast railway system on which they hope some day to enjoy something better than their modest house.

John leaves his bus at the corner where the Commercial Banking and Trust Company, the most powerful banking system in the State, is housed. He expects some day to get a position there. His application is on file, and he is training for the big work he may do there. What an elation he will feel when he is the occupant of one of those many offices, his name on a bronze plate, nobody allowed to enter except after announcement. He will be an important man then, and probably he will move into a different dwelling, something more in keeping with this big financial institution. But let me add this: John's little thirty by one-hundred-twenty-five lot in the suburb holds something more truly essential for the welfare of humanity than does this incredibly valuable down-town corner with its immense money interest.

He reaches the sky-scraper in which his desk now stands. What a magnificent building it is. The company of which he is a rising employee occupies an entire floor. It needs more space, because its business is extending all over the country and beyond. This huge building cost millions. It can be seen from almost any section of the city. Thousands go into and out of its impressive portal every day. Lights blink from its windows all through the nights. The transactions of a single day in this great pile of masonry involve stupendous sums. But—here I come again—John and Madge, in that unpre-

(Continued on page 203)

Remove not the ancient landmark, which thy fathers have set (Proverbs 22:28).

Among the property owned jointly by two young brothers who were carpenters was the old tumble-down place of their birth. One of the brothers was soon to be married and the old house was to be torn down and a new one erected on its site. For years neither of the brothers had visited the cottage, as it had been leased.

As they entered now and started the work of demolishing the place, again and again floods of tender memories swept over them. By the time they reached the kitchen they were well-nigh overcome with their emotions. There was the place where the old kitchen table had stood—with the family Bible—where they had knelt every evening. They were recalling now with a pang how in later years they had felt a little superior to that time-honored custom carefully observed by their father.

Said one: "We're better off than he was, but we're not better men."

The other agreed, saying, "I'm going back to the old church and the old ways, and in my new home I'm going to make room for worship as Dad did."

"The strength of a nation lies in the home of its people."

—Abraham Lincoln
—*Springs in the Valley*



"When I was chaplain of a penitentiary in Arkansas, out of seventeen hundred convicts, I found only one that had been brought up in a home where they had had an old-fashioned family altar. I heard since that he was pardoned as he was found innocent of the crime with which he was charged.

"There was an atmosphere in the old-fashioned home, a kind of prophylaxis that made it impossible for skepticism or atheism to live there. May God give us back the old-fashioned family altar, and the old-fashioned Bible, and old-fashioned parents; and then the Holy Spirit will come down on your little home like the glory cloud came down and went into the Tabernacle."

—CHAPLAIN HOGG

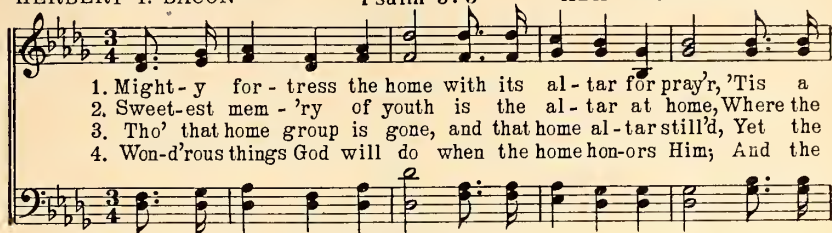
The Home Altar

In fond recollection of the family altar at home

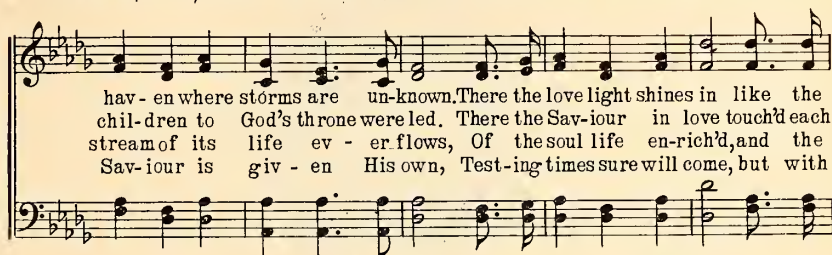
HERBERT T. BACON

Psalm 5:3

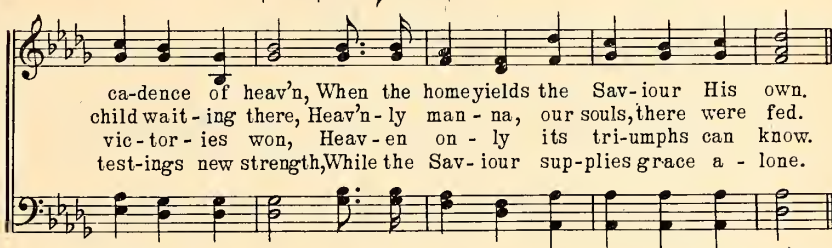
ADA REYNOLDS BACON



1. Might-y for - tress the home with its al - tar for pray'r, 'Tis a
2. Sweet-est mem - 'ry of youth is the al - tar at home, Where the
3. Tho' that home group is gone, and that home al - tar still'd, Yet the
4. Won-d'rous things God will do when the home hon - ors Him; And the



hav - en where storms are un - known, There the love light shines in like the
chil - dren to God's throne were led. There the Sav - iour in love touch'd each
stream of its life ev - er flows, Of the soul life en - rich'd, and the
Sav - iour is giv - en His own, Test - ing times sure will come, but with

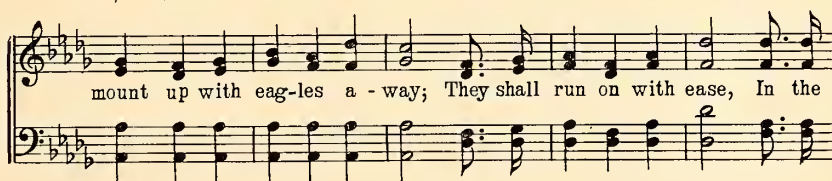


ca - dence of heav'n, When the home yields the Sav - iour His own.
child wait - ing there, Heav'n - ly man - na, our souls, there were fed.
vic - tor - ies won, Heav - en on - ly its tri - umphs can know.
test - ings new strength, While the Sav - iour sup - plies grace a - lone.

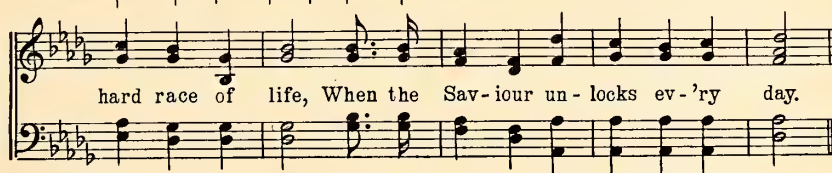
CHORUS



They that wait on the Lord shall re - new ev - 'ry strength, They shall



mount up with eag - les a - way; They shall run on with ease, In the



hard race of life, When the Sav - iour un - locks ev - 'ry day.

Copyright 1940 by Ada Bacon

The words and music of this song were written by a dear aged couple from whose lives the fragrance of the Lord Jesus Christ has long emanated. As staunch friends of D.B.I. and Grace and Truth, they have donated many, many hours of toil in the folding and assembling of this magazine. We wish to here express sincere appreciation for their labor of love and for the privilege of using this very appropriate song in this issue.

Let your home face toward the Father's house.

A house is no home unless it contains food for the soul as well as for the body.

Home should interpret heaven and should be heaven for beginners.

Home should be the ground floor of heaven. Departure from this life—just going upstairs.



In the Gospel of John

By Albert Hughes, B.A., D.D.

FIFTH INSTALMENT

THE SYNTHESIS OF THE SIGN

There are four things presented to us here: Mary's appeal to the Master; the Master's answer to Mary; Mary's announcement to the maids; the amazement of the master-of-the-feast at the miracle.

MARY'S APPEAL TO THE MASTER.

"And when they wanted wine, the mother of Jesus said unto Him, They have no wine" (Vs. 3).

Mary's appeal grew out of the dilemma which suddenly came upon the happy gathering. The wine ran short. Either a larger number of guests than expected had arrived, or the feast had gone on longer than planned for, or those gathered had consumed more wine than usual, or the poverty of those responsible for the feast would not permit a sufficient supply. This latter thought appeals to me, for Jesus made enough of the ordinary drink not merely to last through the feast but to provide for the needs of the new household for

many days. It is just like him to do that.

Mary, who seems to have heard of the disgrace soon to fall upon her friends, comes with her serious solicitation to her Son. She said, "They have no wine." Some have suggested that this was the mother's homely hint that her Son and His disciples should leave before the host's embarrassment became public, and that His reply, "Mine hour is not yet come," referred to the fact that He was not yet ready to leave. But the least we can say to such a suggestion is that it is very far-fetched, if not altogether foolish.

Mary's appeal was of a two-fold nature. She was concerned for her friends at whose home she was a guest, that they might be delivered from this disgraceful dilemma, and she was anxious for herself—that her desire of thirty years might at last be realized. The seven-fold blessing pronounced upon a bride at the wedding was always performed with the use of wine. Without this pronouncement of bless-

ing the bride was really not married. The supply of wine, therefore, was tremendously important, and, for this reason Mary was very anxious. But there was a far greater appeal than this. It was the appeal of the mother heart. Ihus far the world knew not her Son. For thirty years she had kept that splendid secret sealed up in the casket of her soul. They said He was Joseph's son! She *knew* whence He was, and she longed that others should know it too. I he shortage of wine at the feast looked to her like an occasion, sent of God, so that in the manifestation of miracle-might, He would declare His Deity. The exercise of His superhuman power to meet this unexpected need, Mary believed, would not only manifest His might, but would make plain the mystery of His Person. The pouring out of supernatural energy in the performance of a miracle, she believed, would mark the manifestation of His Messianic dignity. It was as if Mary said to Him, in announcing the fact that they had no wine, "Son, show Thyself." THE MASTER'S ANSWER TO MARY.

"Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come" (Vs. 4).

As Mary's appeal was two-fold, so our Lord's answer to His mother is two-fold. He answers Mary's motherly anxiety, and He gives for the first time the announcement concerning His manifestation.

First: He answers Mary's motherly anxiety by saying, "Woman, what have I to do with thee?" The term "woman" is not one of disrespect, but of Divine right. It is the greatest term that He can use, far greater than "Mary" or "Mother." All other terms and titles are humanly given. The term He uses was given of God. "She shall be called *woman*." Jesus being God manifest in the flesh, and John's Gospel being the Gospel of Deity, it is that Divine term we would expect to find here. Later on, when He addresses His mother very tenderly from the Cross, He calls her "Woman." It is a startling and arresting form of address. Yet it ought not to grate upon our feelings. There is

nothing unfilial about His speech. There never was. The Master never gives men the chance to cast unworthy aspersions upon Him in the matter of human relationships. The phrase following, namely, "What have I to do with thee?" is not only free from severity, but it is revealing in its character. Our Lord is making clear the new departure in His life. The loving subjection to the Nazareth home must cease as His public ministry now commences. Henceforth it is not "I and my mother are one," but, "I and my Father are one." There is to be a reversal of relationship. Mary is no longer "mother," but "woman," needing, as all other humans, the ministry that He is about to begin. Here with one sweep He shatters forever all thought of the Roman doctrine of Mariolatry. Mary must henceforth do His will as must all others who wish to claim relationship to Him. Jesus now steps forth to reveal Himself as the Servant of Jehovah, and all men must serve *Him* in order to be well pleasing to God.

The Master then makes the first announcement concerning the purpose of His being in the world: "Mine hour is not yet come." These words answer not so much the request on Mary's lips as the deep underlying desire of her heart. He does not mean to say that His hour has not come to perform a miracle, to give them wine. Our Lord never plays with language. In a moment He will give them wine by working a miracle. His statement concerning His hour refers not to the making of wine at all. Mary's heart said, "Shew Thyself;" "Reveal who Thou art." He said, "I cannot let men know the secret of my personality and purpose by working a miracle. Men can never see Me that way. The hour to shew Myself has not arrived." Only to know Jesus as a miracle-worker is to miss altogether the true understanding of Him.

Later in the sixth verse of the seventh chapter of John, to His half-brothers (the other sons of Mary), He said, "My time is not yet." They had asked Him to go up to the feast in the Holy

(Continued on page 204)

BOOK REVIEWS

Conducted By
Harriet McKown Johnson



WHY STUDY PROPHECY?

This is a very helpful pamphlet written by a man who has, for many years, had opportunity to observe that which he here undertakes to discuss. He points out actual objections to a study of prophecy; i. e., from the standpoint of the uninstructed minds and also the objections by those who have no real interest at heart for good. He points to the extremist and the harm he has produced. He clearly sets forth the blessedness of a study of prophecy showing how it is impossible to have a proper balanced Christian life or ministry without it. The booklet is commendable in every way.

Why Study Prophecy? by Harold L. Lundquist. Publishers, The Bible Institute Colportage Association, Chicago, Ill. 48 pages. Price, 25c, paper.

—V. F. A.



AT JESUS' FEET

Except for an over-emphasis on the values of the Communion and Water-Baptism, this book is of exceptional value as a devotional book for children. As for taking the truth of the Bible and simplifying it and making it interesting to children, the book is both unique and very good. The undue emphasis on the ordinances arises out of a denominational view of these subjects. The presentation of material is entirely different from any other book of this nature.

At Jesus' Feet, by Edward W. Schramm. Publishers, The Lutheran Book Concern, Columbus, Ohio. 736 pages. Price, \$1.50, cloth.

—V. F. A.



GUESS MY NAME

This is a nice pamphlet, attractive in appearance and full of names of Bible characters. A detailed list of suggestions is given and then those present are to guess the name of the Bible character. It is an excellent arrangement for a young people's social gathering or for any such meeting. It is entertaining and instructive at the same time.

Guess My Name, by Mabel H. Hansen. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 44 pages. Price, 25c, paper.

—V. F. A.

LIFE ON THE HIGHEST PLANE

It is hard to estimate the value of this book, for it answers just about every question that relates to an advanced Christian life. I doubt if any sincere student who studies this book will be able to say that he has ever read a book of more value to his deeper and innermost life. It is the combination of three volumes in one. The first volume deals with "The Person and Work of Christ"; the second, with "The Relation between Christ and the Christian"; and the third, with "The Believer's Response to the Holy Spirit's Working." Some of the Christian's most perplexing problems are answered so scripturally and satisfyingly that no comeback can be offered. If there is anything more that we could say to boost this volume, we would be happy to say it.

Life on the Highest Plane, by Ruth Paxson. Publishers, The Bible Institute Colportage Association, Chicago, Ill. 261 pages in Vol. I; 245 in Vol. II; 309 in Vol. III. Price, \$3.00, cloth.

—V. F. A.



CHARLES G. FINNEY He Prayed Down Revivals

As others have said, we must also say, "This story of Charles Grandison Finney can be told in one word—*revivals*." The conversion of this man of God was remarkable, though we do not believe that the Lord would give the same experience to every convert. He became so filled with the Spirit that God had immediate charge of his life, and his life was lived in the very center of God's will until he was called home. Never was a contact made for Christ without much prayer. Every message spoken was given many hours of prayer before it was delivered. The souls won for Christ through this man's ministry and the Spirit's dealing number up into the hundreds of thousands. The secret of this remarkable life and harvest of souls was the contact Mr. Finney had with his Lord in prayer. One cannot read this book without receiving a special blessing for his soul.

Charles G. Finney, by Basil Miller. Publishers, Zondervan Publishing House, 847 Ottawa Avenue, N. W., Grand Rapids, Michigan. 137 pages. Price, \$1.00, cloth.

—H. M. J.



Conducted by
B. Grace Crooks

In the HARVEST FIELD

Praying always
with all prayer
and supplication
in the Spirit, and
watching there-
unto with all
perseverance
and supplication
for all saints.

Ephesians 6:18

The Evangelical Union of South America, with headquarters in Toronto, Canada, in their March-May issue of the "Neglected Continent," present five missionaries recently accepted for service under their mission. Among them are Mr. and Mrs. Harvey Hammond, former students, and Mr. Ernest L. Fowler ('33), who have had five years of experience in missionary work in Columbia, South America. The Lord willing, they expect to sail for Columbia around the first of June. At the present time they are engaged in deputation work.

Missionary-minded Christians are invited to tune in on the "Hi-way Bi-way Bible Class" which broadcasts over station KRLD (1080 kcs.), Dallas, Texas, every Sunday at 7:30 a.m. This broadcast is devoted to inspiration and news relative to all sound missionary endeavor, and is under the joint direction of Rev. William E. Hawkins, director of the Radio Revival, and Rev. Karl D. Hummel, Secretary of the Central American Mission.

The Central American Mission in their March bulletin acknowledges the helpful ministry of Station HCJB of Quito, Ecuador, which station, under the direction of Rev. Clarence Jones and Rev. Reuben E. Larson, is making such a splendid contribution to Spanish Gospel work in all Latin America.

The Russian Gospel Association of 64 West Randolph Street, Chicago, Illinois, has secured permission from Geneva, Switzerland, to translate a tract from English into Russian, and to ship the tracts at once to Geneva, where they will be distributed under the direction of the chaplains among Russian and Serbian soldiers in Europe. The tract is now on the press, and contributions for the expenses are urgently needed. The Association also conducts the Russian Bible and Missionary Training School in Canada; supports missionaries among the Russian people in the United States, Canada, Alaska, and Europe, and sponsors a Russian broad-

cast over station HCJB, Quito, Ecuador, every Sunday at 5:15 p. m. Eastern Standard Time, over short wave No. 12. Reception of this Russian broadcast has been reported from England, Iceland, Canada, Alaska, Cuba, Panama, Ecuador, Argentine, and the United States.

Missionaries of the Bethel Mission of Eastern Europe have exhausted their supply of Hebrew and Yiddish New Testaments. To satisfy hungry Jewish souls, they loosened the leaves of the last New Testaments they had and these loose leaves are now being circulated among the Jews in the Ghettos of Poland with remarkable results. Pray that the door may soon be opened for a large shipment of New Testaments. The director and founder of the Mission, Rev. Leon Rosenberg, asks prayer that wisdom may be given him for the great tasks laid upon him, and especially that his wife and other workers who are "holding the fort" in Eastern Europe under most deplorable conditions may have God's protection and provision.

The European Christian Mission with headquarters at Brooklyn, New York, asks prayer for national missionaries who are preaching the Gospel in Estonia, Carpatho-Russia, occupied and unoccupied France, Hungary, Czechoslovakia, Spain, and Portugal. Information has been received by the Mission which tells that the Italian authorities have now granted freedom for the distribution of the New Testament in Albania; that the chief anti-religious newspaper in the Soviet Union has been suspended; that there is continued encouraging evidence that religious liberty may be granted in Russia; and that continental Christians are making efforts to print the Scriptures inasmuch as Great Britain, which has been the main source of supply for the Continent, is now unable to communicate with countries under German control.

Mr. and Mrs. Otto Deming, former students, are unable to secure permits

to return to Africa and are desirous of engaging in work among the Mexican and Indian tribes in lower California. To do this, they will need a house trailer in which to live, as well as regular support. The Demings are not the kind to sit down idly just because the doors are closed to Africa. Let us faithfully stand by them.

Rev. and Mrs. H. A. Sprague ('21) who are engaged in Gospel Truck work in needy places in California, state in their last report: "The car and tire problem is affecting rural Gospel work. People are not as free to drive their cars as they formerly were. As this problem becomes more acute, it may mean the closing of a number of rural Sunday-schools and will greatly increase the need in rural sections."

Miss Anna Thorell ('25), a trained nurse who is rendering invaluable service for the Orinoco River Mission in Venezuela, is in need of additional support. The Mission also requests prayer that passports and permits may be secured for a new missionary planning to sail this spring, and that the door may remain open for missionaries to enter Venezuela.

We wish to register praise for a substantial contribution received from a reader designated for a special need of one of the Missions mentioned in this department recently. We were glad for the opportunity of transmitting the funds and trust that others will be burdened likewise to have a part in supporting these worthy missionary enterprises.

CAMPUS NEWS FLASHES

Recent chapel speakers have brought messages fraught with unusual blessing. Rev. Rex Lindquist, pastor of the Grace Baptist Church of Omaha, Nebraska, who conducted evangelistic services for Rev. Ed. Shattuck, former student, and pastor of the Community Baptist Church of Bennett, Colorado, spoke on April 4. Mrs. Gertrude Brooks Tweddell, missionary under the China Inland Mission, gave a helpful message on April 14. Rev. Nye J. Langmade, president of the Midwest Bible and Missionary Institute of Salina, Kansas, who held meetings at the Institute from April 13 through 19, gave messages of rare spiritual depth and insight every morning during the week at the ten o'clock session.

MARRIED

Mr. Joseph Lowell Irving and Miss Idamae Lips ('34) were married on April 19, 1942, at 3:00 P. M. at the Belden Avenue Baptist Church of Chicago, Illinois.



The Berean African Missionary Society

The Foreign Missionary Department of the Denver Bible Institute



Rose Encinas, Home Secretary

ENCOURAGING IMPROVEMENT

We were very glad to receive another letter from Rev. Irving M. Lindquist, dated January 26. The letter took eleven weeks to reach us, although it was sent via Clipper. Mr. Lindquist said, "I have been getting along quite well since the other four missionaries came to visit me and took Miss Mayo back to her station. I had been up every day until Tuesday, when another attack sent me back to bed. But on Saturday of the same week I was able to get up again and I have been up ever since. Sunday I was up nearly all day and went out to dinner at noon and to prayer meeting at 5:30 P. M., and I am up this morning."

"I am going out every day for my dinner, two days at each missionary's home. The four days I stayed in bed, they sent my food to me on a tray, but, God willing, that will no longer be necessary. The folks here at the Methodist Episcopal Congo Mission at Wembo Nyama have been wonderful to me. I don't know how I can ever repay them."

"I wish that you would all continue to pray for me that God shall continue to strengthen me so that I may be fully restored and be able to get back into service for Him."

"Tell all the others there 'Hello' for me. Perhaps I will be seeing you all soon. God alone knows, and 'He doeth all things well.'"

FURLOUGH FUNDS

We have been greatly blessed by the beautiful response that has come to our appeal for passage funds for Mr. Lindquist. Up to the last day of March, a total of \$386.19 had been received. We are confident that by the time priority is granted to us, if that be God's will, the full amount will be in hand.

As those who have taken Day-a-month pledges for our missionaries know, one-third of each remittance (65c out of every \$2.25), is retained at the home base so that it may accumulate for passage during the five-year term the missionary is to be on the field. Mr. Lindquist's passage account has been accumulating, but since he needs to come home before his term is completed, and since passage by Clipper costs considerably more than by steamer, not nearly half of the needed amount has accumulated up to the present time. Hence the appeal for additional funds.

Mr. Lindquist was informed of the

offerings that had been coming during the past few months designated for his special need, and he was very grateful. He asked that we convey his heartfelt thanks to each and every one who had so graciously ministered to him during his long illness. "God is not unrighteous to forget your work and labour of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister" (Heb. 6:10).

The sincerest appreciation of the Board of Directors of the Society is also extended to loving friends, and may we urge upon any others who might wish to participate in the "furlough fund" to send in their gifts at the earliest possible moment.

A REAL PROVISION

Space did not permit our giving additional news contained in Mrs. Jansen's letter. She told of having had to remain alone on the station for two and one-half weeks while Mr. Jansen together with Mr. Hunt of the E. S. A. M. went to Costermansville, Uvira, and Usumbura on a business trip. "I was quite concerned," she said, "because the roads to Costermansville are very, very narrow, with awful precipices. In addition, the trip was made during the rainy season and at that time the roads are very bad. But they had a safe journey and brought back three tons of merchandise. The cost of the trip was divided between the individuals of five stations, so the expense was not so great for any one individual. As a result of this trip we will probably be able to receive a standing order of four kilos of vegetables each week and four kilos of butter every two weeks. We will greatly enjoy this. The butter will cost us less than 14c per pound, whereas canned butter costs four times that much, and lard costs us nearly twice that much. We had a trial order of butter and it kept well in our Frigilux. During the time we used the fresh butter and vegetables, we felt so good. We regained our appetites and did not feel so sluggish. We trust that this arrangement can become a regular thing. The Lord saw our need and opened the way to meet it."

FRUIT TREES

Fruit is a necessity in a well-balanced diet and we are so glad to know that our missionaries have access to various kinds of fresh fruit. Mrs. Jansen says, "Our papaya trees have been bearing now for some time. We must have at

least two dozen trees and most of them are bearing. It is claimed that African papayas are superior to all others. I can believe it because they are so delicious. We have several lemon trees that soon should bear, and several mango and avocado trees are coming right along. We have some orange, tangerine, and grapefruit trees which are still quite small. We also have several nut trees. I do not know what kind they are. They form clusters and when ready to eat they burst open and send the nuts in every direction. They are quite tasty. Our palm trees, which are all fern palms bearing palm nuts, are numerous. We do not seem to be able to persuade cocoanut palms to grow. I surely wish we could because I do love them."

FLOWER GARDEN

Mrs. Jansen has a flower garden which gives her a great deal of pleasure. She says, "I now have several varieties of ferns and flowers including (1) several varieties of Hibiscus, (2) Abelia, (3) Verbena, (4) Roses, (5) three kinds of Wandering Jew (one kind blooms), (6) Zennias, (7) Frangi Pani, (8) Maiden Hair Fern, (9) ordinary ferns, (10) Cannas, (11) three varieties of shrubs, (12) small Chrysanthemums, (13) White Periwinkles, (14) two colors of Bougainvillea (15) deep coral Spider lilies, (16) Poinsettias, (17) two kinds of plants with spotted leaves; green and white, and red and green. They are very pretty. I did have some sweet peas but they are not doing well. Of course, these all require a lot of care, but I have a little nine year old boy who helps me. He has come to know pretty well how to take care of the plants."

LANGUAGE STUDY HELPS

"Beside my regular duties, I have been compiling a Dictionary with many needed helps and explanations. It has been on the way now for ever so long, but I have so little time to get at it. I hope by the time the new missionaries can get here, that it will be quite complete. It is mainly for them that I have been compiling it. It will include four languages for each word—French, English, Kingwana, and Kilega. I have been compiling arithmetics also, with fractions, illustrations, etc., both for beginners and advanced pupils. I am preparing a grammar manual also, because it is hard for me to teach without texts." (See editorial on page 167)

H E L P S

FOR GOD'S WORKMEN

WHAT IS HOME?

The Presbyterian received the following prize answers to the question: "What is Home?"

"A world of strife shut out—a world of love shut in."

"Home is the blossom of which Heaven is the fruit."

"The only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity."

"The father's kingdom, the children's paradise, the mother's world."

"Where you are treated best and grumble most."

"A little hollow scooped out of the windy hill of the world where we can be shielded from its cares and annoyances."

—The Secret of a Happy Wedded Life, by W. G. Heslop

TIME OUT TO THANK GOD

The mayor of Stuttgart, Arkansas, asked all citizens to stop work at 10 a. m. for fifteen consecutive days to offer praise and thanks to God "that we live in America," reports the *Gospel Minister*. It would be well for us to give more time to thanksgiving for the special blessings which God has permitted us to have in America.

—The Ohio Independent Baptist

WHO CAN ANSWER THIS QUESTION?

Many years ago, a Welsh minister, a man of God, beginning his sermon, leaned over the pulpit and said with a solemn air, "Friends, I have a question to ask. I cannot answer it. You can not answer it. If an angel from heaven were here, he could not answer it. If a devil from hell were here, he could not

answer it." Every eye was fixed on the speaker. He proceeded, "The question is this, How shall we escape, if we neglect so great salvation?"

—The Ohio Independent Baptist

FOUNDATION

A well-informed writer in the *Kilmarnock Standard* states that Thomas Carlyle, not long before his death, was in conversation with the late Dr. John Brown, and expressed himself to the following effect: "I am now an old man, and done with the world. Looking around me, before and behind, and weighing all as wisely as I can, it seems to me there is nothing solid to rest on but the faith which I learned in my old home, and from my mother's lips."

The Secret of a Happy Wedded Life, by W. G. Helsop

THE PHILIPPINE ISLANDS AT THE CROSSROADS IN HUMAN DESTINIES

President William McKinley opened his heart to a group of Methodists one day and told them why he took over the Philippine Islands. He said: "The truth is, I did not want the Philippines; and when they came to us, I did not know what to do with them. I sought counsel from all sides—Democrats as well as Republicans—but got little help. I thought first we would take only Manila; then Luzon; then other islands also, perhaps. I walked the floor of the White House night after night until midnight; and I am not ashamed to tell you, gentlemen, that I went down on my knees and prayed to Almighty God for light and guidance more than one night. And one night it came to me this way—I don't know why it came—that we could not give them back to Spain for that would be cowardly and dishonorable; that we could not turn them over to France or Germany, our rivals in the Orient—that would be bad business and discreditable—that we could not leave them to themselves as they were unfit for self-government, and they would soon have anarchy and misrule over there worse than it was under Spain's rule. There was nothing left for us to do but to take them all, and to educate the Filipinos, and uplift and civilize and Christianize them, and by God's grace to do the very best we could by them as our fellow men for whom Christ also died. And then I went to bed, and went to sleep, and slept soundly."

Today that noble purpose in the heart of President McKinley is in very real jeopardy. We can be certain that Japan has no such purpose in mind if possession of the islands should remain in her hands.

—A. D. Weir, Executive Secretary of Truth for Students, Corvallis, Oregon

"Strange Things Happen"

BY THORPE





BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

GOD'S SUPPLY

- I. Abundant Grace
II Cor. 9:8
- II. Abundant Life
John 10:10
- III. Abundant Hope
Rom. 15:13 R. V.
- IV. Abundant Love
Phil. 1:9
- V. Abundant Glorifying
Gal. 6:14
- VI. Abundant Work
I Cor. 15:58
- VII. Abundant Suffering and Consolation
II Cor. 1:5

—F. E. M.

ADVANTAGES OF THE HOLY SPIRIT

- I. He Will Guide You into All Truth
John 16:13
John 14:26
- II. He Will Make You Hopeful
Rom. 15:13
- III. He Will Give You Power to Witness
Acts 1:8
- IV. He Will Fill You with Love
Rom. 5:5

—S. L. B.

THREE KINDS OF THEOLOGY

- I. Natural Theology
Ps. 19:1-6
 - A. God's Glory (vs. 1)
 - B. God's Workmanship (vs. 1)
 - C. God's Knowledge (vs. 2)
(A constant message before all men)
- II. Revealed Theology
Ps. 19:7-11
 - A. Perfection (vs. 7)
 - B. Conversion (vs. 7)
 - C. Assurance (vs. 7)
 - D. Wisdom (vs. 7)
 - E. Righteousness (vs. 8)
 - F. Rejoicing (vs. 8)
 - G. Purity (vs. 8)
 - H. Enlightenment (vs. 8)
 - I. Cleanliness (vs. 9)
 - J. Duration (vs. 9)
 - K. Truth (vs. 9)
(A warning to the unsaved)
- III. Practical Theology
Ps. 19:12-14
 - A. Cleansing (vs. 12)
 - B. Restraint (vs. 13)

- C. Testimony (vs. 14)
- D. Prayer (vs. 14)
(Consecration for the believer)
—E. J. B.

THE WORD AND THE CHRISTIAN

- I. Receive the Word
James 1:21
- II. Keep the Word
John 17:6
John 14:23
- III. Continue in the Word
John 8:31
Acts 2:42
- IV. Muse on the Word
Ps. 1:2
Col. 3:16
- V. Live out the Word
II Cor. 3:2-3
II Cor. 6:14-18
- VI. Hold Forth the Word
Phil. 2:16
II Tim. 4:2

—F. E. M.

FIVE BLESSINGS IN THE BIBLE

- I. Revelation
Eph. 3:3
Gal. 1:16
- II. Restitution
Gal. 6:1
Acts 3:21
- III. Redemption
Heb. 9:12
Col. 1:14
- IV. Regeneration
Titus 3:5
- V. Resurrection
Rev. 20:5-6

—R. S. M.

POINTS OF VANTAGE FOR THE CHRISTIAN

- Psalm 23
- I. Green Pastures
Vs. 2
- II. Still Waters
Vs. 2
- III. Paths of Righteousness
Vs. 3
- IV. The Valley of the Shadow
Vs. 4
- V. House of the Lord
Vs. 6

—A. MacF.

THE SEVEN WONDERS OF THE WORD

- I. The Wonder of Inspiration
II Tim. 3:16

- II. The Wonder of Translation
Col. 1:13
- III. The Wonder of Preservation
Matt. 24:35
- IV. The Wonder of Revelation
Eph. 3:3
- V. The Wonder of Salvation
Ps. 40:2-3
- VI. The Wonder of Dispensation
Eph. 1:10; 3:2
- VII. The Wonder of Consummation
Acts 3:21

—W. L. T.

PICKED UP HERE AND THERE

1. The Christian's body is the temple of the Holy Spirit. Don't forget that He would like to go to church Sunday.

2. It is better to put a hundred men to work in the church than to do the work of the hundred.

3. We know not what the future holds, but we know Who holds the future.

4. The way to be saved is to believe Jesus and let Him do the saving; and the way to keep saved is to keep on believing and let Him do the keeping.

5. "Agnostic" is "Ignoramus" in another language.

6. The most acceptable service we render to God is doing good to His other children.

7. Wanted: to find the Christian who can doubt his salvation without calling God a liar.

8. If a Christian puts his religion last, it is the last of his religion.

9. The Bible is the best book to live by and the only book to die by.

10. The mind that could reason out God makes God no bigger than the mind that reasoned Him out.

11. If Jesus is man, surpass Him; if He is God, obey Him.

12. Every object of heathen worship has attributes which are imaginary, not real.

13. A minister should be big enough to reach heaven on his knees.

It was Mark Twain who said: "Most people are bothered by those passages of Scripture they don't understand; but for me I have always noticed that the passages that bother me are those I do understand."

And there are a lot of people who are fearfully bothered by the passages they don't want to understand.



The Days of Youth

The Brat

By Florence Taft Fowler

"Just look at that little brat; just look at her! Oh, isn't that child horrid! The cruel thing!"

The "little brat" who called forth the exclamations was a rugged, red-head with eyes that saw in two directions at the same time. In utter unconcern, the urchin dragged a poor forlorn kitten by the tail down the sidewalk past Muriel Espy's front door. At Muriel's ejaculations, her sister Betty rushed to her side and stood watching the performance of childish cruelty.

"Why, did you ever! That poor cat! But—but—well, I think it is a case of *poor child* as well. If you had seen what I saw yesterday, you would—"

But at that moment the big long-legged brother of the "brat" came rushing behind the procession, grabbed the child, released the dilapidated animal and laid it on his shoulder while he proceeded to slap the little girl and jerk her by the arm as he pulled her along after his long strides. As the two sisters watched from the open door, Betty continued her sentence.

"Muriel, if you had seen the treatment I saw inflicted upon that child by her mother yesterday, you would not be surprised at the actions of the child."

"Why, what happened, Betty?"

"Oh that woman—she isn't worthy to be called a mother. She had the little girl by the hair of the head, dragging her into the house, beating her and screaming at her at the top of her voice. I was horrified. Cruel! That is where the cruelty begins. The mother's example can produce only the same character in her offspring. Have we any right to blame the child when the daily example is one of cruelty? If there were love and gentleness, it would have the same fruitage in the child, I am sure." Betty had spoken with a tone of conviction.

"I guess you are right, Sis. People like that should have their children taken away from them. The Humane Society should take them in hand."

"Well, that is what they deserve, I'm sure, but if the Lord is gracious enough to let them go on living and having children, perhaps He wants us to do something to help both sides of the

situation. Since I saw the incident yesterday I've been thinking we are next door to the need; we have a Lord Who is able for any situation; suppose we start praying for them, Muriel."

"All right, let's do, Betty. I had not really thought of our responsibility to them. Since they moved in a month ago we have let them alone. We have not tried to help as Christians should. I guess we have shunned them because we heard some bad language from their direction a few times—and decided that they were not exactly in our class."

"Our class! That's it, Muriel. We ought to be ashamed of ourselves. We are Christians, but I wonder what the Lord thinks of us as His representatives. If we are different, it is because of His grace. If we did not have Him in our hearts, we might be just like them."

Betty was thoughtful for a moment before she replied. "I think I know what He thinks of me. I haven't even cared about the souls of these people, Betty. I am ashamed that I have been so little concerned. From now on—"

"From now on—" Betty took the words out of her mouth. "Yes, it is time we let the Lord check up on us, Sis. I have been as guilty as you. He says, 'Follow me and I will make you fishers of men.' We have not been doing much fishing. The 'following' and the 'fishing' belong together, Muriel. Let's go fishing."

"All right, Betts. I have an idea. I'll fix some bait."

So they planned and prayed, and the next day Muriel prepared a temptingly savory dish and took it steaming hot to her neighbor's back door.

A pudgy woman with reddened face and black stringy locks answered her knock.

"Good morning, Mrs.—Mrs.—I believe your name is Sarsentio, isn't it?"

"Yes," she responded coldly, as if to say, "What business is it of yours?"

Muriel felt a dart sting at her heart and wondered what the woman's next reaction would be. Bravely she continued, "Why, Mrs. Sarsentio, I—I noticed that this is wash day at your house. Your clothes look so nice on the line. I thought you might not have much time for cooking today, so I brought you a

nice hot casserole dish to solve your lunch problem. I hope you will like it," she smiled.

An expression of curious surprise broke over her neighbor's countenance. Then smiling faintly she reached out her wet hands just out of the wash tub. "Well, I never! Why, thanks—very much thanks."

Muriel disappeared through her back door quick as a flash and saw no more of Mrs. Sarsentio that day.

But the next day Betty called her to the kitchen window overlooking the woman's back yard. "Muriel, come here quickly. What do you think of that?"

"Goodness me!" exclaimed her sister, "Why, I'd like to call the Humane Officer."

There sat the little "brat" swinging furiously with the bedraggled gray kitten in her merciless clutches. With the cat's tail squeezed in parallel fashion tightly against the swing rope, the pitiful creature swung back and forth, back and forth, weakly trying to free itself. The child, seemingly unaware of the animal's suffering, suddenly ceased swinging, grasped the kitten by the neck and flung it with all her strength half-way across the back yard. There it lay quite still and motionless.

Without warning, the back door flew open and Mrs. Sarsentio rushed upon the scene, screaming and swearing at the child, "You get in the house! You wicked brat! I'll teach you to treat dumb animals that way. I'll beat—"

But the sisters heard no more except the walls that penetrated the air after the mother and her offspring disappeared behind closed doors. It was several minutes before the screaming subsided.

"Sounds as if the Humane Society might have the task of delivering more than the poor cat, Muriel," shuddered Betty. "I know it is not nice and proper to watch what your neighbors do. But when I happened to see that sight I just had to call you. But the child was no more cruel to the cat than the mother was to the child. The way she cuffed that little girl and slapped her and pounded her on the back before she got her into the house was terrible. I can not understand how people can treat their own children in such fashion; really, I can't, Muriel. But the Lord can change hearts. That is more than the Humane Society can do."

Betty sat on her front steps a few days later watching the "brat" race up and down the walk on her tricycle less than a dozen feet away. "Hello, little girl. Havin' lots of fun?" Betty called.

The child was either deaf or indifferent so Betty made another attempt. But the cross-eyed little youngster only looked blankly in Betty's direction for an instant and raced on to her destination at the corner of the block, then back again past Betty to her own house. For a moment she sat surveying the

young woman who had dared to speak to her. Then she whizzed past again, up to the corner and returned looking neither to the right nor left. But Betty was determined to win her attention.

"My, but that is a nice 'tryke.' Did you get it for your birthday? Say, but you are having a nice ride."

The child smiled grudgingly, keeping her eyes straight ahead—as straight as cross-eyes could look ahead. As she raced up her own walk Betty waved at her and smiled as sweetly as she knew how. She had really come to love the youngster and she could not help smiling out the love of her heart to try to win her confidence. A moment later, when Betty had disappeared inside, the little girl rode down the walk slowly, looking questioningly toward the open door. Betty was standing just inside and waved as the child passed by. A satisfied grin on the little face was her reward. Betty had gained a victory.

For a day or two, the get-acquainted game was repeated and a more friendly smile from the child was Betty's reward each time. Muriel had also called on the mother and had taken her another wash-day treat.

"Youse folks are wonderful grand," exclaimed Mrs. Sarsentio when she returned Muriel's baking dish. "Lots Americans stuck up, not kind. We Americans, too, by naturalize. I no spika English good. Some day I learn. It verra hard. My little girl she lika nice lady who live with you."

"That lady is my sister, Mrs. Sarsentio. She likes your little girl, too."

"My girl so ugly lookin'—her eyes so crooked."

"But, Mrs. Sarsentio, your child's eyes could be straightened, I'm sure. If you take her to an eye doctor, perhaps he can fix her up with glasses. They do that, you know, to straighten cross-eyes."

"Oh, they get straight then, without operation? That be grand. I talk to her Pa 'bout eye doctor."

"That will help, I am sure. But you gave me another idea, Mrs. Sarsentio. How would you like to have some lessons in English? I have done a little tutoring a few times. If you would like to have me help you with the language, I should be happy to give you some time each week."

So the deal was made and Muriel was overjoyed. "More bait," thought she, "and Betts would land a whopper when she caught 'this fish.'" She smiled as the neighbor of over-sufficient avoirdupois betook herself to her own back door.

And by this time, between the little "brat" and Betty, there was growing a real friendship.

"So you want another story, do you?" asked Betty as the child had come boldly up the walk one lovely spring day and

planted herself complacently at the young woman's feet at their usual meeting place on the front steps. For sometime there had been a story a day, and now Betty's anticipation was a match for that of the little child, whose blue eyes opened wide in eagerness. She searched the little face before her. Its hungering appeal touched her heart as she toyed with the child's reddish brown locks and twirled them about her fingers. If only those eyes were straightened, she thought, how attractive this child would be. But her little soul—it was as crooked as her eyes. She wondered, too, who there would be to tell the story of Christ's redeeming love to the thousands of other little children who lived in thousands of other homes like hers.

"Oh, yes, the story!" The words came out in a burst of interest as Betty came out of her musing. "Which story do you like best, honey?"

"Oh, th' one 'bout Jesus loves little children," she responded.

"You mean the one about Jesus taking the children into His arms to love them, and placing His hands on them to bless them?"

"Yes, that's th' one, that's th' one!"

So Betty told the story again; and as she finished, the yearning in the blue eyes deepened, and she was silent for a long moment.

"I'll tell you another story about His love that is more wonderful than all others."

The child waited eagerly.

"Yes, Jesus loves you so very much, that He did more for you than just to bless with His hands. He loves you right now. He can see you on the step here beside me and He loves you all the time."

"Right now? But I can't see Him."

"Yes, He sees you, because He is God and He loves you *all* the time."

"When I'm bad, too?"

"Yes, He died for you because He loves you so much. He died for you just because you are bad."

"My kitty died."

"What made your kitty die?"

"'Cause—'cause Mommie says I was mean to it. Daddy put it in the ground 'cause it's real, real dead."

"Well, the Lord Jesus loved *you* so much that He let cruel, wicked men drive nails in His hands and feet and nail Him to a cross of wood. He hung there and died for you, and for me, and all the people of the world, so that we could live with Him some day, if we let Him come into our hearts. He loved the bad men who nailed Him to the cross and made Him suffer so. He even prayed for them when He was dying because He loved *them*, too. Then when He died, He was taken down from the cross and was buried, but He did not stay dead. He is alive now in heaven

and sees you and loves you, dear."

"But why didn't He stay dead?"

"Because He is God, and He came out of the grave so people would know He is God and so we would know He still loves us; so we would know He could take away our sins—all the bad things we do. He became alive again so you would know that He loves you."

"Mommie don't love me—lots o' times she don't. She beats me."

"But Jesus loves you all the time. You *are* bad sometimes, aren't you? But Jesus does not love the bad things either, though He always keeps on loving *you* and wants to take the bad things out of your heart."

"Mommie can't take 'em out. She think I'm bad most all th' time."

"But Jesus can. He died and now He lives so He can take away our sins. He sees you when you are bad and knows every naughty thing you ever did. He saw you when you were mean to the kitty. He sees you when you don't do what your Mommie tells you to do; when you stamp your feet and scream. He sees everything that is bad. Jesus let wicked, wicked men nail Him to the cross to pay for all the bad things you have done and all the bad things you will ever do. He loves you, dear, and wants to come into your heart and make it clean so you will want to be a good girl. Aren't you glad Jesus loves you?"

"*All* the time—when I'm bad, too?"

"Yes, all the time. He never stops loving *you*, but He hates your sins—the bad things you do. He had to die to take them away." Betty was trying to make it plain.

The child was silent. Her eyes looked wistful and then two big tears rolled down the ruddy cheeks. "I wish He would take th' bad things away. Will Jesus take 'em out? Mommie can't, an' I can't."

"Jesus *will* take the bad things out and put His love in your heart if you open the door of your heart and let Jesus come in. Do you want Jesus to live in your heart? He is the only One Who can ever make you a good girl and take the bad things away."

"Yes, I want Jesus to—to—take 'em all away."

"Do you want Jesus to come in to live in your heart? If you do, just open the door and ask Him to come in."

She put both hands over her heart for a moment and then threw her arms out wide with a gesture of welcome. "Come on in, Jesus, th' door is open."

"Do you want to bow your head and thank Him that He loves you and died for you so He could put love in your heart?"

They bowed together and the One Who died and lives again heard the prayers that they prayed; for the child

(Continued on page 184)



Wit's End Corner

Bible Puzzles, Pastimes, Quizzes, and Other Helps in Presenting Truth

Conducted by Ada M. Hess

SEE PAGE 198 FOR ANSWERS

1.

Scrambled names of birds found in the Bible.

1. low
2. trosk
3. tomorranc
4. norhe
5. khaw
6. critshoes
7. naws
8. nalicpe
9. palgwin
10. skaccope
11. dleeg
12. gtapidrs
13. couwck
14. vedo
15. lawswol
16. sogrifeas
17. galee
18. poyras
19. tuvrule
20. tike
21. varne

2.

Can you go from mount to world in six steps?

- | | |
|----|-----------|
| 1. | m o u n t |
| 2. | _____ |
| 3. | _____ |
| 4. | _____ |
| 5. | _____ |
| 6. | w o r l d |

3.

Fill in the blanks from lesson for June 7th.

1. And when the — hour was —, there was — over the — land until the — hour.
2. Then said —, Father, — them; for they — not what —. And they — his —, and — lots.

BIBLE QUESTIONS

Cheek the letter which indicates the correct answer.

1. Bethlehem is (a) capital city of Palestine (b) a city in Phoenicia (c) the least of the cities of Judah (d) a shepherd city in Gilead.

2. The Red Sea is between (a) the Land of Goshen and the Wilderness of Shur (b) Egypt and Canaan (c) Etham and Zephath (d) the Land of Egypt and the Wilderness of Zin.

3. Hebron was a (a) Priest's city (b) Levite's city (c) city of refuge (d) king of Judah.

4. Abram dug a well at (a) Bethshean (b) Bethel (c) Bethesda (d) Beersheba (e) Beeroth.

5. The Lord Jesus spent the early part of His life at (a) Nazareth (b) Galilee (c) Bethlehem (d) Capernaum.

6. The sea of Galilee was called (a) Sea of the Plain (b) Sea of Gennesaret (c) Sea of the Jordan (d) Suez Canal (e) Arabian Sea.

7. The Children of Israel crossed on dry land the (a) Arnon River (b) Pharpar River (c) Jordan River (d) Nile River (e) River of Egypt.

8. The Law was given to Moses at (a) Mt. Horeb (b) Mt. Sinai (c) Mt. Gilboa (d) Mt. Nebo.

9. Jericho was (a) an Israelitish city (b) a Roman emperor (c) a battlefield (d) a judge in Israel (e) the city where the Lord Jesus was crucified (f) a city of the Canaanites.

10. The Israelites wandered for forty years in (a) the Red Sea (b) the Plain of Moab (c) the Wilderness of Zin (d) the Valley of the Jordan (e) the Land of Canaan.

—G. B. M.

Quotations from Jonah

1. A great fish swallowed —
2. He was in the fish's belly — days
3. He was thrown from —
4. He had paid his fare to —
5. The Lord told him to go to —
6. He was trying to run away from —
7. While in the fish he —
8. The Lord spake unto —
9. It vomited Jonah upon —
10. The Lord spake unto Jonah —
11. Saying, Arise, go to —
12. He went a — journey into the city
13. He cried out, Yet forty days and Nineveh shall be —
14. The people repented of their —
15. God did not destroy —

6.

Quotations from II Corinthians

1. Who comforteth us in all our tribulation, that —
2. Who hath also sealed us, and —
3. Who also hath made us able —
4. In whom the god of this world —
5. While we look not at the things —
6. We are confident, I say and willing —
7. For we must all appear before the judgment seat —
8. Therefore if any man be in Christ, —
9. For He hath made Him to be sin —
10. Be ye not unequally yoked together —
11. Wherefore come out from among them —
12. For ye know the grace of our Lord —
13. But this I say, He which soweth —
14. For such are false prophets —
15. And He said unto me, My grace is —

THE DAYS OF YOUTH

(Continued from page 183)

jumped up with a smile of joy on her face. "I'm goin' to tell Mommie Jesus loves me—an' her, too, an' He takes th' bad away! Jesus can, can't He?" And she sped away.

While Betty sat watching the child who was hurrying to tell her mother, Muriel came to the door. "What do you think, Betts. I've had the best time teaching Mrs. Sarsentio her lesson in English. And, do you know what she is planning to do tomorrow?"

"I couldn't guess."

"She is taking her young daughter to the oculist to see about those crooked eyes."

"I know something better than that. The child has just been to the Great Physician to have Him fix her crooked soul, and has gone to tell her mother about it."

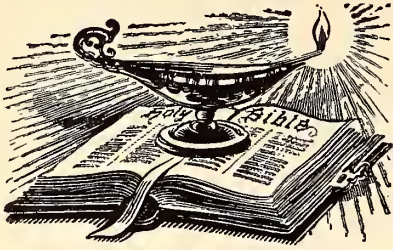
"Well, bless her heart. And I hope people stop calling her a 'brat.' I think she has a beautiful name."

"Maria Lucia is a lovely name, isn't it?"

SPECIAL NOTICE: With this issue we begin a new page for young people. It is a Christian cartoon story strip by Phil Saint of Wheaton College.

GARY ————— by Phil Saint





LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by E. E. Lott & H. H. Stewart
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist

Friday: The Day of Suffering

(Christ's Word on the Cross)

SECOND QUARTER, LESSON 10

SUNDAY, JUNE 7, 1942

Lesson Text: Luke 23:33-46; Mark 15:33-34

Printed Text: Luke 23:33-46; Mark 15:33-34

Devotional Reading: Psalm 22:1-5, 14-19

Golden Text: "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. 53:5).

King James Version

Luke 23:33 And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, Father, forgive them: for they know not what they do. And they parted His raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided Him, saying, He saved others; let Him save Himself, if He be Christ, the chosen of God.

36 And the soldiers also mocked Him, coming to Him, and offering Him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors which were hanged railed on Him, saying, If thou be Christ, save Thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with Me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit: and having said thus, He gave up the ghost.

Mark 15:33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast Thou forsaken Me?

LESSON EXPOSITION

(By the Editor)

It would be very profitable for us to consider all of the events at the crucifixion, but space does not permit this. We are, however, going to quote the order of events at the crucifixion as compiled by the Scofield Bible, page 1041.

(1) The arrival at Golgotha (Matt. 27:33; Mark 15:22; Luke 23:33; John 19:17).

(2) The offer of the stupefying drink refused (Matt. 27:34; Mark 15:23).

(3) Jesus is crucified between two thieves (Matt. 27:35-38; Mark 15:24-28; Luke 23:33-38; John 19:18-24).

(4) He utters the first cry from the cross, "Father, forgive," etc. (Luke 23:34).

(5) The soldiers part His garments (Matt. 27:35; Mark 15:24; Luke 23:34; John 19:23).

(6) The Jews mock Jesus (Matt. 27:39-44; Mark 15:29-32; Luke 23:35-38).

(7) The thieves rail on Him, but one repents and believes (Matt. 27:44; Mark 15:32; Luke 23:39-43).

(8) The second cry from the cross, "To-day shalt thou be with Me," etc. (Luke 23:43).

(9) The third cry, "Woman, behold thy son" (John 19:26-27).

(10) The darkness (Matt. 27:45; Mark 15:33; Luke 23:44)

(11) The fourth cry, "My God," etc. (Matt. 27:46, 47; Mark 15:34-36)

(12) The fifth cry, "I thirst" (John 19:28)

(13) The sixth cry, "It is finished" (John 19:30)

(14) The seventh cry, "Father, into Thy hands," etc. (Luke 23:46)

(15) Our Lord dismisses His spirit (Matt. 27:50; Mark 15:37; Luke 23:46; John 19:30)

The Scriptures given for today's lesson do not cover all of these events, so we shall confine our remarks for the most part to the following outline:

I. Christ's Tormentors at the Cross (Luke 23:33-38)

II. Christ's Companions in Death (Luke 23:39-43)

III. Christ and His Father (Luke 23:44-46; Mark 15:33-34)

I. CHRIST'S TORMENTORS AT THE CROSS Luke 23:33-38

Christ is taken from Pilate's hall to a place outside the city to be crucified—this was in keeping with the Old Testament type (Hebrews 13:11-13). He was taken to the place called Golgotha or Calvary described as the place of a skull, where He was nailed to the central cross of three, two malefactors being placed upon the other two. There is no doubt but that the cross on which Christ hung was larger than the other two. This would be for the purpose of ridiculing the Jews.

We do not have exact information concerning the time of Christ's crucifixion, but we can get rather close by the aid of the Jewish information given. We are first of all confronted with the Jewish method which was to divide the day into four periods of three hours each, referred to as the third hour (six to nine a. m.), the sixth hour (nine to twelve, midday), the ninth hour (twelve to three p. m.) and the twelfth hour (three to six p. m.). There was a good deal of flexibility; a narrator could either mean all of the three hour period or any part or the last part of it by the single expression of third, sixth, ninth, or twelfth hour. A time passage is found in John 19:14 which speaks of the sixth hour and Christ was still before Pilate. Literally speaking, the sixth hour would be from eleven to twelve a. m., our time, but we know from the

Jewish usage that this undoubtedly referred to the early part of the sixth hour, namely, from nine to ten a. m. Therefore, Christ was crucified somewhere around ten o'clock in the morning. He hung upon the cross until noon, which was the beginning of the ninth hour, and it was then that the darkness came upon the land for three hours (Matt. 27:45). At the ninth hour, or about three p. m., Jesus commended His spirit to the Father (Mark 15:34-37). He was removed from the cross and placed in the tomb between three p. m. and sundown, which figuratively speaking was six p. m.

A superscription was placed over the cross of Christ which bore the words, "This is Jesus Christ of Nazareth, the King of the Jews." The four accounts of the inscription differ, not in that they disagree with each other, but each one adds a new detail. This is not a demonstration of the inaccuracy of God's Word, but rather a testimony to the fact that God used personalities in the recording of inspired history. An interesting sidelight is given in the nineteenth chapter of John, verses nineteen to twenty-two. Here we find the Jews protesting to Pilate because of the language used on the inscription. They wanted the qualifying words added, "He said He was the King of the Jews." We believe that Pilate's refusal to change it was God-directed.

We are told in verse thirty-four that the soldiers parted Christ's raiment and cast lots for His vesture. The word "vesture" is not used in this verse, but we find it in Matthew 27:35 and the entire incident is a direct fulfillment of Psalm 22:18, which reads, "They part My garments among them, and cast lots upon My vesture." There are over thirty such prophecies surrounding the cross which were fulfilled to the very letter, as we have seen demonstrated in but one case. We are reminded of the words spoken by Christ to the unbelieving fishermen disciples after His resurrection in Luke 24:44: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me."

When we read verses thirty-five, thirty-six and thirty-seven, we are amazed at the heartlessness and cold-bloodedness of those who stood as Christ's enemies at the foot of the cross. Not content with their success in crucifying Him, the people, the rulers, the soldiers mocked Him. Of course, we do not mean that every one of the onlookers mocked, for there was Mary, Christ's mother, and others of His acquaintances (Luke 23:49), as well as some of His disciples who had no share in the guilt of this blood-thirsty mob. We see no difference between present day modernists and these mockers of Christ. Note their language: "If thou be the Son of

God, come down from the cross" (Matt. 27:40). They questioned His deity. Any man who denies Christ's deity cannot believe in Him as a Saviour. If Christ was only a man, then He was a *martyr*, as some modernists claim. But if He was God and man, then He was a *Saviour* able to bring men to God (I Pet. 3:18). Satan himself was behind the taunts that were thrown at Christ. Note this one: "Save thyself, and come down from the cross" (Mark 15:30). If Christ had listened to this, then He would not have paid the price of our redemption on the cross (Mark 15:30). God would have been a liar and we would have gone to hell. Satan made similar attempts before this to thwart Christ in His redemptive program. Witness him seeking to deter Christ in His three testings—in the wilderness, on the mountain, and on the pinnacle of the temple. Also the time when Peter tried to deflect our Lord and was rebuked by the words, "Get thee behind me, Satan." Satan uses the same tactics on us Christians. He says that it will show strength if we drink liquor, get angry, and use strong language, when in reality it is weakness instead of strength. Talk about propaganda, Goebbels of Germany learned the art of deceit from the devil himself. It is a wise man who turns a deaf ear to the suggestions of the enemy.

II. CHRIST'S COMPANIONS IN DEATH

Luke 23:39-43

A question has arisen in the minds of Bible students over the harmonizing of three verses concerning the thieves on the cross. We will quote the three:

Matthew 27:44,

The thieves also, which were crucified with Him, cast the same in His teeth.

Mark 15:32,

Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with Him reviled Him.

Luke 23:39,

And one of the malefactors which were hanged railed on Him, saying, If thou be Christ, save Thyself and us.

At first glance, it seems as though there were more than three thieves, but we know from a previous Scripture that there were only two (Luke 23:32). Both the Matthew and Mark passages use the plural, indicating that both thieves used unkind language in talking with Christ, and yet the Luke passage indicates that only one railed on Him. We believe that the answer given by F. W. Farrar is the solution to the problem. The Greek word used in the Matthew and Mark passages is "onidizo," whereas, the word used in the Luke passage was "blasphemeo," meaning "to blaspheme" or "furiously revile." This is the same word used in Luke 23:39 and Mark

15:29. In other words, both of the thieves reproached Christ, but only the one, who did not believe, blasphemed, or furiously reviled Him. Luke omits any reference to the reproaching of the thief who became converted. It seems quite normal that both thieves at first would have the same attitude, but as the minutes passed, the one thief, (even as did the centurion who witnessed the same thing) (Luke 23:47), seeing the patience, innocence, and unwarranted hate of Christ's accusers, became convinced that the inscription above the cross was true, that this man was truly the King of the Jews. Then it was, we believe, that the one thief rebuked the other (vs. 40) and pleaded mercy from the Lord Jesus (vs. 42).

Christ asks no more than a contrite heart, for He replied to him instantly, "Verily, I say unto thee, today shalt thou be with Me in paradise." This was the second utterance on the cross, the first having been, "Father, forgive them; for they know not what they do." The writer of Hebrews holds up the patience of Christ as an example for us (Heb. 12:3).

There are several lessons in the picture of the two thieves on the cross that we would like to emphasize. First of all, both of the malefactors were thieves. They were both equally guilty of crime. The one who became saved was not a good man. He was a thief. We too are thieves in God's sight, for "all have sinned and come short of the glory of God" (Rom. 3:23). Secondly, these two men are a picture of the entire world. Humanity is divided into only two classes, not the rich and poor, small and great, but saved and unsaved (John 3:16, 18). Third, these two men were nailed and tied to a cross. It was not possible for them to do good works. They could not restore their stolen goods, walk down the aisle of a church or be baptized, but God saved one of them without works, and this is the message of Ephesians 2:8-9. Fourth, both men had an equal chance, Jesus Christ in His mercy stood ready to help both of them. They were equally far and equally near to Christ. The difference between the two men was not Christ but themselves. They both had will power. One used it to reject Christ, and the other used it to accept Him (John 3:18).

Another thing we would like to point out in this incident is that Christ's answer to the thief implied consciousness after death. He told him that he would be with Him in paradise *that day*. This is the teaching of II Corinthians 5:8. We cannot conceive of the thief being asleep in God's presence.

III. CHRIST AND THE FATHER

Luke 23:44-46; Mark 15:33-34

There were several miracles at the Cross, one of which was the unnatural darkness from midday until three p.m. over all the land. The term "earth" in

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verse forty-four should be translated "land," and is so translated in Matthew 27:45 and Mark 15:33. We do not know what methods God used in bringing the darkness, but we know that it was not a coincidence, but rather the hand of God in darkening the sun. The rending of the veil in the temple with the accompanying earthquake recounted in verse forty-five, did not come, according to both Matthew and Mark, until after the cry of Jesus to His Father in verse forty-six, so we will discuss the cry first.

But before this cry given in verse forty-six which was the seventh in order, there was another one, number four in the list, given in Mark 15:34, "My God, My God, why hast Thou forsaken Me? From this it is very evident that God the Father temporarily turned His face away from the Son. It is almost incredible that this should happen, that the first person of the Godhead should actually turn His face away from the second person. We will, however, leave the why's and wherefore's and explanations until we get to glory. All we know is that according to Isaiah 53:6, the Lord laid on Him, or as it is in the

literal Hebrew, caused to strike on Him, the iniquity of us all. Also in Romans 5:21, we learn that where sin abounded, grace did much more abound. And in II Corinthians 5:21, we see that He was made sin for us. The identification of Christ with our sin was so complete that God, the Holy One Who cannot look upon iniquity, had to turn His face away from His beloved Son. We cannot believe that this lasted long, perhaps only a few minutes, but whatever the length of time, the transaction was completed. God accepted His Son in our place (I Peter 2:24; 3:18). Immediately after this, Christ gave up the ghost, saying to His Father, "Into Thy hands I commend My spirit." True to His prophecy, no man took His life from Him, but He laid it down of Himself (John 10:18). It was a voluntary death on the cross.

This was no ordinary death, for Christ was not a martyr, as we have discussed above. It is to be expected that unusual things should happen, and happen they did. According to Matthew 27:51, there was a great earthquake. In verse fifty-two, the graves were opened and many bodies of the saints were raised. But in this connection, we must not forget verse fifty-three. The graves were opened when Christ died, but the bodies did not come forth until *after* His resurrection. Therefore, He was the first-fruits of them that slept. Some have thought that the inner veil of the temple was rent from top to bottom through the violence of the earthquake. We frankly admit that we do not know, but whatever it was, it was not a coincidence. It was the direct hand of God tearing aside the old barriers of the law. The spiritual significance of this is explained in Hebrews 10:19-20. "It is to be expected that so unusual a thing as the rending of the temple veil, which was sixty feet long and thirty feet wide, would be known to all Jews. Jewish writers and historians do not mention it directly, but they do admit that some great catastrophe occurred in the sanctuary about this very time, [Tacitus in his history (v. 13), Josephus in his Jewish wars (ch. 6, 5, and 3), the Talmud (Jer. Yoma 43c, and Yoma 39b), and the earliest Christian traditions mentioned it by St. Jerome in his writings]. It has been suggested, and we do not think it to be far-fetched, that this miracle was the means of bringing a great company of priests into the Christian faith (Acts 6:7).

We are constrained to say with the great Apostle Paul: "God forbid that I should glory save in the cross."

THE LESSON ILLUSTRATED

He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed (Isa. 53:5).

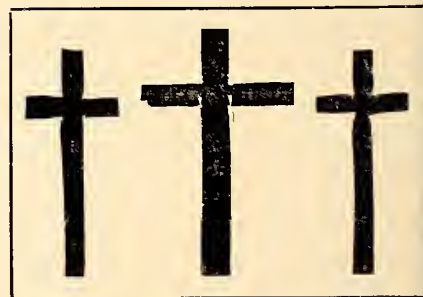
We may paint the outward appearance of His sufferings, but not the inward bitterness or invisible causes of them. Men can paint the cursed tree, but not the curse of the law that made it so. Men can paint Christ bearing the cross to Calvary; but not Christ bearing the sins of many. We may describe the nails piercing his sacred flesh, but who can describe eternal justice piercing both flesh and spirit? We may describe the soldier's spear, but not the arrows of the Almighty; the cup of vinegar which He tasted, but not the cup of wrath, which he drank out to the lowest dregs; the derision of the Jews, but not the desertion of the Almighty forsaking His Son, that He might never forsake us who were His enemies.

—J. Maclaurin

Why must Christ be chastised for my peace? How is it that the ground has to be wounded by spade and plough, and put, as it were, to the torture, under harrows, before it will produce bread-corn for us? How is it, that, when the corn is produced, it must also be subjected to torture—must be bruised under millstones, ground and reground—before it will make bread for us? How is it, that, even then, the bread is not committed to the stomach before it has been further bruised and mangled by the teeth. How is it that plants, flowers, and fruits yield their latent virtues only when bruised? Why is vegetable life sacrificed for us? Why is animal life slain for us? Why does every creature come into the world through the gate of sorrow? How is it that all things are secreted within chaff or skin or shell, and that violence must be done to chaff, skin, and shell in order to reach the hidden good? All these things must take place that we might have physical life; and Christ must needs have been bruised that we might have eternal life.

—Pulsford

OBJECT LESSON



OBJECTS: Three crosses cut out of cardboard or made with wood. One of them should be larger than the others.

INSTRUCTIONS: The purpose of this lesson is to show the children that this scene on Calvary is a picture of the entire world. There are only two kinds of people, saved and unsaved. Jesus said, "He that is not with me is against

me." John 3:18 shows this division: those who are not condemned and those who are. Special points to emphasize are: both men on either side of Jesus were thieves (Rom. 3:23); both men had an equal chance of going to paradise (John 3:16; Heb. 2:9); only one of them believed indicating that not every man will go to heaven (Matt. 7:13); Christ did not force either of them to believe on Him showing that God expects man to use his will in believing the story of the cross (John 3:16; Acts 16:31); the eternal destiny of these men depended upon what they did with Jesus (Acts 4:12). A good verse to use with the central cross is I Peter 2:24. This is an especially good lesson to use in bringing the salvation message.

POINTED QUESTIONS ON THE LESSON

1. What was Christ's attitude toward those who crucified Him? (Luke 23:34)
2. What was Christ's attitude toward the penitent thief? (Luke 23:43)
3. Could Christ have saved Himself from death on the Cross and still be our Saviour? (Mark 15:30-31)
4. Do all men need salvation? (Rom. 3:10, 23; Isa. 53:6; 64:6)
5. Has God made provision for sinful man's need? (John 3:16; Rom. 5:8; Heb. 9:22)
6. Did those at the Cross question Christ's deity? (Luke 23:35, 39, 42; Mark 15:30-32)
7. Was Christ's death a voluntary act? (Luke 23:46; Mark 15:37)
8. Was the thief saved by good works or by faith? (Eph. 2:8-9)
9. Could Christ's accusers prove that He was guilty? (Luke 23:41; Matt. 27:19, 24)
10. Were the Scriptures fulfilled concerning the garments of the Lord Jesus? (Mark 15:24; John 19:24; Matt. 27:35)

Sunday: The Risen Christ and His Disciples

SECOND QUARTER, LESSON 11

SUNDAY, JUNE 14, 1942

Lesson Text: Luke 24:1-48

Printed Text: Luke 24:33-48

Devotional Reading: Psalm 16:5-11

Golden Text: "And ye are witnesses of these things" (Luke 24:48).

King James Version

Luke 24:33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were

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42 And they gave Him a piece of a broiled fish, and of an honeycomb.

43 And He took it, and did eat before them.

44 And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me.

45 Then opened He their understanding, that they might understand the Scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

done in the way, and how He was known of them in breaking of bread.

36 And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have.

40 And when He had thus spoken, He shewed them His hands and His feet.

41 And while they believed not for joy, and wondered, He said unto them, Have ye here any meat?

LESSON EXPOSITION

(By the Editor)

We shall not deal with the entire subject of our Lord's resurrection, but rather we will confine ourselves to the thought indicated by the text given in the twenty-fourth chapter of Luke. We shall consider it from three standpoints:

I. A Testimony to Christ's Resurrection

Luke 24:33-35

II. An Appearance of the Risen Christ

Luke 24:36-43

III. Instruction by the Risen Christ

Luke 24:44-48

I. A TESTIMONY TO CHRIST'S RESURRECTION

Luke 24:33-35

The first part of this chapter deals in detail with the marvelous experience of two disciples on the road to Emmaus when Christ appeared to them, first just as a stranger, and then revealing Himself as the risen Christ. It is these two disciples who are meant by the pronoun "they" in verse thirty-three. They did not even take time to finish the meal, but rose up the same hour, and returned six or seven miles back to Jerusalem where they knew the disciples would be gathered together.

But now let us enter into the thought of verse thirty-five for a few moments to view what happened on the road to Emmaus. The stranger who identified himself with the two disciples was of a friendly nature, and must have inspired confidence, for the two disciples in question opened up their very hearts

to Him and told the whole story of their expectation and shattered hopes (vss. 19-24). They changed their minds, (vs. 25) however, when Christ, still the stranger to them, called them "fools and slow of heart to believe." He, like a good Bible teacher, opened up the Old Testament, beginning at Moses and all the prophets (vs. 27), and preached them a sermon on the Christo-centric principle of the Scriptures.

While it is true that these disciples made a great mistake in not believing the prophecies concerning Christ, they ought to be commended for the hospitality which they showed to the stranger. They invited Him to spend the night with them. This is the cup of cold water which we are enjoined to give in Christ's name. These men did not know as yet that what they were doing was for Christ Himself, but Christ gave this promise not only to them, but to us also: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt. 25:40). We do not know, but it is entirely possible that Christ would have vanished from their sight without revealing His identity, had they not shown this courtesy which God expects of His children. It was not until they were seated at the table ready to partake of the evening meal that their eyes were opened and they realized who the stranger was. He did not remain with them long, for His purpose had been accomplished. Our prayer is that our hearts might burn within us as did the hearts of these two disciples.

We would have our readers note that their hearts burned within them even before Christ revealed Himself, showing that the Word of God is "quick and powerful and sharper than any two-edged sword" (Heb. 4:12). It was the written Word and not the living Word which convicted them of their unbelief. We cannot all have the living Word in His resurrection body come and dine at our table, but we can and do have the written Word which is "profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16-17). The reason why the Bible can produce this result in one's heart and other books cannot is the same reason why a real grain of wheat will grow and a synthetic grain of wheat will not. The one has in it the germ of life; the other does not. The one will grow when planted; the other will not because it is dead. God says in His Word that it will not return void, but will accomplish the purpose whereunto it is sent. Never underestimate the power of the Word of God.

II. AN APPEARANCE OF THE RISEN CHRIST

Luke 24:36-43

According to verse thirty-three, one might think that there were eleven disciples present at this appearance of

Christ, but we know from John that Thomas was not present (John 20:24), and of course Judas had hanged himself. This left only ten who could possibly have been present. The expression "the eleven" in verse thirty-three is a collective term equivalent to "The Sanhedrin," or "The Commons," not necessarily implying that eleven persons were present. However, when the Scripture speaks of them as "eleven disciples" as in Matt. 28:16, then all eleven were present. Before Judas hanged himself, the group was referred to as "the twelve."

Peter was here also, although Christ had made a special appearance to him, perhaps sometime Sunday afternoon (vs. 34). Paul also refers to this special appearance (I Cor. 15:5).

These ten disciples, after reviewing the special appearances of Christ to Mary Magdalene, Peter, and the two disciples on the road to Emmaus, evidently came to the conclusion that Christ had indeed risen and ascended into heaven, and was making special, or spectral appearances to certain individuals. In other words, they did not believe that He was now in His resurrection body and on earth. It was to correct this impression that Christ now appeared in their presence. Their incorrect conclusion still governed them, however, for in verse thirty-seven, we see that they supposed Christ to be a spirit. This is the error of Russellism, the system which claims that Christ's body was mysteriously removed from the tomb by God, and is now being kept in some secret place known only to God. They say that Christ created a special body at different times so as to convince the disciples of His resurrection. This is silly, human imagination, and should be forever set aside in the face of this portion in Luke twenty-four. He said to them, "Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have" (vs. 39). After seeing His hands and feet with the real nail holes—not specially created ones—they were convinced. The same wounds shall figure again in the future when Christ uses them to prove His identity to Israel in the Second Coming (Zech. 13:6). Now their unbelief turns to wonderment (vs. 41). Christ always has an answer for every need. This time He asks for meat in order that He might eat it and prove to them that He was not a spirit, but truly the resurrected Christ in a resurrected body. This demonstration by Christ made such an impression upon Peter that he later related it to Cornelius in his house (Acts 10:41), "Even to us, who did eat and drink with Him after He rose from the dead."



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III. INSTRUCTION BY THE RISEN CHRIST
Luke 24:44-48

One of the most convincing demonstrations of the accuracy of God's Word is the fulfillment in the New Testament of the prophecies of the Old Testament. Christ speaks of this in verse forty-four. He says, "All things must be fulfilled." We know, at least, eighty-five different prophecies concerning Christ alone which were fulfilled in His birth, ministry, death, resurrection, and ascension. We can take time here to give but a few of these.

Concerning His first advent, we have Genesis 3:15. Concerning His divinity, we have Isaiah 9:6. He was to be born of a virgin (Isa. 7:14). He was to be born in Bethlehem (Micah 5:2). As a child He was to go to Egypt (Hosea 11:1). He was to be rejected by men (Ps. 22:12; Ps. 118:22; Isa. 53:3). He was to enter Jerusalem triumphantly (Zech. 9:9). He was to be betrayed by a familiar friend (Ps. 41:9). He was to be sold for thirty pieces of silver (Zech. 11:12). On the cross He was to be pierced in both His hands and feet (Ps. 22:16). He was to be patient in suffering (Isa. 53:7). He was to be buried in a potter's field (Isa. 53:9). Blood and water would come forth from His side (Ps. 22:14). He was to be given gall and vinegar for His thirst on the cross (Ps. 69:21). He was to be forsaken by God on the cross (Ps. 22:1). His bones were not to be broken (Ps. 34:20). His death was to be voluntary (John 10:18; Ps. 40:6-8). He was to be resurrected from the grave (Ps. 16:10). He was to ascend to the right hand of the throne of God (Ps. 68:18).

We discussed earlier in this lesson the failure of the Emmaus disciples to comprehend the Old Testament even though they knew what it said, or to understand the prophecies of Christ Himself concerning His death and resurrection even though they heard Him tell it with His own lips. In verse forty-five, we are told that He opened the understanding of the ten disciples so that they might understand the Scriptures. Herein is revealed a great truth. The Holy Spirit can guide man into the spiritual truths revealed in the Word of God (John 16:13). We are told also in John 14:26 that the Holy Spirit will teach us all things. We must be filled with the Spirit and must yield to that third person of the trinity if we would understand the things which we read in the Bible. We recall that Christ said to Peter, "flesh and blood hath not revealed this unto thee, but My Father which is in heaven." He who is not filled with the Holy Spirit is indeed a failure.

In the last verse of this lesson we read, "Ye are witnesses of these things." The disciples had seen Christ after His resurrection and knew by His words and

demonstration that He was victor over the grave. John said it thus in I John 1:1: "That . . . which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life." There was just one thing left to do, and that was to tell the world the things which they knew. That they were true to their trust is clearly indicated by their pointed references to the resurrection in their sermons. Peter refers to it in five of his sermons quoted in the book of Acts (Acts 2:24; 3:15; 4:10; 5:30 and 10:40). Stephen alludes to it in the sermon which caused his death (Acts 7:56). And Paul emphasized it often (Acts 13:37; 17:3; 17:31; 26:23).

We, too, should be faithful witnesses never failing to preach the death and resurrection of the Man from glory. We do not need to apologize for Christianity, for it is founded on the only Man Who ever rose from the dead, thus conquering man's greatest enemy—death.

THE LESSON ILLUSTRATED

Ye are witnesses of these things (Luke 24:48).

Discoverers in the natural world frequently, for prudential reasons, keep silence as to their discoveries. When Galileo first turned his glass on the planet Saturn, he saw, as he thought, that it consisted of three spheres close together, the middle one being the largest. Being not quite sure of his fact, he was in a dilemma between his desire to wait longer for further observation, and his fear that some other observer might announce the discovery if he hesitated. To combine these, Galileo wrote a sentence, "I have observed the highest planet to be triple." He then jumbled the letters together and made the sentence into one long monstrous word, and published this, which contained his discovery—but under lock and key. He had reason to congratulate himself on his prudence, for within two years two of the supposed bodies disappeared, leaving only one; and for nearly fifty years Saturn continued to astronomers the enigma which it was to Galileo, until in 1856 it was finally made clear that it was surrounded by a thin flat ring which, when seen fully, gave rise to the first appearance in Galileo's small telescope, and when seen edgewise disappeared from view altogether. With an instinct that makes the newly saved Christian long that others may share his joy, he, however, goes everywhere saying, "We have found the Messias: this is the Christ."

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OBJECT LESSON

OBJECTS: A cardboard box similar to a candy box shaped like a Bible, also five small one penny match boxes.

INSTRUCTIONS: Our purpose here is to illustrate the truth found in Luke 24:44 about the books of the Old Testa-

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ment teaching men about Christ. Since we cannot use 39 boxes, we shall accept one of the later divisions of the Old Testament: The Law, Historical Books, Poetical Books, Major Prophets, and Minor Prophets. Even this is different from the three divisions of verse 44, but that was the Hebrew method, and this serves our purpose well. Label each one of the five small boxes as indicated above. Write out the following verses and place them in the boxes which will be opened later and read before the class: Genesis 3:15 in box 1, I Chronicles 17:14 in box 2, Psalm 22:16 in box 3, Isaiah 53:5-6 in box 4, and Micah 5:2 in box 5. The large box will be labeled Holy Bible and these five boxes will represent the Old Testament which was all the Bible there was in Christ's day. This should be an effective lesson.

POINTED QUESTIONS

1. Did the people believe that Jesus was truly alive when they saw Him after the resurrection? (Luke 24:37-38)
2. How did Christ prove His reality? (Luke 24:42-43; Acts 10:41; Luke 24:39)
3. To whom did Christ make special appearances? (Peter—Luke 24:34; Mary

—John 20:13-16; Cephas—1 Cor. 15:5; The two going to Emmaus—Luke 24:13-15)

4. Have we any hope without the resurrection? (1 Cor. 15:12-19)

5. What effect should the resurrection have on our spiritual life? (Rom. 6:4-11)

6. Do Christians have the privilege of fellowshiping in His suffering? (Phil. 3:8-11; II Tim. 2:12; 3:12)

7. Does Christ exhort us to show kindness? (Eph. 4:32; Matt. 25:40; Rom. 12:10 and 14)

8. What two things will the Holy Spirit do for the Christian? (John 16:13; 14:26)

9. Should we proclaim the Word of God without fear? (Phil. 2:16; Acts 4:13; Eph. 6:19 and 20)

10. Does the Word have power in the hearts of men? (Heb. 4:12; Isa. 55:11)

The Task Committed to the Disciples

SECOND QUARTER, LESSON 12

SUNDAY, JUNE 21, 1942

Lesson Text: Matthew 28:16-20; Mark 16:14-20; Luke 24:49-53

Devotional Reading: Isaiah 49:1-6

Golden Text: "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15).

King James Version

Matt. 28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw Him, they worshipped Him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Mark 16:14-20 Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.

15 And He said unto them, Go ye into all the world, and preach the Gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the Word with signs following. Amen.

Luke 24:49-53 And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 And He led them out as far as to Bethany, and He lifted up His hands, and blessed them.

51 And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.

52 And they worshipped Him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

land on my hands and knees to tell someone."

Of course the greatest accomplishments in the world are those which a person would do if he were someone else, but let us ignore the inconsistency and recognize the real significance of the young man's words.

The most solemn and sacred responsibility ever intrusted to mortal man came when our Lord uttered the words of the Golden Text: "Go ye into all the world and preach the Gospel to every creature."

The lesson material is taken from the three synoptic Gospels. Consequently, there is some overlapping in the accounts of our Lord's last days on earth, and yet each writer presents certain aspects different from the rest. We outline the lesson as follows:

I. The Appearances of Christ

Matt. 28:16-17

Mark 16:14

II. The Authority of Christ

Matt. 28:18-20

Mark 16:15-18

III. The Ascension of Christ

Luke 24:49-51

Mark 16:19

IV. The Activity of the Apostles

Luke 24:52-53

Mark 16:20

I. THE APPEARANCES OF CHRIST

Mark 16:14; Matthew 28:16-17

We have in the passages before us the accounts of two different appearances of our Lord to the eleven. Mark records one of the earlier appearances of Christ to the entire eleven. Matthew records a later meeting with the eleven according to a previous appointment.

In this first meeting our Lord found it necessary to upbraid them for their unbelief and hardness of heart. Now we are all very dull of spiritual perception, and God finds it necessary to deal with us in an intensive manner in order that spiritual light will creep in and illumine our darkened minds. But these eleven were the special object of Christ's censure because they believed not them that had seen Him after He was risen. Christ evidently laid special stress in the value of the testimony of those who had seen Him alive. Doubtless, our Lord reasoned that if those of the inner circle refused to believe the testimony of those of their own number, whom they knew to be reliable, how could they expect the world to accept their subsequent witnessing to His glorious resurrection!

God still lays special stress on the value of competent witnesses. The principal evidence to the resurrection of Jesus Christ is contained in the Gospel accounts. But these records stand. They offer adequate proof that Christ rose from the dead. And when a person believes them and accepts the living Christ as his personal Saviour, then he has the witness in his own heart and he can

LESSON EXPOSITION

(By Hilland H. Stewart)

A young infidel had been sentenced to death. A Christian friend approached him about his soul. He told the young man the Gospel message and pleaded with him to accept Christ as his Saviour. "I do not believe your message," was the skeptic's response. "But, why are those who do believe it so indifferent in telling others? If I believed that story, I would crawl across Eng-



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add a confirming voice to the truthfulness of the Word of God. And God places a high valuation on the personal testimony of lives that have been redeemed by His grace.

The second meeting of our Lord with the eleven which we are considering was on a mountain in Galilee where Jesus had appointed them. Worship on the part of some and doubt on the part of others, characterized this meeting.

The Son of God always elicits one of the two attitudes. Those who believe and trust Him spontaneously worship Him. Those of a skeptical frame of mind never enter into the blessedness of the assurance He can give, and doubt and despair results.

Doubtless, the disciples who were there worshipping the risen Christ were elevated into a rapturous experience they did not soon forget. But our Lord did not hesitate long before He told them of the great task lying before them.

A man arose in one of Moody's meetings and gave his experience.

"I have been for five years on the Mount of Transfiguration."

"How many souls have you led to Christ last year?" was the sharp question that came from Mr. Moody in an instant.

"Well, I don't know," was the astonished reply.

"Have you saved any?" persisted Mr. Moody.

"I don't know that I have," answered the man.

"Well, we don't want that kind of mountain top experiences. When a man gets so high that he cannot reach down and save poor sinners, there is something wrong."

Christ takes His disciples up on the mountain top to give them blessing, strength, and incentive to go back to the valleys and gather up the lost and bring them to Him.

II. THE AUTHORITY OF CHRIST Matthew 28:18-20; Mark 16:15-18

"All power is given unto Me in heaven and in earth." This, doubtless, is the greatest claim ever made by any person on this earth. Some earthly monarchs have been able to enforce their rule over a small part of the globe. And, needless to say, the authority of mortal man is very limited in any sphere. But Jesus said: "All power (authority, Gr.) is given unto Me in heaven and in earth. Not limited power—unlimited power. Not finite power—infinite power. Not limited sphere—unlimited sphere. All power in heaven and in earth.

"Go ye therefore and teach all nations." This great commission comes to the children of God as a command, a request, and a promise.

It is a command, for "go" is in the imperative mood. No person, who has

had his mind enlightened by the things Christ taught His disciples, is excluded. The command comes to all of God's children.

The particular fields of service to which God calls His children differ. The disciples began in Jerusalem, then Judea, then Samaria, and to the uttermost part of the earth. God calls some to labor at home, even while they are engaged in other work. Others He calls to full time work in various home fields. Others He calls to go out to the foreign fields, even to the uttermost part of the earth. But regardless of the place, the command to "go" comes to every child of God. All are to witness for Him in some place.

The great commission comes as a request. In spite of the fact that the "go" is in the imperative mood, God will not conscript soldiers for His army. All must be volunteers. God will compel no man to serve Him.

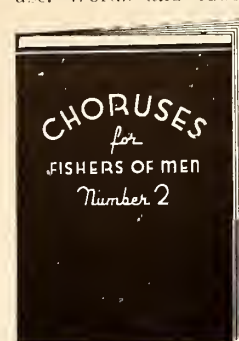
It is the constraining power of love which God uses to draw Christians into His service (II Cor. 5:14-15). Said our Lord, "If ye love Me, keep My commandments." It is this love for Christ which impels us to obey this one great commandment to "go." And it is love for those who are lost in sin which constrains us to seek them and bring them to the Saviour.

The great commission comes to us as a promise. The promise is summed up in these words: "All power is given unto Me" and "I am with you always." Everything is wrapped up in that promise—the personal presence of the One Who has all authority in the universe. One does not need train fare when he is riding in the private car as the guest of the president of the railroad. One does not worry about the provision of food when he is being entertained in the home of a wealthy person. One need not disturb himself about a passport if he is accompanied by the sovereign of the country into which he is entering. How much more may the disciples of Christ go forth with full assurance of the provision of every need, for all power is Christ's, and He is with us always.

The promise in connection with the great commission is increased in Mark's Gospel to include the fruitage of this ministry: "He that believeth and is baptized shall be saved." It is the proclamation of the Gospel message as it is revealed in the Word of God that will bear fruit in the lives of those who hear. The Gospel of Jesus Christ is the power of God unto salvation to every one that believeth. Let the Christians, who would honestly face before God their responsibility, know of a certainty that it is the proclamation of the Word of God that is needed in the world today. And so many seem to think it is anything else but that. As this lesson exposition is being written, a conference for the advancement of Christian edu-

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cation is in progress in Denver. But in the report to the newspapers, not one mention is made of Jesus Christ and His Gospel which He commanded His disciples to preach. When the leader of this conference was asked, "What can Christians do now?" he answered: "Today it is vitally important to avoid hysteria, and to set a good example of carrying on in a Christian way and according to the highest standards of Christian citizenship." What a shame that so much time, money, and effort is being put forth in the name of Christianity, but the express commands of the One in absolute authority are disregarded. It is the Gospel that the world needs today. It is the message of Christ crucified and risen that will bring salvation to them that hear and believe.

Then in Mark's Gospel, we have certain signs which follow them that believe. These signs we believe to be Jewish and do not apply to Christians today.

It is always necessary when studying the Gospels to recognize the dispensational approach and the individual approach. Dispensationally, the Gospels belong to Israel. Individually, they belong to all believers. Since God's methods of governmental dealing change from one dispensation to another, certain truths apply to the nation Israel which do not apply to us. But individual dealing never changes because the individual truths apply to all believers.

Consequently, we have taken the individual truths in this lesson which apply to all believers and accepted them as God's express command to us, but the signs we believe to belong to Israel under God's governmental dealing with them. Thus these signs come to an end at the close of the Jewish age and the beginning of the Church age.

So, while the Christian cannot claim the literal fulfillment of these Jewish promises, he can claim the spiritual ap-

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plication. Demons cannot be controlled by present day Christians as they could by the seventy (Luke 10:17-20). But Christians can exorcise demons by claiming Christ's power through prayer. Christians cannot claim the gift of tongues, but they can claim God's blessing on the Word of God when they speak it forth. Christians cannot claim immunity from the poison of serpents or deadly drugs, but they can claim God's blessing and protection from these dangers. Christians cannot claim the promise of recovering the sick by the laying on of hands, but they can pray earnestly for the sick and know that God will restore if in His will. Christians of this age must beware of trying to claim literally promises made only to Israel. Likewise, Christians must beware of quenching the work of the Holy Spirit in their lives by ignoring the spiritual application of these great truths.

(Space forbids a more complete handling of this subject. Should any one feel the discussion inadequate, a full discussion will be given to any one writing the Sunday-school Lesson Department.)

III. THE ASCENSION OF CHRIST

Luke 24:49-51; Mark 16:19

Before Christ ascended, He gave the disciples the instruction to tarry until they were clothed with power from on high.

A person must have the Holy Spirit before he can venture forth to win souls. Consequently unbelievers are unable to participate in this work. But Christians do have the Holy Spirit and need not tarry for this gift. The Holy Spirit began His baptismal work on the Day of Pentecost (a short time after the promise), and since that time all persons who have accepted Christ have been regenerated by, baptized with, and indwelt by the Holy Spirit.

The only application that present day Christians can make to the instruction to tarry for the Spirit is to wait on God for an infilling of the Spirit. Sometimes selfishness, wilfulness, and other sins

quench the Spirit in the life of the believer. Such a person needs to repent and turn to God for an infilling of the Holy Spirit.

After our Lord gave His instructions and promises, He blessed them and was received up into heaven. Doubtless, the hearts of these faithful followers were very sad as their beloved Saviour disappeared from their sight. But they had the same blessed hope that we have today—the glorious appearing of His Second Coming.

Jesus was received up into heaven and sat down at the right hand of God. It was necessary that Jesus return to glory where He could intercede on behalf of His people. Now He sits there by the Father where He is able to save (Heb. 7:25) and succor (Heb. 4:15-16) them that come to the Father through Him.

IV. THE ACTIVITY OF THE APOSTLES

Luke 24:52-53; Mark 16:20

Worship, praise, and preaching characterized the activity of the disciples after Christ ascended.

Worship and praise must of necessity precede and accompany preaching. Nehemiah says: "The joy of the Lord is your strength." The secret of an abounding, fruitful Christian life is learned when one becomes filled with the joy of the Lord. A person in this condition cannot help but speak forth the praises of the Lord.

"Then the disciples went forth and preached everywhere." How could they do otherwise? They had known the Lord through His earthly ministry. They had seen Him seized by cruel hands and hung on the cross. They had heard Him utter as He hung there—"It is finished." They knew that He died for the sins of the world and that God was satisfied that the debt was paid. They had seen Him placed in the tomb. Three days later they had seen Him come forth in resurrection power. Then they heard His command to "go." They had heard His promise to return. They had seen Him caught up into glory. How could they do anything else than forsake all and carry forth the message?

Somehow we trust that God's people will once again be inflamed with those evangelical fires kindled in these early disciples. And the Lord will work then and confirm His Word by the fruitage that will follow.

THE LESSON ILLUSTRATED

Go ye into all the world, and preach the gospel to every creature (Mark 16:15).

A veteran soldier was once asked the question: "Supposing Queen Victoria desired a message conveyed to every nation under the sun, and commissioned her army to carry that message; how long would it take?" The

experienced old soldier considered a moment and then replied, "I should say about eighteen months." Our King has desired a Message carried to every nation. His parting command was, "Go ye into all the world, and give the Good News to every creature." Nearly nineteen hundred years have rolled by since then, but the Church of Christ has not yet fulfilled that command. Christ's soldiers have not yet carried His Message of life-and-death urgency to every nation.

—Peniel Herald

OBJECT LESSON



OBJECTS: Scrap or rag bag containing a piece of fur and different colored rags such as yellow, red, brown, black, and white.

INSTRUCTIONS: Our purpose here is to work with the golden text. The colored rags will represent people. The yellow will represent the Oriental people like Chinese and Japanese; the red for the American Indians; the brown for the Mexicans, South and Latin Americans, Filipinos and the natives of India; black for the Africans; the white for the Americans; and the fur for the Eskimos. Show that John 3:16 includes all of these and that the Great Commission covers the same territory. Do not forget the truth of Acts 1:8. Our missionary work must begin at Jerusalem or in other words at HOME.

POINTED QUESTIONS ON THE LESSON

1. Has Christ commanded us to go into hard places without Him? (Matt. 28:20; Heb. 13:5)
2. What brings damnation to a soul? (John 3:18, 36; 5:40; Acts 16:31)
3. Should we be fervent in the service of the Lord? (Rom. 12:11; James 5:16; I Pet. 4:8)
4. Does every Christian have a place in God's plan? (I Cor. 7:20; 12:12-31)
5. Does God ever conscript men into His service? (Rom. 12:1-2; Josh. 24:15)
6. Wherein lies the Christian's strength? (Neh. 8:10; James 1:2; Ps. 28:7-8; Isa. 12:1-2)
7. What is the motivating power behind our service for Him? (II Cor. 5:14-15; Matt. 10:37-38)

8. What is the Christian's vital contact with God? (Phil. 4:5-6; I Thess. 5:17; Luke 18:1; Eph. 6:18)

9. What Person brings the sinner to repentance? (John 16:7-11)

10. What work is Christ now carrying on? (Heb. 7:25; I Tim. 2:5)

1. LIQUOR ROBS MEN

MATERIALLY

Proverbs 21:17; 23:32

It will be readily apparent to our readers that we are starting with the weakest argument and proceeding to the strongest one. However, could no other charge be made against the liquor traffic than the one Solomon makes here—"He that loveth wine and oil shall not be rich"—that would be sufficient to banish it from the face of the earth.

On, and off, the record are millions of cases of people that were at one time prospering materially and finally came to poverty because of liquor. A young man, with a brilliant mind, graduated from high school at a very early age, and gave every indication of a very promising career. Then he took to alcohol. Down and down he went, squandering his widowed mother's savings. Finally, she presented him with a brand new automobile upon his pledge that he would never touch alcohol again. In less than a week he became intoxicated and completely wrecked the car. And this is only a minor illustration of the way liquor literally robs millions of material gain.

In addition to the individual loss, think what the liquor industry costs the nation! It is estimated that the Amer-

it had robbed him of his good name, his self respect, his will power, his morals, yea, his very soul. Of all the weapons which Satan uses to drag men into his complete dominion, liquor is one of the most subtle, most powerful, most pernicious, and most universally used weapons.

The Scriptures which are arranged for this temperance lesson make the following indictments against alcoholic drinks:

I. Liquor Robs Men Materially
Prov. 21:17; 23:32

II. Liquor Robs Men Physically
Isa. 5:20-23

III. Liquor Robs Men Intellectually
Hosea 4:11

IV. Liquor Robs Men Morally
Joel 3:2-3

V. Liquor Robs Men Spiritually
Eph. 5:18

In using the word "men" we are most certainly using it in the generic sense, for we know that many women are implicated in the filthy liquor traffic.

Alcoholic Facts Vs. Drinking Propaganda

SECOND QUARTER, LESSON 13

SUNDAY, JUNE 28, 1942

Lesson Text: Proverbs 21:17; 23:32; Isaiah 5:20-23; Hosea 4:11; Joel 3:2-3; Ephesians 5:18.

Devotional Reading: Proverbs 3:13-18

Golden Text: "If sinners entice thee, consent thou not" (Prov. 1:10).

King James Version

Prov. 21:17 *He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.*

Prov. 23:32 *At the last it biteth like a serpent, and stingeth like an adder.*

Isaiah 5:20 *Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!*

21 *Woe unto them that are wise in their own eyes, and prudent in their own sight!*

22 *Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:*

23 *Which justify the wicked for reward, and take away the righteousness of the righteous from him!*

Hosea 4:11 *Whoredom and wine and new wine take away the heart.*

Joel 3:2 *I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for My heritage Israel, whom they have scattered among the nations, and parted My land.*

3 *And they have cast lots for My people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.*

Eph. 5:18 *And be not drunk with wine, wherein is excess; but be filled with the Spirit.*

LESSON EXPOSITION

(By Hilland H. Stewart)

Some years ago a bank clerk counting a package of money noticed some writing on a twenty-dollar bill. On examination he found written on that bill in indelible pencil these words: "This is the last of thirty thousand dollars. Whiskey did it."

It is sad indeed when whiskey with its octopus like tentacles reaches out and twines itself around a man's last dollar. But it is sadder still to realize that before that last dollar was clutched

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Congressional Record

PROCEEDINGS AND DEBATES OF THE 77th CONGRESS, SECOND SESSION
WASHINGTON, MONDAY, JANUARY 12, 1942
Vol. 88

Recognition in High Government Circles

Whither Are We Drifting?
EXTENSION OF REMARKS
OF
HON. PHILIP A. BENNETT
OF MISSOURI
IN THE HOUSE OF REPRESENTATIVES
Monday, January 12, 1942
ARTICLE FROM GRACE AND TRUTH MAGAZINE

Mr. BENNETT. Mr. Speaker, under leave to extend my remarks, I include the following article from *Grace and Truth* magazine which should be read by all interested in preservation of our great Republic. All good Americans agree our first duty is to win the war, but let us not become so engrossed in this task that we permit the same kind of influences we are fighting abroad to deprive us of our liberty at home. Let us pause to consider—whither are we drifting?
(From *Grace and Truth* for December 1941)
(From Washington, D. C.)

THESE—Washington, D. C.
(By Dan Gilbert, director, Christian Press Bureau in the Nation's Capital)

Sometimes the most important subjects receive the least space and attention. One does not read about it in the headlines, but a crisis has developed in this country which endangers the whole future of our free institutions.

Our constitutional system is based upon the separation of church and state, and the guaranty of liberty of action to the individual and of freedom of expression to the church and conscience. Liberty of action for the church means that it must be in a position where it can maintain institutions for the training of ministers and missionaries. In other words, the maintenance of religious schools and colleges, of Bible institutes, is indispensable to the maintenance of the church itself.

Some increase in taxes would be inevitable for purposes of national defense. But the sad fact is that much of it will be used to build political machines and to maintain bureaucrats on the public pay roll. Senator Bryan of Virginia recently showed how, without taking one cent from defense projects or legitimate expenses of government, billions of dollars could be saved the taxpayers.

Confiscatory taxation, then, is the first present-day menace to religious institutions. The second is the drive toward socialism and communism. Both socialism and communism aim at the abolition of the private property and private profit system. Both socialism and communism mean that the government will own or control all business and will operate it for the profit of politicians rather than of the workers, farmers, and businessmen.

It is out of the profits of business and agriculture that high wages are paid to workers and that dividends are paid to investors. If it is out of wages and dividends that contributions to religious enterprises are made, the private-profit system is abolished, the separation of church and state will be at an end.

If the government controls all business, one of two things must result. First, religious institutions will simply die for lack of financial nurture; or, second, the government will undertake to support them. But if the government finances religious institutions, the separation of state and church is at an end. What the government supports, the government controls. That is the system of totalitarianism, under which the church is controlled by the government.

The drive to destroy the capitalistic system is a menace to religious liberty. Every church has lost her independence in every nation which has abolished the private-enterprise system. Men must be free to work and to make a profit from their toil, if they are to be free to support free religious institutions.

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GRACE and TRUTH

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(This article appeared on pages A103 and A104 of the Congressional Record for Jan. 12, 1942)

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ican people spend \$4,000,000,000 annually for liquor. (Be sure to read the Liquor Editorial, page 168). Four billion dollars is a huge sum to apprehend, at least to those of us used to handling only a few dollars. But four billion dollars averages approximately thirty-one dollars for every man, woman and child in the United States. Thirty-one dollars is a great deal more than the average Christian gives to the Lord's work in a year. And the average American is not a Christian and gives nothing to the Lord's work. Consequently, our liquor bill is many times larger than the money raised in our country to carry on the work of Christ. Four billion dollars would support one million missionaries annually on the foreign field. And missionaries in some sections have been called home, for a lack of funds. Others are anxiously waiting to go out to the fields as soon as the money is forthcoming. How can this nation which has been so abundantly blessed with a great spiritual heritage and unlimited natural resources seek God's blessing when her light is hid under a bushel, and her foodstuffs that starving nations need are turned into body- and spirit-destroying liquors?

II. LIQUOR ROBS MEN PHYSICALLY

Isaiah 5:20-23

In this passage Isaiah pronounces several "woes." Among them is one we wish to especially consider—the woe pronounced on "them that are mighty to drink wine, and men of strength to mingle strong drink." Their physical corruption is told in verse twenty-four: "their root shall be rottenness."

In the realm of the physical harm alcohol produces, we wish to especially note the first woe Isaiah mentions in this passage—"Woe to them that call evil good, and good evil." Alcohol is known to be exceedingly harmful to the human body. Listen to a nationally known toxicologist speak: "No other poison causes so many deaths or leads to or intensifies so many diseases, both physical and mental, as does alcohol"—Dr. Emil Bogen. And yet the liquor interests and their friends constantly call evil good. They are constantly trying to break down the temperance convictions that our children receive in school and Sunday-school by advertising liquor as stimulating and healthful. When the ban was put on liquor in Hawaii after the Pearl Harbor attack,

the American Federation of Labor in Hawaii protested. Here is an excerpt from one of their ads: "It is a known fact that working men get a real lift from the moderate use of alcoholic beverages, ESPECIALLY BEER, and accordingly production will rise." It is a known fact that the abstainer is a far superior worker to the drinker. "Woe to them that call evil good."

Many instances could be cited to show the harmful physical effects of alcohol. A Christian young man was recently admitted to a hospital for examination. Unable to determine the cause of his suffering the doctor decided to operate. He discovered a bursted appendix from which gangrene set in and also yellow jaundice. The doctors entertained no hope for his recovery. However, his loved ones prayed earnestly and God restored him to them. The young man recovered very rapidly. The doctor said this unusual recuperation, four times as fast as usual, was due to the fact that this young man's body was not injured by the prevalent vices, such as tobacco and alcohol.

The injury which alcohol does to the human body is in itself serious. This is a sufficient charge against the liquor

industry to have it abolished. If Hawaii in her recent alarm found it necessary to keep her man power protected from the effects of alcohol, we wonder why it is not found to be an effectual measure in the homeland? Then we would go a step farther and say that if it is good for war time, it should be good for peace time. The liquor industry should be abolished.

III. LIQUOR ROBS MEN INTELLECTUALLY

Hosea 4:11

"Whoredom and wine and the new wine take away the understanding" (R.V.).

We have proof here in the Word of God that our third indictment against liquor is true—liquor robs men intellectually. Now some may argue that it is obvious that the intoxicated man has lost his reasoning powers. But liquor does more than that. The method with which the alcoholic habit creeps up and catches a person in its grip is so subtle as to deceive the best reasoning power of any man. No person who starts indulging in liquor expects to be buried in a drunkard's grave. But liquor does more than to deceive a man. It literally injures the mental apparatus. Listen to one of the most outstanding doctors of our day: "It is the brain that counts, but in order that your brain may be kept clear, you must keep your body fit and well. This cannot be done if one drinks alcohol"—Dr. Charles Mayo. This is certainly a third serious indictment against alcohol. But there are more harmful effects.

IV. LIQUOR ROBS MEN MORALLY

Joel 3:2-3

These two verses constitute a prophecy of a future condition of Israel. The time will come when God's people will endure worse persecution than now. Ungodly nations will overrun their land, divide it, cast lots (gamble) for the people, and then trade Hebrew boy and girl slaves for harlots and wine.

But this prophecy certainly is seeing a striking foreshadowing in our day of its literal fulfillment later. Our morals in this nation have fallen so low that we are sacrificing the flower of our youth, either to gratify the liquor appetite or else for the few paltry dollars the liquor revenue brings in. This is not placing the blame for the repeal of the Eighteenth Amendment on any one group, for the masses wanted repeal. But, O how this low standard of morals on the part of the nation in general has played into the hand of the liquor interests! The following are excerpts from the *Brewer's Digest* of May, 1941: "One of the finest things that could have happened to the Brewing Industry was the assistance by high ranking army officers to make beer available at Army Camps . . ." "The opportunity presented to the Brewing Industry by this measure is

so obvious that it is superfluous to go into detail . . ." "Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer consuming section of our population." And to think that many seemingly good citizens of this country concur in this program!

The tobacco interests capitalized on a lot of so called "patriotic" propaganda during World War No. 1, and made tobacco so plentiful among the troops that the boys took it to keep from being bothered. Thus these henchmen of Satan feathered their own nests by making tobacco almost as staple as food. Now the liquor interests are putting over the same program in World War No. 2. And if anyone protests he is called a fanatic. The *Chicago Tribune* puts it this way: "The soldiers and sailors have sacrificed freedom and ease to serve their country. Only a prohibition fanatic would knowingly deprive them of any of the comforts and pleasures which remain to them." We say only a morally degraded person would call liquor "a comfort and a pleasure." America needs to wake up morally.

In our above discussion we have emphasized more the fact that liquor acquiescence indicates a low moral condition than the fact that liquor does lower the morals. Both are true.

Liquor also robs men of their morals. In this passage in Joel as well as the one in Hosea we see thrown together the thought of whoredom (harlotry) and wine. It is almost superfluous to dwell on this thought. Countless young people who have fallen into immorality will testify that it was liquor that was used to weaken their morals until they capitulated.

Liquor is a tool of the devil. This fourth indictment is indeed a serious one.

V. LIQUOR ROBS MEN SPIRITUALLY

Ephesians 5:18

"Be not drunken with wine, wherein is riot, but be filled with the Spirit" (R. V.).

Liquor is Satan's counterfeit for God's real thing. Man is not a self-sufficient creature. He must have an external influence to buoy him up. Satan says, "Eat, drink, and be merry." Multiplied thousands have taken to drink to drown their troubles, only to find that drink does not drown troubles—it floats them. Satan has nothing but deception and disappointment to offer to fallen men. But God has the real thing. He can really help. He says: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." God takes a helpless creature and breathes into that man His Spirit and gives him joy forevermore.

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liquor problem. We do believe that the government should put the clamps on this liquor industry, at least during the duration, just as they have other industries. We believe that every honorable citizen should take a firm stand and use his influence against the liquor traffic. But all that, will not be enough. We must get men to Jesus Christ, for He alone can deliver men from the alcoholic habit. He alone can breathe into a man His Spirit that will give him peace and joy which will make Satan's counterfeit seem as disgusting as it really is. The following testimony of an engineer tells the story better than any words of ours could.

"I should like to speak with you a moment, sir," said he, one morning, as I passed through his room.

"Well, John, what now?" I said, drawing out my note book. "Cylinder oil all gone?"

"It's about myself," he replied.

I motioned him to proceed.

"Thirty-two years ago I drank my first glass of liquor," said the engineer, "and for the past ten years, up to the last month, no week has passed without its Saturday-night drunk. During those years I was not blind to the fact that that appetite was getting a frightful hold upon me. At times my struggles against the longing for stimulant were earnest. My employees once offered me a thousand dollars if I would not touch liquor for three months, but I lost it. I tried all sorts of antidotes, and all failed. My wife died praying that I might be rescued, yet my promises to her were broken within two days. I signed pledges and joined societies, but appetite was still my master. My employers reasoned with me, discharged me, forgave me, but all to no effect. I could not stop, and I knew it. When I came to work for you, I did not expect to stay a week; I was nearly done for; but now!" and the old man's face lighted up with an unspeakable joy, "in this extremity, when I was ready to plunge into hell for a glass of rum, I found a sure remedy! I am saved from my appetite!"

"What is your remedy?"

The engineer took up an open Bible that lay face down, on the window ledge, and read:—

"The blood of Jesus Christ His Son cleanseth us from all sin."

THE LESSON ILLUSTRATED

Woe unto them that are wise in their own eyes, and prudent in their own sight! (Ps. 5:21).

The late Warren E. Stone, head of the Brotherhood of Locomotive Engineers, said to William H. Ridgway once, "When you hear a 'wet' prating personal liberty, give him this: An engineer, in taking his train from Philadelphia to Washington, has to pick up over six hundred signals to insure the

passenger train's safety. How would Mr. Wet, on board with his family, like that engineer to exercise the personal liberty that Mr. Wet talks about?"

—The Sunday School Times

OBJECT LESSONS FOR MAY



OBJECTS: Bottle of denatured alcohol, the white of an egg, an old saucer, a match and a cup.

INSTRUCTIONS: We want to emphasize in this lesson that alcohol is dangerous to the human body. The Indians called it "fire water" because it burned the throat and absorbed all the moisture; and only alcohol would quench the thirst that it caused. Pour a little alcohol in the old saucer and light a match to it. It burns quickly and that is what it does to the human body—it burns the stomach, lungs, heart, and brain, leaving man a wreck. The story is told of a bartender, who occasionally gave a drink of alcohol to a little monkey which he owned. The monkey would jump around and act crazy to the amusement of the drunkards gathered around. One day a man lighted a match to some of the alcohol and it burst into flame. The monkey was scared and ran away. From that day on, the monkey would never touch alcohol. Men ought to have as much sense as that monkey and leave alone the wicked stuff that burns.

As a further demonstration, put an egg white (representing the brain) in a cup, pour a little alcohol over it, and stir with a spoon. The egg white will congeal and become solid like a boiled egg. Alcohol does this to the brain. Do not fail to point the children to the Lord Jesus, the One Who gives power to resist evil. Use Proverbs 23:31 and 20:1.

POINTED QUESTIONS ON THE LESSON

1. What is God's remedy for sin? (I John 1:7; Rom. 5:9; Rom. 3:25)
2. Can sinful habits be broken without the Lord Jesus Christ? (John 15:5; Isa. 64:6)
3. What does strong drink bring to the one afflicted with the drinking habit? (Prov. 21:17; Isa. 5:20-23; Hos. 4:11)

4. Does the liquor habit lower man standards? (Joel 3:3; Prov. 21:17)

5. Does God reward purity? (Mat 5:8; Ps. 15; Titus 1:15)

6. Is there complete satisfaction the Christian's life without the pleasure of the world? (Ps. 107:9; Ps. 103:5; Ps. 65:4)

7. Is there victory over sin for the Christian? (Rom. 6:11; I John 5:4; Cor. 15:57)

8. Is there judgment for the one who refuses the way of salvation? (Jol 3:18; John 3:36)

9. Does God desire that we be filled with the Holy Spirit? (Eph. 5:18; Gal 5:16, 25)

10. Will the wicked be judged for their sins? (Eph. 5:5; Rev. 21:8; Eze 21:29)

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★ Here Are the Answers

(Continued from page 184)

1.

Birds

- | | |
|--------------|----------------|
| 1. owl | 11. glee |
| 2. stork | 12. partridges |
| 3. cormorant | 13. cuckow |
| 4. heron | 14. dove |
| 5. hawk | 15. swallow |
| 6. ostriches | 16. ossifrage |
| 7. swan | 17. eagle |
| 8. pelican | 18. ospray |
| 9. lapwing | 19. vulture |
| 10. peacocks | 20. kite |
| | 21. raven |

2.

- | | |
|----------|----------|
| 1. mount | 4. wound |
| 2. fount | 5. would |
| 3. found | 6. world |

3.

1. Mark 15:33
2. Luke 23:34

4.

- | | |
|------|-------|
| 1. c | 6. b |
| 2. a | 7. c |
| 3. c | 8. b |
| 4. d | 9. f |
| 5. a | 10. c |

5.

Juniors

Seniors

- | | |
|-------------------|-------------------|
| 1. Jonah | 1. II Cor. 1:4 |
| 2. three | 2. II Cor. 1:22 |
| 3. a ship | 3. II Cor. 3:6 |
| 4. Tarshish | 4. II Cor. 4:4 |
| 5. Nineveh | 5. II Cor. 4:18 |
| 6. God | 6. II Cor. 5:8 |
| 7. prayed | 7. II Cor. 5:10 |
| 8. the fish | 8. II Cor. 5:17 |
| 9. dry land | 9. II Cor. 5:21 |
| 10. a second time | 10. II Cor. 6:14 |
| 11. Nineveh | 11. II Cor. 6:17 |
| 12. day's | 12. II Cor. 8:9 |
| 13. overthrown | 13. II Cor. 9:6-7 |
| 14. evil ways | 14. II Cor. 11:13 |
| 15. Nineveh | 15. II Cor. 12:9 |

THE CHRISTIAN FAMILY

(Continued from page 170)

wonderful body of truth to the behavior of a Christian family. It is a poor thing to talk high truth while living on a low level in the home. I am afraid there are those who can repeat very glibly the statements of the first half of the epistle to the Ephesians and delight in the wondrous privileges that belong to the people of God, who fail wretchedly when it comes to exemplifying the truth in the last half of this epistle in the daily life; and yet that is simply the truth of the first chapters made practical.

"Submitting yourselves one to another in the fear of God." And then immediately you have the exemplification of that in the relationship of the husband to the wife. Look at the verse, "Wives submit yourselves unto your own husbands, as unto the Lord." If you happen to have the revised version, you will see that the words, "submit yourselves," are in italics, and correctly so. That means that they are not found in the best manuscripts. Let us read it exactly as it is in the Greek. "Submitting yourselves one to another in the fear of God, wives unto your own husbands, husbands loving your wives." Do you see? He is not calling upon the wife to take the place of a slave—she often takes that place in pagan lands—but he is calling for mutual loyalty, mutual respect, mutual submission. Pass over the intervening words to verse twenty-five, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." That is how the husbands submit themselves unto the wives, so it is a mutual thing. That which makes the Christian home what it ought to be is this mutual loyalty, the one to the other, the wife to the husband, the husband to the wife. This is a marvelous thing when you think of it.

Here is a beautiful young woman. She has had her own way to a large extent, she has made her own way through the world, perhaps, or she may come from a home where she has been carefully nurtured and cared for. By and by she meets a man, no blood relation of hers whatever, yet somehow or another her heart goes out to him and she says, "For his sake I would be willing to go to the ends of the world, face all kinds of experience, keep house for him, care for his and my children, take the place of loving submission"—a man whom a little while ago she did not know. Or, here is a man; he has made his own way, gone on into that period of his life when the world dubs him a bachelor. He has made his own money and could say what he would do with it and with his time. But he meets a woman to whom his heart goes out and he says, "For her dear sake I am willing to work and toil and labor and if it means to impoverish myself to care

for her, I will gladly do it." That is the Christian ideal and when the Spirit of God dwells in each heart, what a beautiful picture it becomes of the mutual relation of Christ and the Church; and you see, it is exactly the same thing that takes place in the spiritual world.

Here was one going on in his own way utterly independent of God but he is brought face to face with Christ, and his heart says, "For His sake I resign my own way; I give Him control of my life; I trust myself to Him; I am willing for His name's sake to go and do whatever He would have me do." Christ on His part laid down His life to purchase the one He loves and now delights to lavish blessings upon this one whom He has made his own. We shall never know the fulness of this until we get to heaven. He has designed that every Christian home should exemplify this very thing.

How we ought to challenge our hearts as to how far our homes harmonize with this blessed picture that the apostle brings before us here. Let us examine each verse somewhat carefully. "Submitting yourselves one to another in the fear of God, wives unto your own husbands as unto God." Remember, it is only of a Christian family that directions like these could be given. Here is marriage not only in the flesh but in the Lord. What a sad thing for the Christian lover to contemplate marriage apart from subjection to the Lord. "Be ye not unequally yoked together with unbelievers" is a word that applies here as well as to many another relationship of life. "For the husband is the head of the wife, even as Christ is the head of the church; and He is the Saviour of the body."

Our blessed Lord Jesus Christ as the Head of the Church undertakes now to provide for the Church, care for it, minister to it in all its necessities. So the Christian husband is the one, not to lord it over others in a harsh, arbitrary, masterful way, but to exemplify the gracious care of the Lord Jesus Christ as the Saviour of the body. And so the Christian husband charges himself with the support of the wife and the family. He is ready to toil and labor that they may be kept in a measure of comfort and ease, and because of this, as the Church is subject to Christ so should the wife be to her own husband.

On the part of the husband we read in verse twenty-five, "Husbands love your wives, even as Christ also loved the church and gave himself for it." A dear young fellow who had but lately taken to his heart and home a beautiful bride came to me in distress one day and said, "Brother Ironside, I want your help. I am in an awful state. I am drifting into idolatry."

"What is the trouble?" I asked.

"Well, I am afraid that I am putting

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my wife on too high a plane, I am afraid I love her too much, and I am displeasing the Lord."

"Are you indeed?" I asked. "Do you love her more than Christ loved the Church?"

"I don't think I do."

"Well, that is the limit, for we read, 'Husbands, love your wives, even as Christ so loved the church, and gave Himself for it.'"

You cannot get beyond that. That is a self-denying love, a love that makes one willing even to lay down his life for another.

You remember that striking story about the wife of one of Cyrus' generals who was charged with treachery against the king. She was called before him and after trial condemned to die. Her husband who did not realize what had taken place was apprised of it and came hurrying in. When he heard the sentence condemning his wife to death, he threw himself prostrate before the king and said, "O Sire, take my life instead of hers. Let me die in her place!" Cyrus was so touched that he said, "Love like that must not be spoiled by death," and he gave them back to each other and let the wife go free. As they walked happily away the husband said, "Did you notice how kindly the king looked upon us when he gave you a free pardon?" "I had no eyes for the king," she said, "I saw only the man who was willing to die for me." That is the picture that you have here. That should characterize the Christian husband—willing to lay himself out to give of his best, even of life itself, for the blessing of his dear ones.

"Husbands, love your wives even as Christ also loved the church, and gave

himself for it; that he might sanctify and cleanse it with the washing of water by the word." It is as though the apostle can scarcely speak on this subject but that it brings before him the One who has won his own heart and he must tell us more about Him. This blessed Husband, this glorious Head of the Church, this ideal for every Christian husband, gave up His own precious life for the bride of His heart, the Church, that He might sanctify and cleanse it with the washing of water by the word. Some imagine that this is a reference to baptism, a kind of sacramental washing, but I take it rather that the words explain themselves. He found us in our sins, in our uncleanness, unfit for association with Him, the Holy One, but He applied the water of the Word of His truth to us and we were sanctified by the truth and made fit to enter into this communion with Him, the holy and true One. If my hand becomes defiled, I wash it in water and the defilement disappears. So when my conscience, my heart, my life were all defiled, the blessed Lord by the Holy Spirit applied the truth of His Word to me and I was regenerated by the washing of water and thus made clean in His sight and so fitted for union and communion with Him. By and by the full regeneration will be seen in glory when He shall present His bride to Himself, a glorious Church not having spot occasioned by sin, or wrinkle occasioned by age.

In Revelation 21:2 we read, "And I John saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." That is the glorious picture of the Church as it will be throughout all the ages to come—"without spot or wrinkle or any such thing." There are some of my brethren who in their hyperdispensational teaching can read this chapter and deny that the Church is the bride of the Lamb. They tell us that Israel is the bride. But the apostle says the bridegroom is the blessed Lord; the Church, His redeemed spouse, and the two are linked together for eternity. He then applies it to us again, "So ought men to love their wives as their own bodies. He that loveth

his wife loveth himself." The two have become one now, and therefore, the man who would treat his wife unkindly is as one who would destroy, or injure, or cause grief to his own flesh, and so we may put it contrariwise. We have heard of wives who are so vixenish in their tempers that they cause even good and devoted husbands unspeakable anguish. Both are one flesh and need to learn that "No man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." For so intimate is our union with Him that "We are members of His body, of His flesh, and of His bones."

If some insist that the Church is the body but not the bride, the very argument that the apostle uses contradicts them. The Church is both the body and the bride even as a man's wife is both his body and his bride. And so it was written in the book of Genesis: "For this cause (because of this union) shall a man leave his father and his mother, and shall cleave unto his wife: and they twain shall be one flesh." What a marvelous thing it is when two are thus brought together through divine grace, the Lord having first united their hearts to himself and then to each other, and so they set up a Christian home.

Is your home such as the apostle is here depicting, where husband and wife walk together in mutual love and subjection, and where Christ is ever honored? If not, it would be well to inquire why it is not. Perhaps you would find that the true root of the trouble is in the neglect of the family altar. May I turn you to another passage of Scripture? First Peter 3:1, "Likewise, ye wives, be in subjection to your own husbands: that, if any obey not the word, they also may without the word be won by the conversation of the wives." Here you have a case where there is no spiritual unity in the family—where the husband is not a Christian and the wife is. Look at verse 7, "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." Here you have the Christian relationship—"that your prayers be not hindered." Notice those words. When a Christian home is the way it ought to be, prayer, like fragrant incense, will rise unhindered to God, the Father, from that family altar. But where the home is not as it should be, where husband and wife are not subject to one another, where there is not that delightful relationship, then prayer immediately is hindered. There, may I say, you get the thermometer that shows what conditions are in the home. What a blessing when husband and wife can happily kneel together and bring their varied problems to the Lord or together lift their hearts to Him when things are

going well. But when there is reserve on the part of either one or the other, you may know there is a storm in the offing, or something has already taken place hindering their fellowship and communion.

If in your home the family altar has not been set up, see to it that not another day goes by until husband and wife read the Word together and kneel together in the presence of God commending one another and the children to the Lord. You will find it will make a great difference, and day by day anything that would hinder prayer can be judged there at the family altar.

In closing this section, the apostle says, "This is a great mystery." He has spoken again and again of mysteries in this epistle. In the first chapter, verse nine, he says, "Having made known unto us the mystery of His will." In chapter three, verses three to five, he says, "By revelation He made known unto me the mystery which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." And now he says, "This is a great mystery." What is a great mystery? Why, this question of the mutual relationship of husband and wife. This is a great mystery; this indeed sets forth the very mystery that he has been speaking of. "This is a great mystery: but I speak concerning Christ and the church." There you have it. Christ, the husband; the Church, the wife; Christ, the head; the Church, the body. This is the marvelous mystery that was not made known in other ages but has now been fully revealed in the pages of the New Testament.

Of course we understand that the word "mystery" as used here never means something hard to comprehend. It is not a mystery in the sense of being something mysterious and difficult of apprehension. It is rather a sacred secret which the human mind never would have ferreted out but which awaited divine revelation. In Old Testament times nobody thought of this wonderful truth, the mystery of Christ and the Church, but it was revealed first to the apostle Paul and then to others of the New Testament company, and it is the great truth which you and I are called upon to confess and acknowledge in this dispensation of the grace of God.

We are not to be so carried away by the truth back of the marriage relation that we will forget the truth of that relationship between husband and wife. So the apostle drops again from the mystery itself to the commonplace things of life and says, "Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." It is such Christian homes as these all over the city, all over the land, that will

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commend the Gospel that is preached from the pulpit. People must see these things lived out in the life and realize the power of Christ to bind two hearts together and enable them to manifest the mutual relationship of Christ and the Church.

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A LITTLE BIT OF HEAVEN

(Continued from page 173)

She found another minister and was married according to programme. Within a year, she was a heart-broken bride and came to the pastor saying: "Oh, Pastor, if I had only known." She might better have said: "If I had only obeyed," for she did know. What she lacked was a disposition to obey.

How dare young people establish their homes without Christ and assume the awful responsibility of parenthood without God. Better send an ocean liner out on the Atlantic without rudder or compass, a certain prey to the storms, than to start a home and bring children into this life without Christ in the home.

I speak that I do know. The first wedding ceremony I performed was between a Christian young woman and an unsaved man. I knew I should not marry them, but I did not have the courage of the pastor just mentioned. I married them. Six months afterwards I saw that young woman stand up in a public service in her church, as with tears in her eyes and a broken heart she told how her life was ruined by her disobedience to God. She said she had asked God to forgive her, and now she asked the Church to forgive her—and they did. But she said her life was ruined because she was tied up for life to a drunkard!

If a young woman cannot influence a young man to accept Jesus Christ before marriage, how does she expect to do it afterwards? Imagine a girl marrying a man to reform him. Poor silly thing! He would not marry you to reform you. To all young women contemplating such a step I commend the advice of Dr. Mahood: "If you are going to marry a man to reform him, you should first take in washing for two or three months, in order to get used to what is coming later on."

Whenever I enter a home where only one heart beats true to Jesus Christ, I always see hanging over the doorway of that home the dark shadow of eternal separation. Oh, what a tragedy! Wife on one side of the Cross, Husband on the other; Mother on one side, Son the other; Sister on one side, Brother on the other. What a skeleton in the family cupboard! What a cloud upon the sunshine of the home! If that cloud rests on your home, my friend, I entreat you let the Son of God dispel it this very

hour. To have a home like heaven, begin right.

2. Open Your Home to Jesus Christ

Zaccheus' home was like heaven that day because Jesus was there and welcome, and if you open the door of your home to Jesus Christ He will come in and make it heavenly. During the last week of the earthly life of the Son of God, in the storm that was gathering around Him and which every day seemed to grow blacker, there was one star that shone out in the darkness, and that star was a home in a little town of Bethany. We read that there was a woman named Martha that received Him into her house. When a universal hiss was going up against Him there was one home that was open to Jesus Christ. Now it must have cost Martha something to do that. Jesus was very unpopular. Perhaps she lost social position. Perhaps they had to put some things out of the home before Jesus could come in. But they paid the price; they opened their home to Christ, and that home became a little bit of heaven because of it.

Here is a picture of what would happen if Jesus came into some homes. Jesus knocks at the door. It is a little while before the door opens because the woman sees from the window that it is Jesus, and she stops to pick up the Bible from a corner and put it on the table after wiping the dust from it. The door opens. Jesus says: "Behold I stand at the door and knock. If any man hear my voice and open the door I will come in." She says: "Come in, Lord." Jesus enters. This woman is a member of a church, but Christ has not the first place in her heart. She is one of those people who are more afraid of holiness than of sin—more at home in the house of pleasure than in the house of prayer.

Jesus picks up something from the mantle. "What is this?" She says: "A deck of cards." Jesus says: "They will have to go if I stay here." Then He

opens a drawer and holds up something that looks like a silk handkerchief. "What is this?" "That's my hall-room dress." Jesus says: "That must go, too." Jesus goes over to the bookcase. It is full of French novels. "These must go. Whatsoever things are pure, think on these things." Jesus picks up some tobacco from a side shelf. "Does your husband use this?" "Yes, Lord." "Is he a Christian?" "Yes, Lord." Has he never read, 'Know ye not that your body is the temple of the Holy Ghost.' "

Jesus looks into the refrigerator. There are some bottles of beer. Jesus says: "That will have to go." Then Jesus picks up a Sunday newspaper. It is full of murder news, and thefts, and hold-ups, and reeks with the slime and filth of the divorce court. "That will have to go."

Jesus stands before a photograph on the piano. "Whose picture is that?" The woman's eyes fill with tears. She says: "That's my eldest boy." Jesus says, "Where is he?" "I don't know. He ran away from home some years ago and we haven't seen him since." Jesus says, looking at the tobacco, "Did he smoke cigarettes?" "Yes." "Do you wonder at it?" No answer. "Did he gamble?" "Yes." He looks at the cards and asks, "Do you wonder at it?" No answer. "Did he drink?" "Yes, Lord." Looking at the refrigerator Jesus asks, "Do you wonder at it?" No answer. Perhaps you think that's an imaginary picture. There are many broken-hearted mothers who could say, "Would God it were only imagination. Would God I had received Him into my home long ago." If you would have a home like heaven, open the door to Jesus Christ, for "where Jesus is, 'tis heaven."

3. Set Up a Family Altar

"What led you to Christ?" was asked of a group of distinguished business men. One of them quickly responded, "My father's praying for me at the family altar. When the prayers were offered

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I little appreciated them, but the influence of my father's praying followed me until I became a Christian." Fathers and mothers, there is no legacy you can leave your children that will be more of a benediction to them than the memory and influence of the altar in the home. You could as soon train up a rose in a coal cellar as a child to be a Christian in a home where there is no Christ.

And if God should take our children to Himself to adorn His heavenly home, what a comfort to know they will tell the Saviour that we tried to influence them aright.

"I shall never forget," said Dr. Norman McLeod, "the impression made upon me during the first year of my ministry by a mechanic whom I had visited and on whom I had urged the pressing duty of family prayer. One day that man entered into my study, and bursting into tears, he said: 'You remember that girl, sir? She was my only child; she died this morning. She has gone, I hope to God. But if so, she can tell Him what now breaks my heart, that she never heard a prayer in her father's house or from her father's lips. Oh, that she were with me but for one day again!'"

How different from the experience of a father of whom Moody wrote. His son had been sick for some time, and one day when he came home to dinner he found his wife weeping. She said: "There has been a great change in our boy since morning and I am afraid he is dying; I wish you to go in and see him, and if you think he is, I wish you would tell him so, for I cannot bear to." The father went in and sat down by the bedside, and as he saw that the icy hand of death was feeling for the cords of life, he said: "My son, do you know that you are dying?" The little fellow looked up at him and said, "No, am I? Is this death that I feel stealing over me, father?" "Yes, my son, you are dying." "Will I live the day out?" "No, you may die at any moment." He looked up at

his father and said, "Well, I shall be with Jesus tonight, won't I, father?" And the father answered, "Yes, my boy, you will spend tonight with the Saviour," and the father turned away to hide the tears; but he saw the tears and said: "Father, don't weep for me: when I get to heaven I will go straight to Jesus and tell him that ever since I can remember you have tried to lead me to Him."

Oh, fathers and mothers, will you not begin from tonight to set up the family altar in the home? Nothing you can do for your children, yourself, or your home, equals in importance this great step. A Bible, and a place to kneel—that is, a family altar. All heaven will draw near when you kneel there to pray. Do not say you are ashamed to do it, or it is not convenient. If you are a professing Christian and ashamed to pray before your family, it is because your life is not right. Inconvenient? Shall we seek our convenience before the Kingdom of God? Set a time for family worship, either morning, or night, or after the evening meal; and let nothing interfere with it. You will find that the family altar makes home a little bit of heaven.

We would erect an altar, Lord, to Thee;
And here at morning, noon, or evening pray;

Our household gathered at Thy Throne of Grace,

To seek Thy blessing on our unknown way.

Here would we come to read our daily chart,

Here for our duties, strength and grace obtain;

Here find directions for our faltering feet,

And peace to keep us in life's stress and strain.

O that Thy children everywhere, our God,

May in their homes to Thee an altar raise!

For on our land Thy smile again may rest,

If Thou art honored by our prayer and praise.

4. Offer Thanks at the Table

In America there are some homes where they have neither time nor disposition to give thanks at the table to the Giver of all good things. Now, even a dog will wag his tail if you feed him, and a hog will grunt his thanks. And shall man be behind the brute creation in expression of gratitude? When heads are bowed around the table and thanks is given, we are conscious of the presence of Christ our heavenly Guest.

5. Let Love Reign

Heaven can come to our homes only when it comes to our hearts. It is not the furniture that makes home like heaven. It is not the pictures on the wall, nor the rugs on the floor. It is love reigning in the heart. It is good to have Christ's name on a card on the

wall. It is better to have Christ's love and sympathy and tenderness in our hearts. In every home there should be kept two bears! Bear and forbear. Paul said: "Learn first to show piety at home," and by patience with each other's weakness, by sympathy and love, we can make our homes the dwelling place of Christ.

And young people especially need to be reminded of this. Our life is such a whirl of business, and recreation, and church work, that we forget what we owe to our homes.

A father, talking to his careless daughter, said: "I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course, it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up tomorrow morning and get breakfast, and when your mother begins to express her surprise, go right up to her and kiss her. You can't imagine how it will brighten her dear face. Besides, you owe her a kiss or two. Away back when you were a little girl she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not so attractive then as now. And through those years of childish sunshine and shadows she was always ready to cure by the magic of a mother's kiss the little, dirty, chubby hands whenever they were injured in their first skirmishes with this rough, cold world. And then the midnight kisses with which she routed so many bad dreams, as she leaned over your restless pillow, have all been of interest these long years. Of course, she is not so pretty and kissable as you are, but if you had done your share of the work during the last ten years, the contrast would not be so marked. Her face has more wrinkles than yours—far more—and yet if you were sick that face would appear more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face. She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands, that have done so many unnecessary things for you, will be crossed upon her lifeless breast. Those neglected lips that gave you your first baby kiss will be closed forever, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother, but it will be too late." Young people, see that you do your part, in making home like heaven.

6. Let Me Say Finally that the Influence of a Christian Character Is the Best Heritage that Parents Can Leave to Their Children

When home is a little bit of heaven it will serve as an anchor to hold your

children to God. Yonder is a man, a Christian. He is anxious that his boys and girls make good. He works hard to make money so that he can give them a good start in life.

He works so hard, and is so busy, he neglects God's house and God's work. Too busy to do this and that for God. What is the result? The full smile of God is not upon that man—he is not putting first things first. His children do not see that Christ-like quality of soul that will be a hallowed, unforgettable influence upon them all the days of their life, and after all his toil and toil, his children turn out utter worldlings, or at best, spiritual weaklings. Fathers and mothers, when shall we learn that manhood is greater than money, character better than coin; and the gracious influence of a godly life, more than a university education? It is only by God's grace that our children are going to turn out well. If we refuse God's grace for ourselves, how can we expect God will give it to our children? How can parents who neglect God's house, God's work, and God's Word, expect that God will answer their prayers for their children?

Newell Dwight Hillis, the famous Brooklyn preacher, standing in the mansion of a broken-hearted millionaire, whose daughter of twenty summers lay cold and still on as handsome a couch of silk as money could buy, heard the merchant mutter these words: "Daughter dead—son disgraced—billiards—society—the club—bank all week—automobile all day Sunday—money—cards—no Christ—no Sunday—my family ruined—there's nothing in it—nothing—nothing—nothing!" How vastly different from his home and the hope of the Christian. His beloved dead are with Christ in his heavenly home and one day he knows he shall meet them there. The joy of his earthly home multiplied ten thousand times because sin is done away, and there is no more sickness or sorrow or parting or tears.

My friend, are you in God's family circle? Are you in God's ark of salvation? God says to you now, "Come you and all thy house into the ark." Christian woman, is your husband in? If not, pray him in. Christian man, is your wife in? If not, pray her in. Fathers and mothers, are the children? If not, pray them in. The door is open and God bids you enter. When the storms of life are past, and your earthly task is done, I pray that you, and all dear to you, will meet in the heavenly home around the family circle not one missing. That will be heaven indeed.

GOD SAVE THE HOME

(Continued from page 174)

Attention home on Elwick Street, have built something which is doing more for the progress in this world than all the skyscrapers and towers and bridges

and auditoriums and stadia and what-not.

Why this? Have marvelous railway trains and mighty banking operations and glorious structural fabrications suddenly lost their value? Not that. Let no one despise the financing and the transportation, the architecture and the engineering, of this progressive age. They all speak of high quality and high resolve in this human family of ours. Not only have all these things their value, but they have their incalculable worth. The so-called "day of small things" can not compare with to-day, the day of world-wide enterprises. But all these products and forms of human activity are, after all, soulless. The little home to which I have introduced you is a producer and a storehouse of higher things, of spiritual values.

No thinker will maintain, and no sophist can successfully claim, that material quantities—stone and steel, timber and tile, machinery and masonry—can be classed with souls and with the God-given thoughts and virtues of souls. Away back in the annals of the beginning of our race we read that the Creator breathed into the human form which He had fashioned, and man "became a living soul." Those of use who care to uplift our world and make it holy and happy have to deal with the highest values—the values which are spiritual; and, if we have learned anything worth while from the story of the past and from the experience of the present, we shall be more and more firmly convinced that these values depend largely for their development on the godly home.

A CHRISTIAN HOME 200 YEARS AGO

(Continued from page 172)

Mrs. Wesley was herself surprised at the progress which was made. "It is almost incredible what a child may be taught in a quarter of a year by a vigorous application, if it have a tolerable capacity and good health."

John Ruskin learned the secret of a successful life at his mother's knee when she taught him carefully to read the Word of God. He later relates how difficult it was for him to memorize all of the nineteenth Psalm. When he was reading over portions of hard words which cause more mature persons to stumble today, his mother would make him repeat the words until he could read them without a mistake.

Again we are reminded of a California minister and his wife who were blessed with a daughter. The parents were zealous in seeking the welfare of their little girl, and one morning in family worship the mother with heartfelt devotion said, "Oh Lord, come into little Lucille's heart." Little Lucille interrupted her mother pitifully, "Moth-

er, don't pray that prayer; Jesus has come into my heart." And all the evidence since has shown that this was correct. From that time Lucille set her heart to serve the Lord, and, if the Lord will, Lucille will one day spend her life in China as one of His servants.

Man first of all is a rational soul—"Made in the image of God"—and knows no rest till he finds that rest in God. Therefore, the home which gives the Lord Jesus Christ first place must ever be a successful home.

It was John Wesley who originated the saying, "Cleanliness is next to Godliness." When John Wesley became the great man of God and the common people of England became his parishioners, he was deeply impressed by the degradation of the common people. They were literally without God and without hope in the world. Among the heathen, cleanliness, as we understand it, is unknown. In the slums of large cities, the filthy surroundings become breeding cesspools for spinal meningitis and other dreadful maladies of the fallen human race. This saying, "Cleanliness is next to Godliness," became almost as well known as Scripture in Wesley's day. We remember how in a Presby-

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terian Seminary a young student for the ministry, when asked in what part of Scripture this saying occurred, answered that he thought it must be Proverbs.

We, in America, have taken too many things for granted. We think our learning has come from ourselves. We forget that true learning must first begin in a Christian home. Order is the product of a Christian home. Cleanliness is the product of Christian homes. Homes today, where Christ is unknown, may boast of their cleanliness, but, they will not long remain clean and orderly without the knowledge of God and His Christ.



GLORY OF THE GOD-HEAD

(Continued from page 177)

City and declare Himself. He answered that the time to shew Himself had not come. He did not mean that the hour had not come for Him to go to the feast, for in a little while He went to the feast, and His hour did come that way. It came in John, chapter twelve verse twenty-three. It came at the arrival of certain Greeks who said to Philip, "Sir, we would see Jesus." Jesus then declared "The hour is come and immediately He went on to talk about His Cross. He knew that the hour on God's clock had struck for Him to prepare for Calvary, and He knew that Calvary was being made ready for Him. From that point on, in the Gospel, John shows us the Cross being made ready for Jesus, and Jesus getting ready for the Cross. Evidently then, what Mary desired at Cana, could only be possible at Calvary, and the hour for that was distanced three years. The whole truth of the Calvary work had not yet dawned upon Mary. From this point on she must be a woman needing that which He would accomplish as a corn of wheat falling into the ground to die. For this cause He had come into the world; He will not seek to escape from it now. That hour cannot be set by Mary, but by His Father in heaven. Therefore He says, "What is that to thee and Me, mine hour is yet to come."

(This is not a translation, but a transliteration, but this expresses what was in His heart even at this time.)

(Continued next issue)

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The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practises—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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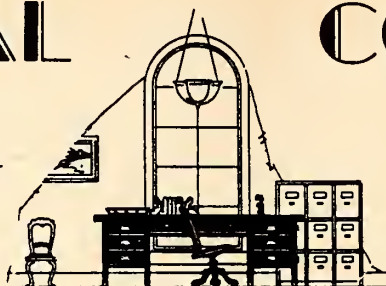
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One of Satan's triumphs is the antipathy he has produced in the hearts of some preachers toward the Second Coming of Christ. One such case involved a pastor in one of the well-known denominations. A friend upon discovering his unbelief in the literal physical return of Christ, pointed to a carved phrase on the communion table—"Till He Come"—and asked what it meant. The pastor replied that that was an experience every Christian enjoyed as they grew in grace. He made the Second Coming a spiritual experience instead of a literal return in the clouds. What a tragedy. May God use this issue to further open men's eyes and make them appreciate this event of events.

Our emphasis in this issue is on the Return for the Church, but we do not neglect the general subject of the Second Coming, first for the Church, then for Israel.

—E. E. L.



DR. WRIGHTON'S ITINERARY

Professor William Hazer Wrighton, of the Eastern Baptist Theological Seminary, Philadelphia, will be making an extensive itinerary again this summer. The first appointment will be in the last week-end of May at America's Keswick, New Jersey.

His June engagements include a Baccalaureate sermon on June 7 to the graduating class of the Montrose School for Girls in the First Presbyterian Church of Montrose, Pennsylvania. Then, on June 9, Dr. Wrighton will give two addresses at the 131st Annual Meeting, Orange County Bible Society, Port Jervis, New York, and, on June 11, the Commencement Address to the Lancaster School of the Bible, Lancaster, Pennsylvania. On June 21 he will be speaking in Hope Congregational Church, St. Louis, Missouri. From June 22 to July 3 will be spent in a series of addresses at the Moody Bible Institute of Chicago, and during that time, on June 27, a special address entitled, "Christ and the University" will be given at the Finney Sesquicentennial Conference in Moody Church, Chicago.

During July, Professor Wrighton will be speaking at Galilee Chapel, Eastern Point, New

London, Connecticut on the fifth of the month and from the nineteenth to the thirty-first at Canadian Keswick, Muskoka, Canada. This will be his seventh annual appearance on the platform of this internationally known conference.

The first week of the month of August will be spent at the Bible and Missionary Conference, Beulah Beach, Ohio; the second week at the Northwestern Bible Conference, Minneapolis and the third week at Bethanna Conference, Southampton, Pennsylvania; and he will complete his itinerary with an engagement in the Labor Day Conference at America's Keswick.



GOSPEL CARTOONIST

The Institute has once again enjoyed the privilege of entertaining Dr. E. J. Pace, well known as the cartoonist for the *Sunday School Times*. For twenty-six years he has carried on this ministry sketching over 1,500 Gospel cartoons. He combines artistic ability with deep knowledge of the Word, and the result is cartoons that have blessed the hearts of multitudes. He also saw ten years of missionary service in the Philippine Islands on Luzon near the Lingayen Gulf.

Dr. Pace's last visit with us was in 1939 and since that time he suffered a very severe illness at his home in Orlando, Florida, from which the Lord gave him a measure of recovery. He held a week's meeting with the Berean Fundamental Church and D. B. I. and spent the next week resting at the Campus. He drew two cartoons for us while here and these will appear later in *Grace and Truth*.

—E. E. L.



NO BIBLE BLACKOUT

This is the pledge made in 1941 by the American Bible Society and it has been backed up by the distribution of 8,096,977 volumes of Scripture during that year. Even over the hairpin turns of the Burma Road the Word of life was taken. Trucks carried five tons of Bibles, Testaments, and Scripture portions to Chungking. By mail, thirty-one tons of sacred literature were sent inland. Since this large number of volumes of Scripture represent a

ten-year peak, it shows that more of the Word is being distributed. In the language of the Book we can say, "So mightily grew the Word of God and prevailed" (Acts 19:20).

Have you ever stopped to ask yourself the question, "Why do men desire the Bible, and why do men distribute it?"

We believe we know the answer to this question. Here it is.

Men need to know God; the Bible reveals God in its opening sentence: "In the beginning God created the heaven and the earth" (Gen. 1:1). Man wants to know his origin—from whence he came; the Bible reveals man's origin, for we read in Genesis 1:27 that "God created man in His own image, in the image of God created He him; male and female created He them." Man needs a Saviour from sin; the Bible reveals the only Saviour, Jesus Christ, God's Son. When He came into the world, the angel announced to the shepherds on Judean hills that "Unto you is born this day in the city of David a Saviour, Which is Christ the Lord" (Luke 2:11). And the Apostle Paul declared: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (I Tim. 1:15). Men want to know what happens after death; the Bible draws back the veil and shows us a heaven for every soul that has trusted in Jesus Christ as Saviour. Listen to the inspired description of their blessed estate: "Therefore are they before the throne of God and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb Which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:15-17). In striking contrast to the state of the believing after death is that of the unbelieving. Here is the record of one rich man who died out of Christ: "The rich man died, and was buried; and in Hades he lifted up his eyes, being in torments" (Luke 16:22-23).

The Bible reveals God, man's beginning, man's Saviour, and man's end, and countless other vital facts which have tremendous importance to every man and woman. The amazing thing is that we have so little interest in this Book of books, and that we spend so little time in studying its great truths.

Would it not be wise to make the American Bible Society's slogan your motto, personally, namely, "No Bible Blackout"? —A. H. Y.

CONGRATULATIONS!

ARIZONA Baptists are to be commended for taking the courageous stand outlined below. We quote a letter from Mr. R. C. Kaster, president of the Arizona Association.

June 10, 1942

Dear Brethren:

Arizona Baptists have just observed the FIFTIETH session of the Arizona Baptist Convention. We met this year with the First Church of Prescott, May 6-9. It was a memorable gathering with the evident blessing of God upon the people.

Among many fine things accomplished was a constitutional amendment wherein the convention repudiated all connection through the Northern Baptist Convention with the Federal Council of Churches of Christ in America. This action was carried by unanimous vote and without the slightest dissension in discussion on the motion. As a result of this amendment the State Board and the Executive Secretary will be governed accordingly in their administration of the affairs of the convention.

Too long has our convention been embarrassed by the Federal Council with its socialistic, communistic, pacifistic, and modernist tendencies.

As president of this great Convention, I wish to take this opportunity to highly commend our churches and our Baptists throughout the state in feeling that in this crucial hour they could no longer be linked up with an organization of this kind even though it was more or less indirect.

It is our desire to let men know everywhere the action taken by our convention and it is our prayer that other state conventions will free themselves from this unholy alliance in a combined effort to bring an end to such compromise of the truth.

Sincerely yours in Him,

(Signed) R. C. Kaster

President Arizona Baptist Convention

Jude 3

II John 8-11

Rom. 16:17

—E. E. L.



ABSENT . . . PRESENT WITH THE LORD

Mr. Harry A. Davis, Esquire, was called home on May 13. All of his friends knew of his failing health, nevertheless his death came as a shock. His homegoing leaves a serious gap in our ranks, for he was President of the Berean African Missionary Society, Vice-president of the Denver Bible Institute, and Legal Counsel for both organizations.

The *Grace and Truth* staff extend their heartfelt sympathy to the members of Mr. Davis' family and to his friends. While we mourn his absence from our midst let us remember that he was above all a Christian, having settled the question early in life and therefore is now "present with the Lord."

(Further details of his death and funeral will be found on the B. A. M. page of this issue, page 218.)

—E. E. L.

D. B. I. Summer Bible Conference--Aug. 9-23

A VOICE FROM THE DEAD

The shrouded figure in the coffin stirred, then opened his eyes and spoke to the startled hospital housekeeper and other members of the staff. His words, too, were startling. By order of a mysterious "captain" of the French Army, he and six other incurables at a small hospital in Orsay were given drugs in a "mercy killing" when the hospital was evacuated before the German advance in 1940. Six of the incurables succumbed, but the seventh, Philippe Lubrun, revived in his coffin, told his story, and now four nurses together with a mysterious Doctor "X" are charged with the slayings. The voice from the dead was an accusing voice, and cried for vengeance.

There is another voice that spoke after death—a blessed voice, an authoritative voice—the voice of the Son of God. He spoke first to sorrowing Mary at the empty garden tomb. He turned her sorrow into joy, and sent her with the glad news of His resurrection to His discouraged disciples. But not content with that, He came to those fear-filled disciples, huddled behind closed doors for fear of the Jews who had crucified Him, and said, "Peace, be unto you" (John 20:19). Then He showed them His nail-pierced hands and His spear-pierced side. And we read in the record, "Then were the disciples glad, when they saw the Lord" (John 20:20).

Many times, the risen Christ spoke to His own as He companied with them for forty days before He ascended to the Father's right hand in the glory, but we would emphasize His parting words on Mount Olivet. Here they are: "Go ye into all the world and preach the Gospel (the good news that Christ died for our sins and rose again) to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15-16). The good news comes to you, my friend, as a voice from the One once dead. Why not believe in Him and live?

★

"SHARPER THAN ANY TWOEDGED SWORD"

Harry Parker, a student at Moody Bible Institute, Chicago, stood at the door of the Mission passing out tracts. A man who had been drinking came up and tried to argue with him. But Parker refused to argue.

Finally, in a fit of temper, the stranger drew two knives from his pocket, and extended one to Parker with the command, "Draw."

"Listen," said Parker, "there's a verse in the Bible for you. It's found in Hebrews 4:12: 'For the Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit,

and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.'"

The man's face dropped. His belligerent attitude gone, he slowly withdrew the knives. Parker continued to quote portions of Scripture, explaining the way of salvation.

Finally the stranger entered the Mission and sat listening to the hymns and the word of the speaker. When the invitation was extended, he professed to accept Christ as his Saviour.

—*The Moody Student*

★

THREE MEN ON A RAFT

Where two or three are gathered together in My name, there am I in the midst. (Matt. 18:20).

News dispatches have told a graphic story of three men who bailed out of a torpedo plane in the Mid-Pacific and were left adrift on a rubber raft. There have been many cases like this, but this one is of particular interest because of the daily prayer meeting these three men held.

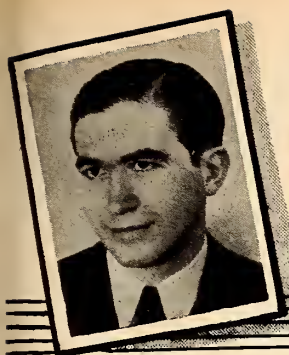
After six days on the raft, the men became so desperate for water that they knew death was near if aid did not come. They had charted a course to the nearest islands 500 miles away but had to depend upon the wind and rowing using the soles of their shoes for oars. At this point one of them suggested that they pray for help. The rest agreed confessing that they had thought of it but had been ashamed to say so. They prayed and in a few minutes merciful rain from heaven saved their lives.

That prayer meeting was the beginning of a series of daily prayers which were interspersed with old hymns such as "When the Roll Is Called up Yonder, I'll Be There" and "The Little Brown Church in the Vale." God heard their prayers, for is He not present when three people call upon Him in sincerity? Rain came at regular enough intervals to sustain life, and food was provided in the way of shark's liver, birds, and fish. But that was not all. On the thirty-fourth day, having travelled 500 miles, a hurricane swept down upon them and just as they despaired of life, they were washed up on the shore of an island.

Strong men may forget Christ when they are safe, but in danger, it is a different matter. In the words of Robert Harkness, let us pray

God bless our airmen,
So far away,
Needing Thy comfort in the grim fray:
Bless Thou their loved ones,
Whate'er their need;
Be Thou forever their Friend indeed!

—E. E. L.



Inside WASHINGTON D.C.



by
• DAN GILBERT •

Director, Christian Press Bureau in the Nation's Capitol

Some time ago, President Roosevelt suggested that a name for the present war ought to be selected. He expressed the opinion that this war was important enough to have a name all of its own—rather than simply being called World War II or the Second World War.

Newspapers throughout the nation offered prizes for the best suggestions. Propagandists and advertising agents went to work seeking a title for the world-wide conflict. But, after surveying the thousands of names which were offered, Mr. Roosevelt seemed to be disappointed. None of the names was found to be exactly and entirely suitable.

This is not surprising. In the first place, how can a war be officially and accurately named until it is over! When the war began, Russia was the silent partner of Germany, while France was the active ally of England. Now Russia is the active enemy of Germany, while France is the silent partner of Germany.

No one can be sure what the line-up of nations will be when the war is finished. No one can be certain what the war will accomplish—or what victory will mean. Will it mean another Versailles treaty? Obviously, it is difficult to name the war until its course and conclusion are more clearly defined.

The President declared that he thought the war ought to be called the "Survival War" or the "War for Survival." He was not entirely satisfied with this name, but he thought it the best of the multitude which had been offered.

Most of the commentators and propagandists and phrasemakers of the advertising world failed to agree with him. They claimed that "Survival War" lacked "color" as a name. Of course, there is nothing particularly "catchy" about this name for a war. But fighting a war is grim, serious business. Perhaps, it is well that the name for the war should have a certain grimness and even drabness about it.

"Survival" is a serious business. The word is not liquid and soft-sounding. It is harsh and earthy. It is somewhat incongruous, in any event, that a war should have a soft, lilting name, that will roll easily off the tongue and tickle the ears of radio listeners.

Anyway, "Survival War" is what it is. So why call it something else? In applying the term "Survival War," the President was *describing* it, rather than giving it a colorful title for headline purposes. He was making clear what the war is all about. First of all, and primarily, this is a war for survival.

It is not a "crusade." It is not an adventure in Utopia. It is not an experiment in carrying out some visionary scheme for a new world order.

From the American standpoint, it is a war of defense, a war for survival. It is the same thing from the British, the Russian, and the Chinese standpoint.

Since the first World War, none of the nations of the world that are now arrayed against the Axis have evidenced very much desire to "crusade" for a new world order. China was content to let Japan do as she pleased. All China asked was to be let alone. China had no ambition to impose her ideas of government on other nations. She entered into war against Japan only when she was attacked—actually invaded.

Great Britain, from 1918 to 1939, was similarly disposed. She was quite willing that Germany have any kind of government she wished. Indeed, England sat idly by while Germany was taking over Austria and other Germanic peoples. The so-called peace of Munich was carried out in accordance with the British desire to mind their own business, maintain their own system of government, and leave other countries to work out their own destiny.

Before Hitler invaded Poland, Stalin announced a non-aggression pact with Germany. "Hands off" was to be the Russian policy. Germany could do as she pleased, but Russia wished to be left alone. She expressed little interest in the future of the rest of the world. Only when Nazi soldiers swarmed over her borders did Russia enter into the war.

America was, perhaps, of all the nations most determined to stay on the sidelines. The future of Europe and Asia were deemed and declared to be none of our concern. We entered the war only when we were attacked treacherously at Pearl Harbor. We entered

the war to maintain our own national existence.

If there ever was what might be called a "survival war," this is it. Yet, on all sides, there are false prophets and visionaries who are rising up to proclaim that this is a "crusade to build a united states of the world" or some other high-flown purpose.

While he did not say so in just such words, it would appear that President Roosevelt intended a mild rebuke to those who are trying to convert the war into a program for building a new social, economic, and political system along international lines.

The President, with Mr. Churchill, has endeavored to lay the foundations for a better world, once the war is won. But he is conscious of the fact that winning the war is our present job. Only in a secondary and incidental sense, are we fighting to create a new order. First of all, and primarily, this is a war for survival.

Mr. Roosevelt was assistant secretary of the navy in Woodrow Wilson's cabinet. He witnessed the exploitation of high-pressure propaganda phrases such as "a war to end war," a "war to make the world safe for democracy." He witnessed the disillusionment which oppressed the young generation when it came to realize that the war had accomplished none of these purposes.

As late as 1939, a Gallup poll showed that the majority of Americans had actually come to doubt that the World War had been worthwhile. Among the President's most relentless foes in Congress were several men and one woman whose sole claim to distinction was that they had voted against war in 1917. Denounced as traitors at that time, they later had become popular heroes, when the majority of their constituents swung around to their opinion that the war had been a mistake, a failure, because it had not made the world safe for democracy and had not brought an end to all war.

Out of this war, it is to be hoped that some changes for the better shall be made. But the plans and specifications for a "new order" need not be carried to consummation in order to

(Continued on page 241)

5 REASONS



by *R. S. Beal, D. D.*

PASTOR, FIRST BAPTIST CHURCH
TUCSON, ARIZONA

but in right relation to all revealed truth.

In the years I have given to the study of the Scriptures, I have found the doctrine of our Lord's return bound up with every fundamental doctrine, with every sublime truth and glorious promise, with every high and practical exhortation to holy living. I dare not be silent in its proclamation lest I be recreant to my trust. I cannot preach redemption in its entirety apart from His return; I cannot preach resurrection in its complete revelation apart from the hope of His coming. I cannot understand God's dealings with the Jewish nation without an understanding of the appearing of their Messiah, our Lord Jesus Christ. You and I must know this doctrine and we must declare it far and wide.

When I refer to our Lord's coming again I do not have physical death in mind. When a Christian dies, he goes to be with Christ where he awaits the coming of the Lord. I do not have reference to a soul turning to Christ in salvation. That is not the second coming at all. It is the first coming of the Saviour into the soul and life of the believer. I do not believe that Pentecost is the fulfillment of this blessed hope for the Master made promise of His personal and visible return. Pentecost was the coming of the Holy Spirit as the mighty baptizer and founder of the Church which is His body.

The Second Coming of the Saviour is not a gradual process, like an ever-widening circle upon the surface of placid waters when disturbed. His coming is not a process; it is an event. The coming of the Kingdom of God in the world will take place only when the King returns. Advancing the kingdom on earth is

(CONTINUED ON PAGE 241)

I BELIEVE that Jesus Christ is coming again. I believe this just as much as I believe that He came some 1900 years ago. I preach the second advent of our Lord, and I preach it because I believe the Lord would have me do so. This event is the most often recorded theme in the Scriptures. There are hundreds of references to His first advent, but I do not recall ever having seen one apart from a reference to His second coming. Yet there are a great many references to His second advent mentioned apart from His first coming. Why this is I do not know except that the purposes of God are not completed until His Son comes back and establishes His kingdom among men.

The truth of our Lord's coming is found throughout the Bible in type, symbol, figure, direct statement, and in prophetic utterance. When it is found that the Holy Spirit has mentioned this event over 400 times in the New Testament alone, and on an average of once to every 25 verses of Holy Writ, it is not difficult to see why this truth should be proclaimed—not to the exclusion of other truths, to be sure,

WILL THE DEAD LIVE AGAIN

JOB asked the question that has puzzled the hearts of millions of people, "If a man die, shall he live again?" The Scriptures very definitely answer this question in the affirmative. The answer also fell from the lips of the Lord Jesus when He said, "I am the resurrection, and the life, he that believeth in Me, though he were dead, yet shall he live." He also said, "Because I live, ye shall live also."

What a message for a death-doomed world! Christ is risen; the tomb is empty. The prison bars of death have been broken; the shackles have fallen from the poor captives; He is alive forever more. "Go quickly and tell His disciples that He is risen from the dead." Words, *wonderful words*: how they thrill our souls as we walk through this vale of tears. We say with hope and assurance, "*O death, where is thy sting? O grave, where is thy victory?*" What a joy to be a messenger of this truth to broken homes and to those who mourn and weep. The glorious hope of the resurrection is the teaching of both the Old and the New Testaments. Job really answered his own question when he said, "*For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; And though, after my skin, worms destroy this body, yet in my flesh shall I see God.*" We have the answer again in the Psalms when David said, "*Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption.*" Isaiah speaks of this wonderful event when he says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Daniel believed that men would live again. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." We have the wonderful promise in Hosea, "*I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.*" When we come to the New Testament, we have the teaching of our blessed Lord: "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have

RADIO MESSAGE BY NYE J. LANGMADE

PRESIDENT, MIDWEST BIBLE AND
MISSIONARY INSTITUTE
SALINA, KANSAS

done evil, unto the resurrection of damnation." When John, in the Patmos vision, saw the Lord Jesus Christ, he fell at His feet as dead. Jesus laid His right hand on him, saying, "Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, *I am alive for evermore: and have the keys of hell and of death.*"

IF CHRIST BE NOT RISEN

THE resurrection is a most important doctrine in connection with salvation. Yet, we have compromising preachers, today, who say that it does not make any difference what we believe concerning the physical resurrection of the dead. But Paul told us, "If Christ be not risen, then is our preaching vain, and your faith is also vain (or powerless)." He also said, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

The Gospel message in a nutshell is this: Christ, Who was virgin born, died for our sins, was buried and rose again the third day. Paul said that this was according to the Scriptures. If we believe in the miracle of the womb, we have no trouble believing in the miracle of the tomb. We have the great promise in the tenth chapter of Romans: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

We believe in the physical, bodily, and visible resurrection of the Lord Jesus Christ, and, hence, of all believers. When Jesus appeared unto the disciples after His resurrection, we read that they were terrified and affrighted, *and supposed that they had seen a spirit*. He began immediately to dispose of the erroneous idea that they had in their minds, for He said, "Behold My hands and My feet, that it is I Myself: handle Me, and see; *for a spirit hath not flesh*

(CONTINUED ON PAGE 239)

The

IMMINENT

Return

BY GAVIN HAMILTON

BIRKENHEAD, ENGLAND

THE greatest event in the history of the world is the incarnation of God's eternal Son. Here we have the center of the two eternities; the main spring in the clock of prophecy; and the pivot around which revolve the purposes of God. Here we have unveiled the revelation of the Father; the redemption-price paid in precious blood for the blessing of man and creation; the ignominious rout of the arch-enemy of God and man; and the basis laid for the reconstruction and restitution of all things under the Headship of Christ. Here we witness the Son leaving the bosom of divine glory and entering the world by way of a virgin mother; moving amongst men and dying between thieves; and traveling back to the Throne above with all the laurels of victory in His pierced hand. No event could possibly vie with this incomparable one.

The flight of time has brought us to the verge of another crisis of major magnitude. It is not the federation of nations; the amalgamation of all ecclesiastical systems under Roman Catholicism; the nationalization of all commercial enterprises; the Great Tribulation with all its bloody horrors to culminate in Armageddon; nor the inauguration of the world-wide kingdom of Christ Who will subjugate all lawlessness and introduce a reign of righteousness. All these things are in the offing but their realization is not yet.

The event which is destined to shake the world from center to circumference is the Second Coming of Christ for His own. Indications abound in realms national and international; political and religious; social and commercial which intimate that at any moment now we may expect the Son of God to step over the battlements of divine glory and call His people home. Of all the indications extant none is so self-evident as the universality of expectation entertained by Christians everywhere. They are all speaking the same language; making the same prediction; and enjoying the same hope. They wait for Christ.

Such a phenomenal wave of expectation is traceable, not to world events and gruelling circumstances, but to the Holy Spirit of God. This blessed One, the third Person in the Holy Trinity, is the responsible Agent. He knows

the exact moment in the purpose of God when Christ shall come and therefore acts accordingly. In days past He created such an impression when Jesus was about to come the first time. That impression was made good. What person possesses the daring to think otherwise about this Second Coming impression?

In 1939 a Christian gentleman in England had the urge to isolate himself and spend time in quiet meditation and intercession in Switzerland. After three months he sent out a circular letter to his many friends. This gave full particulars about impressions received. Some time later another circular was sent out. This one told of many letters received from various people in different parts of the world, that had been called about the same time to shut the door and pray to God their Father. They declared that his impressions were theirs.

Two impressions were made. First, that the Lord Jesus Christ is about to return for His people. Second, that world events would be expedited to fulfill the prophetic program.

Since then tens of thousands have shared their convictions. For the first time since the early Pentecostal days, the militant church expects Christ its Head momentarily. For her the night of sorrow will soon be ended and the day of everlasting gladness begun. For her all gloom will be dispelled by the fierce blaze of divine glory. For her the race will be finished and the goal reached; the rough sea crossed and the port of Heaven entered; the battle will be fought and the victory won. She shall have arrived "Home" at last.

The coming of Christ will be exclusively for His blood-bought ones. He will descend into the air; give the trumpet blast, which will raise the dead, quicken the living, and rapture them to glory. All believers, from Abel on down through the Church age, shall share this blessedness. There is never any question anywhere in Holy Scripture about a child of God being left behind to enter upon the trials of the coming day. Salvation, secured by our Lord Jesus Christ, covers the entire personality and is by grace. His coming, then, for all His people is assured because of His promise, His prayer, His pledge, and His purpose.

(CONTINUED ON PAGE 243)

The TRANSFORMING POWER of the Blessed Hope

BY JOHN DAVIS EDENS

The practical value of Second Coming truth

TODAY those who rejoice in the "blessed hope" and often refer to it are often deemed fanatics and fools by a large group in the theological world. They may call us dreamers and star-gazers, yet we continue to look for our Saviour. Paul says that we turned to God "to serve the living and true God; and to wait for His Son from heaven" (I Thess. 1:9-10). Serving God is only one-half of the Christian life. The other half, and can we say a bit less important, is to wait. We are waiting for the Lord to usher in an era of righteousness; our opponents are trying to bring it in by their labors. Waiting is sometimes more important than laboring.

Will the study of the Lord's coming transform us into fanatics and dreamers? Will it cause us to drape ourselves in white robes and cease our labors for Christ? Will it cause us to be less interested in evangelism and missions? Will it discourage a revival among God's people? In the subsequent pages we shall attempt to prove the negative answer to these questions.

There are some, we must admit, who have become fanatical about the Lord's coming. Certain ones set dates which, according to God's Word, is an impossibility. Some desire to preach the Second Coming the major portion of the time rather than to declare the whole counsel of God. Even among God's own people there are those who only think of the Lord's coming as a doctrine to be defended rather than the blessed hope and aspiration of the child of God. Some have become so intoxicated with the doctrine of the Tribulation that they have almost forgotten the Christ Who will deliver them from the Tribulation. Others have become such advocates of Pre-millennialism that they fail to realize the blessedness of the Millennium. Some Christians would fight "with tooth and toe nail" any man who professed to be a Post-millennialist, and at the same time live as though Christ

were never coming back again.

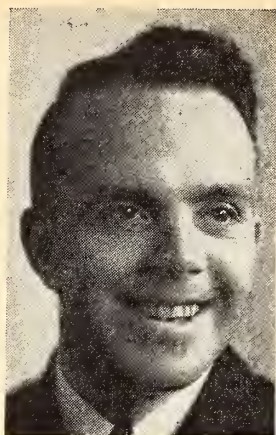
In spite of the abuses by its enemies and the misuses by its friends, the promise of the Lord's return has definite effects upon the life of the child of God. I would like to mention three of them as taught by the Word of God.

I. IT WILL CAUSE US TO ABOUND IN THE WORK OF THE LORD

IN the fifteenth chapter of I Corinthians, Paul speaks of the gospel—its connection with the resurrection and the second coming of the Lord. Without the resurrection, our salvation would be incomplete, therefore, worthless. But thanks be unto God, our Christ will return again to raise the dead in Christ. We will then be victorious over death, sin, and the grave. After telling the Corinthians that there would be ultimate victory at Christ's coming, he says, "Therefore, my beloved brethren, be ye steadfast, unmoveable, *always abounding in the work of the Lord*, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58). There is no victory without Christ's coming. We thus work because we are doing a work which is permanent, eternal; which shows conclusively that we are victorious over Satan.

Rather than to close the damper on God's work it merely opens it, thus causing the fires of God to burn in our soul. We labor being assured of, not only victory, but a reward which the Lord shall give us in that day (II Tim. 4:8). The Lord has given each of us a task to perform, and it will be glorious to hear Him say, when He returns, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). Some people spend a lifetime trying to bring in the kingdom. Rather than expend energy doing this, I just wait for it, since it is part of my inheritance. (See Ephesians 5:5 and Romans

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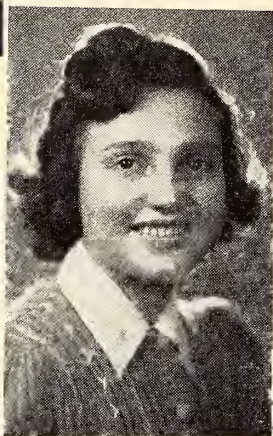


Clarence Swihart

Thy Word is a lamp unto my feet, and a light unto my path (Psalm 119:105).

How grateful I am to the Lord for the privilege of spending these few years studying His wonderful Word. As I go forth, my prayer is that I might be faithful in proclaiming to others "the unsearchable riches of Christ"; for these riches have been faithfully taught to me.

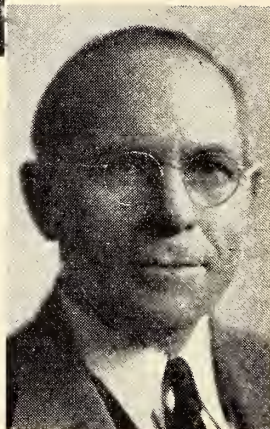
—Clarence Swihart



Fern Houston

A new life, a new love, a new vision—these three have come to saturate my being so that seeing a vision of the matchless Saviour, my heart is flooded with His love; and I find the fabric of my life interwoven in Him.

—Fern Houston



Ernest Myers

I had planned a ministry of helping worthy people prepare for the Lord's service. The Lord allowed my resources to be swept away, but provided for training, that I might proclaim. I praise His Holy Name as I accept a call for full time service.

—Ernest Myers

I thank God for His Word which is a lamp unto my feet, and a light unto my path. It has been a real joy these past four years to study the Sacred Pages, and I am looking forward to a time of sowing the precious seed which shall spring up unto everlasting life in the hearts of men and women.

—Gladys Ostrander



Gladys Ostrander

Praise God for the privilege of preaching Christ! It is a joy to present to others such a complete and satisfying message as that of the crucified and risen Christ.

I thank God for a school such as the Denver Bible Institute which offers such a thorough course in the basic doctrines and principles of the Bible. I unhesitatingly recommend my Alma Mater to any young person seeking a place for Christian training.

—James Hanson



James Hanson

Class of '42
The
Denver
Bible
Institute



Class Motto Proclaiming the Riches of Christ



*Oh how great is Thy goodness, which
Thou hast laid up for them that fear
Thee (Psalm 31:19a).*

The goodness of the Lord rejoices my heart, for He has redeemed me; He covers me with His righteousness. My prayer is that God may use me to proclaim to others His everlasting love and grace.
—Verna Van Wingerden



Verna Van Wingerden



Albert Ostrander

It has been a joy indeed to have spent these past four years in the study of God's Word in the classrooms of D. B. I. It has helped to build me up in the most Holy Faith.

And it is with confidence that I go forth, thanking God for the privilege of "Holding forth the Word of life."

—Albert Ostrander

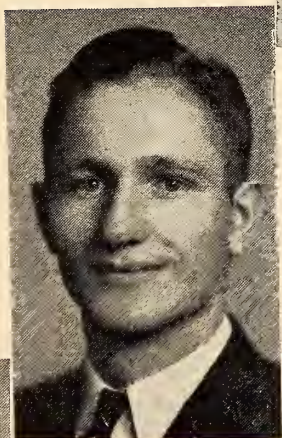


Doris Van Wingerden

There failed not ought of any good thing which the Lord had spoken.

(Joshua 21:45)

The Lord has been faithful in all four years and I am grateful for every hour spent at D. B. I. My prayer, as I leave, is that I might always be faithful to Him.
—Doris Van Wingerden



Clarence Clark

God has given me a precious time at D. B. I. It has been a time of heart searching and meditation in His Word. He has made this training possible through Christian friends, for whom I am thankful. It is with gratitude that I now go forth to tell of the riches in Him.

—Clarence Clark

Thou crownest the year with Thy goodness; and Thy paths drop fatness (Psalm 65:11).

The years spent at dear old D. B. I. truly have been crowned with God's goodness in spiritual and material blessings. This year, above all, has meant much to me. As I graduate, it is my prayer that every opportunity presented may find me witnessing for Him.

—Ruth Burgess



Ruth Burgess

THE WORLD of the GOD-HEAD *In the Gospel of John*

By Albert Hughes, B.A., D.D.

MARY'S ANNOUNCEMENT TO THE MAIDS.

"His mother saith unto the servants, whatsoever He saith unto you, do it" (Vs. 5).

Mary must have been amazed and greatly puzzled at the words of Jesus, but her whole-hearted humility shines forth in her words to the servants. She expected He would do something wonderful at this trying time, but what—she did not know. Yet with perfect confidence she cast all her care upon Him, leaving the action entirely to His perfect planning. She said to those who waited tables, "Whatsoever He saith unto you, do it." She had long since learned that this was the only pathway to blessing: do what He said.

The Lord's words may have appeared as an apparent rebuke, but knowing as she did His constant love and consideration, Mary here demonstrates great faith in her Son's wisdom and goodness. The secret of blessing, she knew, was simple trust and loving obedience in Him Who never failed. For the sake of her friends in need, she

desired of the servants the conditions necessary that would assure blessing. By this humility she reveals the great fact that God made no mistake in making her His choice as the vehicle of Divine expression. She was the true and worthy handmaid of God, the mother of the Son of God.

THE AMAZEMENT OF THE MASTER OF THE FEAST AT THE MIRACLE.

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was; (but the servants knew) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine: and when men have well drunk then that which is worse: but thou hast kept the good wine until now" (Vss. 9, 10).

It was a short gap between what has previously transpired and the miracle itself. The six pots filled with water are soon borne to the governor of the feast brimming with new wine.

This Palestinian eye-witness, who relates the story as he had seen it happen sixty years before, vividly portrays

the arrangement of the stoneware jars set in the reception room for the purification of the guests. Each jar held from two to three firkins apiece according to the shape of them, totalling together between one hundred and twenty-five and one hundred and fifty gallons.

His word is, "Fill the water-pots with water." That word "fill" is precious. There is to be no chance for deception. As the servants obey there is no opportunity for trickery. The servants seem to go one better. They fill the pots to the brim. There is no room for Him to put anything into the pots in order to change the water. No word is told us as to the method of the miracle. It is not even stated that a miracle was wrought. What preceded the miracle and what followed after is recorded. Any closer than this we are not permitted to look. The hand of God worked the wonder. One moment the servants knew they had filled the jars with water, and the next moment the Master's word is, "Draw out now and bear unto the governor of the feast." Whether it be water or wine, the Lord is silent. We are not told whether the miracle occurred between the carrying of water to the governor or before it was carried. We do know that the governor bears his testimony that now the jars contain wine. The vineyard with its trees, and the wine-press with all its paraphernalia has been dispensed with, and Jesus does in a moment of time what generally takes a whole season to do according to His own creative law. The same power that said, "Let there be light" is now exercised in turning water into wine. The how of the miracle is not made plain. The poetry of it is beautifully translated by Dryden, "The conscious water blushed to see its God." Without word or work the water became wine. By sovereign power the deed was done, and His friends of the feast were delivered from the disgraceful dilemma.

The governor of the feast testified to the goodness of the wine, though he knew not whence it was, thus witnessing to the wonder and worth of the miracle. The servants knew that they had

drawn water; the governor knew that he tasted wine. Thus the Lord began His public ministry. The governor's remark about the good wine left to the last might hint a little as to the poverty of the family. Jesus creates enough of the common beverage to last them a long time beyond the feast.

THE SIGNIFICANCE OF THE SIGN

Verse eleven gives us the two-fold significance of the sign: *to manifest His glory, and that His disciples might believe on Him.* "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him."

JESUS MANIFESTED FORTH HIS GLORY.

This was the manifestation of His creative glory. The glory refers to the power which He, the Creator, alone possesses. In an obscure village, at a homely festival, among humble peasants, He manifested forth His eternal power and glory.

His creative glory is seen in His command and control of nature. The miracle was not in opposition to nature but above and beyond nature, yet in harmony with nature. Miracle-working power never violates nature but inserts itself and works above the lines of nature, sweeping beyond the scope of nature, producing results of which nature alone is wholly incapable. He who has been giving to men since the world began—seed-time and harvest, sunshine and rain, corn and wine, now shows to men who it is that cares for them. The miracle at Cana, as the miracle of every fruitful season, is worked according to His unseen chemistry and thus in every age men have been made glad by His glory. The laws of nature are the tools with which He ordinarily works, but at Cana He lays aside the tools, and by means of His own power the work is done. The great Creator has come to demonstrate His creative power and glory. These things John will reveal to us in the signs we shall consider in the balance of the book.

His glory is also seen in the transfiguration of the commonplace. Water is turned into wine. It is significant that

Jesus began His work by sanctioning and hallowing common life, and by enriching and ennobling the common. The common, tasteless, colorless thing becomes rich, red, tasty and full of life. Not all water becomes wine, but all wine was once water. All the enriched was once common; in Him all the common may be enriched.

John says that the miracle was a sign, and therefore a shadowing-forth of that which He does in the spiritual. It is surely more than the providing of wine for a wedding. It is the manifesto of His ministry for mankind, a type of the all-transforming power of Christ. Transfiguration is a great word and transfiguration is a great work. It was this work Christ came to do in human hearts. Regeneration is the work He came to make possible, the making of all things sweet, rich and new: "And of His fulness have all we received, and grace for grace." "If any man be in Christ Jesus he is a new creation." "Be ye not conformed to this world, but be ye transformed." In Christ Jesus the human heart undergoes the same radical change as that which was manifested in the changing of water into wine, and such a change needs the almightiness of God.

We should expect Him to be able to do this, He who declared, "I am the vine, ye are the branches." How blessedly this divine declaration dovetails into this wonderwork. Grafted into Christ, until we are in Him as the branch is in the vine, we begin to participate in His Divine life, and thus all the common is transfigured. The teaching here is not that we are in Christ to eat fruit, but to *bring forth* fruit. Wine is immediately produced. We are producers, not consumers; fountains of wine poured forth. All of the teaching is made to center on the branch, what the branch becomes when it is in the Vine. By the vintage the disciple is known. By fruits, men—like trees—are understood. The wine of life is what the world stands in need of at this hour, and it is this the world is demanding, and rightly so. It is not a matter of going through life without breaking the commandments. The important

thing is to go through life enriched and enriching every contact. The fig tree that bears only leaves is taken away. The candlestick that carries no light is removed out of its place. The branch that produces no wine is cut down and cast into the fire. If we fail to bear fruit ours is the penalty. The Vine will still go on turning water into wine, but, the tragedy is our lives continue colorless, tasteless, and lifeless, unless we live in the Vine.

Let us bear in mind that purging is the work the husbandman does to the fruitful branch in order that it may be enriched more and more. As fire tries the gold and turns iron into finer steel, so pruning produces more fruit. All of God's fruitful servants have known the cutting and the pruning, and whom the Lord loveth He cutteth. Pascal's ill health became the gateway to higher spiritual heights for him. Wesley accepted the wreck of his domestic happiness as another call from God to larger work. Gladstone said, "I never allow myself, in regard to my public life, to dwell upon the fact that a thing is painful." The late Dr. Stearns of Philadelphia, once said, "I have had four trials before breakfast. My, how my Lord must love me."

Continued fruitfulness depends upon *the branch abiding in the Vine.* There must be no loosening of the bonds that bind us to Him, for we cannot bear fruit of ourselves. Life is blessed only as it is life continuing in Christ.

How full the Scripture is of the stories of watery lives that were enriched like unto wine. Simon was a stumbling, staggering, swearing soul until he was fully enriched; then he became the resolute and rugged man renewed in Christ Jesus. James and John, the sons of thunder, became loving and loyal followers suffering much for the Saviour. Zacchaeus immediately begins to right all wrongs and restore abundantly what he has exacted wrongfully. The Jailer at Philippi is ready, immediately, to wash the stripes of the man he has cruelly beaten. So is it always and in every place, among the cannibals as well as the civilized, when regeneration

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The Berean African Missionary Society

The Foreign Missionary Department of the Denver Bible Institute



Rose Encinas, Home Secretary

GREAT LOSS SUSTAINED



A great loss was sustained by the Berean African Missionary Society as well as by the Denver Bible Institute in the homegoing of Attorney H. A. Davis on May 13. Mr. Davis was President of the Missionary Society and Vice-President of the Institute as well as Legal Counsel for the school.

Because of failing health, Mr. Davis left Denver about the first of March, going to Long Beach, California, where he spent two months. He seemed to benefit from the change from the mile-high altitude of Denver to sea-level, but when he returned to Denver the first of May, the change to the high altitude was more than his heart could stand. With the exception of two occasions, he did not return to his office but was confined to his home. He became worse on May 11 and was taken to the hospital where he died on May 13.

Mr. Davis had lived a long and useful life. He was born on a farm in West Township, Huntington County, Pennsylvania, July 4, 1867. He was educated in the public schools of his home township, in Stone Valley Academy, and in Juniata College. In 1894 he received the degree of Master of Pedagogy from the Pennsylvania State Normal School at West Chester, and graduated from the law department of the University of Michigan in 1896. For several years he taught in the public

schools of Pennsylvania, and South Dakota, as well as in the State Normal School at West Chester.

On November 4, 1896, Mr. Davis married Roberta Sharp Clark. Of this union were born two daughters, Mrs. Edward Walmsley Stitt, Jr., and Mrs. Herbert L. Wierman. Mrs. Davis died December 12, 1926.

Mr. Davis was admitted to the bar in Blair County, Pennsylvania in 1895, and on May 17, 1909, he was admitted to the bar of the supreme court of the United States. He practised law in Altoona until 1920, at which time he left there to establish his residence in Denver. He was admitted to the bar of Colorado in October 1920 and was engaged in the general practice of law until his death, specializing for several years in the settlement of estates, and representing several corporations in Denver. He was a member of the American Bar Association, a member of the Michigan Club, a member of the board of directors for several years and president during 1924-25 of the Pennsylvania Society of Colorado. For many years he was affiliated with the Modern Woodmen of America and the Royal Arcanum.

During the period of the first world war Mr. Davis served as a member of the Pennsylvania Council of National Defense and as chairman of the legal advisory board, and of the bureau of public speakers of the Council of Defense in his home county. As a republican he was active in many political campaigns, and as a temperance lawyer and orator, he represented county and state Anti-saloon Leagues in Pennsylvania, was a member of the Board of Trustees of the Pennsylvania Anti-saloon League, and for many years acted in a similar capacity in behalf of the league in Colorado.

Mr. Davis was also a very active churchman. He served as a ruling elder in the First Presbyterian Church of Altoona for twenty years, and for nearly that length of time he was a member of the session in Central Presbyterian Church in Denver, also serving as a Bible Class teacher, and on three different occasions was a commissioner to the General Assembly. During the seven years that Mr. Davis was missionary chairman at Central Presbyterian Church, its missionary work reached its high water mark, contrib-

uting larger funds and supporting more missionaries than at any other time.

In October of 1937, four years after the Berean African Missionary Society came into being, Mr. Davis was instrumental in organizing the Society as a separate corporation. From that time until his death he served on the presidency of the Board. His many years of experience on missionary boards both in Pennsylvania and in Denver made him especially helpful and useful to the B. A. M. S.

The particular thing that impressed the members of the Berean African Missionary Board was his devotion to the cause of the Mission. He realized several years ago that he would have to curtail his activities, but made the definite statement that although he might have to drop his other activities and work, he would hold on to the work of the Society until the very last. Time was no factor when problems of the Mission were before us. He gave freely of his time and of his strength in order that the business of the Society might be carried on decently and in order. His clarity of thinking, his dependability, his sense of fairness and loyalty to each individual missionary made the Board meetings a blessing to each member of the Board. And his readiness to take the problems to Him in prayer were a radiant testimony of his faith and dependence upon the Lord.

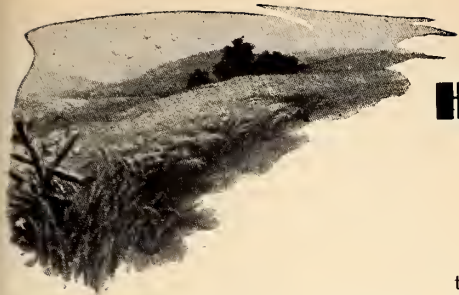
While we mourn his loss, we realize our loss is heaven's gain. And we can but thank God for lending him to us during the formative years of the B. A. M. S. Our prayer to God is that we, too, might have a clear vision of the need in dark Africa, and that we, with the same steadfast effort, shall continue to bear the "Torch" from where he left off.



STATEMENT OF APPRECIATION

The Board of Directors of the Berean African Missionary Society take this opportunity to honor the memory of their late President, H. A. Davis, Esquire. His faith in Christ, deep missionary burden, dependence upon prayer, expert legal knowledge, keen business and soul insight, and personal dependability were a constant source of inspiration to his fellow directors. He was more than a lawyer or presi-

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In the HARVEST FIELD

Conducted by
B. Grace Crooks

Lack of space last month necessitated our omitting the report of the delightful visit which Dean and Mrs. C. Reuben Lindquist ('27) had in Arizona during the latter part of March. They enjoyed times of fellowship with Dr. Richard S. Beal, pastor of the First Baptist Church of Tucson and member of the Board of Directors of the Institute; Rev. and Mrs. Jesse R. Jones ('23 and '27) of Tucson; Rev. and Mrs. Ray Gorsage ('24 and '23) of Yuma, Arizona; Rev. and Mrs. Harold Wilson ('18) of Tempe, Arizona; and Rev. and Mrs. Gayel Bender, former students, of Phoenix, Arizona. Dean Lindquist spoke at a prayer service in Dr. Beal's church, and at a Sunday morning service in the Baptist Church of Phoenix of which the Rev. Richard Beal, Jr., is pastor.

Upon returning from Arizona, Dean Lindquist accompanied Dr. E. J. Bulgin, evangelist, to St. Louis, Missouri, where they attended the Conference for United Action Among Evangelicals, April 7 to 9. While there, Dean Lindquist visited with friends and spoke at the Edgemont Bible Church of East St. Louis, Illinois, of which the Rev. G. Joseph Wright ('28) is pastor. In Kansas City, Missouri, Dean Lindquist ministered the Word at the Wednesday night prayer service of the Bible Hall at the invitation of Rev. L. L. Hoopes.

The messages of the Denver pastors who graciously supplied during Dean Lindquist's absence were of special blessing. Rev. William Ford of the Gospel Hall; Rev. R. F. Suerig, pastor of the Twenty-third Avenue Presbyterian Church; and Rev. John W. Bailey ('26), pastor of the Fruitdale Baptist Church, spoke on the "Bible Institute of the Air" programs on Sunday evening. Rev. Thomas Murray, pastor of the First Avenue Presbyterian Church; Rev. John Klein, pastor of the South Broadway Presbyterian Church; and Rev. Edward Freeland, pastor of the Bethel Baptist Church, spoke at the sessions of the Sunday Afternoon Bible Class.

In April the faculty, staff, and students enjoyed the visit of Rev. and Mrs. Harley Pulis who stopped at the Campus en route from East St. Louis, Illinois, (where they were married on March 26) to Manderson, Wyoming, where Mr. Pulis ('41) has accepted a pastorate.

Our heartfelt sympathy is extended to Rev. Alvin B. Cassens ('40) and Miss Freda Cassens ('39), members of the Institute staff, whose beloved father was called home suddenly on May 2, 1942 to be with the Lord.

Rev. E. Glen Lindquist ('35) has recovered sufficiently from a severe illness, which required his hospitalization for about three weeks, to resume part of his duties in the printshop.

Mr. John Keyes ('43) was recently appointed as Supervisor of Men at the Colorado State Home for Dependent Children by the Civil Service Commission.

We were glad to welcome into our midst Miss Dorothy Kuwata, whose home is in Hawaii and who was enrolled as a student at the Bible Institute of Los Angeles prior to the evacuation of Japanese from the west coast.

Delightful studies in the book of Philippians were given in four morning class sessions by Dr. Vincent Bennett, University pastor of John Brown University, who conducted two weeks of evangelistic services from April 20 to May 3 at the Berean Fundamental Church of which the Rev. A. H. Yetter ('28) is pastor.

Dr. Robert Evans of California gave a most helpful message from the Word at one of the closing sessions of the year.

Mr. and Mrs. Otto Deming, missionaries on furlough from Africa, and Miss Louise Jackson ('41) are planning, D.V., to take the linguistic course at Camp Wycliffe in Norman, Oklahoma, this summer.

Rev. and Mrs. Henry Hyink ('40) are conducting a number of child evangelism classes in Buchanan, Michigan.

A hearty welcome was extended to Rev. Ernest L. Fowler ('33) and Mr. and Mrs. Harvey Hammond, former students, who are accepted missionaries of the Evangelical Union of South America and who visited the Institute the latter part of May. They are preparing to sail for South America in June and ask prayer for the securing of passage on a boat. Anyone desiring to communicate with them may address them in care of the Mission at 153 Isabella Street, Toronto, Ontario, Canada.

The Lord crowned the school year of 1941-42 with a host of good things during Commencement week. Of outstand-

ing blessing were the messages given by Rev. C. Reuben Lindquist at the Baccalaureate Service; by Rev. Joshua Gravett, pastor of the Galilee Baptist Church, at the Alumni Banquet; and by Dr. Martin E. Anderson, pastor of Central Presbyterian Church, at the graduation exercises.

On May 26, Albert Ostrander ('42) and Claude Fondaw ('43) were ordained to the Gospel ministry by the Berean Fundamental Church of Denver. Mr. Ostrander, D.V., will be taking a pastorate; and Mr. Fondaw will be engaged during the summer months in mission work in the negro district of Kansas City, Missouri.

Delmar Stevens ('41) was ordained to the Gospel ministry on May 3 in Iola, Kansas, by the First Baptist Church, and has been called as pastor of the First Baptist Church at Palmyra, Nebraska.

Recent Campus visitors were Rev. and Mrs. Clyde Shaffstall, former students, and their two children of Stafford, Kansas; Misses Ruth and Mary Wood ('37 and '43) of Lincoln, Nebraska, where they are engaged in the office work of the "Back to the Bible Broadcast"; and Rev. Delmar Stevens of Palmyra, Nebraska. Miss Ruth Wood will assist Rev. and Mrs. Luther Nelson in the Daily Vacation Bible School of the Temple Baptist Church in Lincoln where Mr. Nelson, former student, is pastor.

PERSONALS

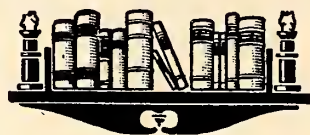
Mr. Paul Curtis Whaley ('36) and Miss June Elizabeth Burkholder were married on May 1, 1942, at Wheaton, Illinois.

Rev. Alvin B. Cassens ('40) and Miss Anna Elizabeth Benthien ('29) were united in marriage on May 18, 1942, at a candlelight service in the Chapel of Chapman Hall which was beautifully decorated with lilacs and tulips. The attendants were Rev. and Mrs. Ernest E. Lott ('33 and '34). The flower girl was Allene Cassens, a niece of the groom; and the ring-bearer was Master George Benthien, a nephew of the bride. Special numbers rendered during the service were "Jesus, Wonderful Lord," by Mrs. Charles Johnson ('41) and Rev. Ernest E. Lott ('33); "In the Heart of Jesus," by Mrs. Johnson with a violin obligato by Rev. Charles Johnson ('35); and "His Love Won My Heart," by Miss Betty Hess ('38). The prelude, march, and recessional were played by Mrs. C. R. Lindquist ('27). The ceremony, which was performed by Rev. C. Reuben Lindquist ('27) assisted by Rev. A. H. Yetter ('28), was witnessed by a large company of relatives and friends. Relatives of the bride present were: Mrs. George Benthien and son of Denver. Relatives of the groom in attendance were: Mrs.

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BOOK REVIEWS

Conducted By
Harriet McKown Johnson



UNTRANSLATABLE RICHES FROM THE GREEK NEW TESTAMENT

This book pictures many of the "untranslatable riches" of the New Testament. In thus explaining the figures of speech and revealing the shades of meaning in the Greek words, it makes the Bible live for us as it did for the early believers. With this book the reader who has not studied the Greek language can enjoy the results of years of research in the language and customs.

This fourth book in Mr. Wuest's valuable series of Greek word studies is especially helpful. It contains a very useful index to the Scriptures discussed in the four books, and in addition to this, contains a chapter on the inspiration of the Bible, a discussion and translation of two chapters of the New Testament, and a clear, scriptural study entitled, "Light from the Greek on the Ministry of the Holy Spirit." This will be a practical addition to the library of the Bible student.

Untranslatable Riches from the Greek New Testament by Kenneth S. Wuest. Publishers, Wm. B. Eerdmans Publishing Company, 234 Pearl Street, Grand Rapids, Michigan. 140 pages. Price, \$1.00, cloth. —M. S.



DAVID LIVINGSTONE Missionary—Explorer

The life of David Livingstone from early childhood to his last days in Africa is a chain of interesting events which in this book is narrated in such a way as to make the reader almost feel a personal acquaintance with this man of God. This is one of the best examples of what God can do with a man if he is wholly yielded to His will. Very few missionaries have endured the hardships and suffered the pain that David Livingstone experienced in his missionary career. This book is a very vivid picturization of pioneer missionary work, and should inspire young people to give their lives to Christ for service wherever He may call them to serve.

David Livingstone—Missionary-Explorer, by Basil Miller. Publishers, Zondervan Publishing House, 847 Ottawa Avenue, N. W., Grand Rapids, Michigan. 163 pages. Price, \$1.00, cloth.

—H. M. J.

DIAMONDS FROM DANIEL

The author begins his book in such a way as to bring blessing to the hearts of those who believe in "rightly dividing the Word of Truth." He brings out some deep spiritual truths, and his interpretation of the Book of Daniel from the prophetic standpoint is handled especially well. However, he does fall into error in some of his doctrinal teachings which are not supported by the whole Word of God. Some of these doctrines are: false emphasis on repentance (page 72); increase of sin and holiness throughout eternity (page 128); false view of sanctification (page 136); and forcing of Scripture to account for the "Holiness Movement" of today (page 180). We are sorry that such a spiritual writer has taken so unscriptural a stand in these doctrines, for we do not believe the Bible substantiates such teachings. Consequently, we cannot feel free to endorse his book.

Diamonds from Daniel, by W. G. Heslop. Publishers, Baker's Book Store, Grand Rapids, Michigan. 185 pages. Price, \$1.00, cloth. —L. J.



THE REAL FIFTH COLUMN How It Is Undermining America

Dan Gilbert scores again! Fundamentalism's most popular writer in his field always has something mighty important to say—and he says it fearlessly and uncompromisingly. An inveterate crusader against the "isms"—Nazism, Communism, Fascism, the writer shows how the worship of the god of scientific naturalism—the god of force—in our American educational system is undermining our nation. He shows that the fruitage of this kind of teaching in Europe is totalitarianism which destroys the rights of the individual for which Democracy stands. This book of the hour should be read by every patriotic American. Put this volume into the hands of some young person in college whose faith is being undermined by modernistic teaching. You may save a life from being shipwrecked on the rocks of "science falsely so called."

The Real Fifth Column—How It Is Undermining America, by Dan Gilbert. Publishers, The Danielle Publishers, 4766 Norma Drive, San Diego, California. 125 pages. Price, \$1.00, cloth.

—E. G. L.

AN HOUR WITH JOHN AND BETTY STAM

This is a fine little booklet presenting a short resume of the life of the parents of John and Betty Stam; the account of the martyr of John and Betty and of their faith in God even at the moment of death; and the hiding and rescue of their baby daughter. The death of these two young people has been used of God to bring many other young people to definite decisions for Christ. And the account of their steadfastness and faith has strengthened the faith and trust of many a Christian.

An Hour with John and Betty Stam, by Theodore W. Engstrom. Publishers, Zondervan Publishing House, 847 Ottawa Avenue, N. W., Grand Rapids, Michigan. 29 pages. Price, 10 cents, paper. —H. M. J.



CONQUEST AFTER BATTLE

A fast moving Christian novel vividly depicting the awful consequences of rejecting the Word of God and accepting modern philosophy, psychology, and evolution. The keenness of the struggle that young people experience in modernistic colleges and the depth of sin and degradation to which they sink when they are thoroughly indoctrinated with these modern teachings fill the reader with indignation. It is the sort of book that serves to awaken parents to the dangers that beset their young people as well as to warn the young people themselves.

Conquest After Battle, by Dan Gilbert. Publishers, Zondervan Publishing House, 847 Ottawa Avenue, N. W., Grand Rapids, Michigan. 232 pages. Price, \$1.00, cloth. —R. E.



A FLAMING CROSS

Here is a delightful story of first century Christians. The hero, the brilliant son of a Roman Senator, after several contacts with Christianity and its power to transform lives and to bring peace and joy in this life as well as grace to die, is convinced that Christianity is the truth. But he has to make the choice between Christ on one hand; and fame, popularity, and the hand of the most beautiful girl in the Roman empire on the other. This book would make a good addition to a Sunday-school library.

A Flaming Cross, by W. C. Reynolds. Publishers, Light and Life Press, Winona Lake, Indiana. 187 pages. Price, \$1.00, cloth. —E. G. L.



SEEKING KENYA'S TREASURES

Many consider gold, silver, and precious stones as the only treasures that can be gained. In this book Gertrude Hill Nystrom tells of treasures of much greater value, which were sought and found by Charles F. Johnston in Africa.

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The Days of Youth

The Brat

By Florence Taft Fowler

Bev Snudgins, daring, handsome and twenty-two, had lived in Pepper Valley that many years. Whether the end of his reckless career had come, nobody knew. But the Valley folk waited in suspense from the night of the awful tragedy; and discussed and debated the question as to what would happen to Bev when he got well, if he did.

They remembered the grave words of old Deacon Uptigrove who shook his head for years concerning Bev. and "lowed nothin' like Bev's doin's could be overlooked by God A'mighty. He'd knowed the vingince of God to fall fer less'n Bev's nefarious acts more'n onct." So the populace of Pepper Valley waited sadly and pondered over the old deacon's predictions. Were his words a boomerang which had brought their evil portent upon himself? The people wondered. He had always been sure that some fearful calamity would fall upon Bev's wicked pathway. And Bev always heard from some gossip source what the old deacon had to say about him. In retaliation he vowed he would get even with the old man if it took his last breath.

True, Bev Snudgins *was* a wild fellow. Stealing watermelons from Deacon Uptigrove's patch along Giles creek-bed was a mere pastime for him. His drinkin' and carousin' escapades got him a reputation that made the Christian folk in the community wonder what could ever be done to turn him to the Lord and to righteousness. Yet when Bev was younger, say twelve or so, he wasn't bad—just full of fun and mischief and out for a good time, and what was more, he was as likeable a chap as you'd want to find.

But something happened to Bev soon after that from which he could never seem to recover. His mother died. She was a good woman. Everybody said so, and Pepper Valley's loss was real, but it was far more real to Bev's childish heart. The reality to Bev's pa, too, was more than he could stand. So he took to drink to drown his grief. Not being a Christian, that was his way out. One night in a drunken stupor, he had forced Bev to drink till the boy was too intoxicated to know what he was doing. That was the beginning of his downfall and of his tiff with the old deacon. That night in his tipsy-mindedness, the boy

met the deacon at the door. Dressed up in his Sunday-go to-meetin' clothes, the venerable Deacon Uptigrove had come to visit the stricken widower and his son. Being one of those "pious" souls whose piety was more in the pie he ate than in the love and pity of his soul, he was not able to overlook or to forgive the incident that had happened. He had gone to the home to perform his "religious duty." He was the most "pious" man in Pepper Valley in the opinion of Mr. Uptigrove. Moreover, he did enjoy his pie and perhaps Mrs. Uptigrove was responsible for that, for she was more than famous for the delicious pastries she was able to concoct. So was her husband as famous for the number he could consume. In fact, nobody had won more pie eating contests in Pepper Valley than the Honorable Mr. Deacon Uptigrove. It is scarcely possible that the rotundity of the front of his anatomy was the indirect result of his great ability.

And that is where the trouble began. When the gentleman of superlative avoirdupois appeared at the door of the Snudgins' abode, Bev met him at the door. Being naturally full of mischief, and at that moment, full of the kind of brew that bubbles from the cauldrons of the Arch-fiend of souls, Bev had lost all sense of propriety in meeting his "honorable guest." He merely stood and laughed hilariously, poking all manner of fun at the visitor's funny overgrown protrusion in the region that had formerly been a waist-line, calling the pious man every ridiculous name he could lay his tongue to. Whereupon the old deacon forgot all about his sacred mission of visitin' the poor and afflicted, and began to berate the boy in language unbecoming to one of his dignity and high-calling, naming the boy every cursed thing that is prohibited in the dictionary. Mad! Why, the old deacon rared back with clenched fists and pounded the door like a maniac till Bev was startled out of his drunken stupidity enough to realize what the man was saying. Slamming the door in his face, he left the "pious" fellow standing outside beating furiously on the wooden barrier between them. Summarily, Bev's father arrived on the scene to dismiss the offender of his private domain. The dismissal was effected with less courtesy

even than Bev's reception had been, for the venerable Mr. Uptigrove felt the impact of Mr. Snudgins' foot for many days after his sudden exit from the premises.

The deacon had intended to bring suit against the Snudgins' pair but Mrs. Uptigrove, endued with real Christian grace, was able to prevent the disgraceful procedure, contending that her husband had what was coming to him, by rights, and that if he were a Christian he should be able to forgive the ill-treatment he had received. Especially, should he overlook the matter since "they wan't to be blamed fer sumthin' they'd done when they was full o' the Devil's fiah watah," and "Mebbe this was the Lord's punishmint fer his votin' fer the stuff to be brewed and sold fer the sake of the 'revenoo to help the gover'mint,' say, deacon, mebbe twas?"

Nevertheless her husband held on to his grudge through the years. But when "the fifth Sunday meetin'-time" came along, the old fellow would rise to his feet and in a sanctimonious tone of voice tell how the "Lawd led nigh onto foot'y yeahs in this wilderness journey—pray fer me that I'll hold out stedfast to the end." Bev had been in meeting and had heard the same old record ground out time after time with scarcely a change of words or tone. Somehow the people overlooked the matter as "jest bein' the old deacon's way," but not Bev. He knew some things most folk did not, and would sit back and laugh and snicker in meetin'. Afterwards he, with other young fellows of the lawless type, could be heard repeating the deacon's "testimony." One day Bev heard the "pious" old man "cussin' out his cullo'd he'p to a fare-you-well, and that fer no cause 't all," and consequently after seeing so many discrepancies in the life of one who was supposed to represent the Lord, he put the deacon down as a hypocrite, pure and simple. So as the years slipped by, Bev grew hard and wicked. Time and again the Christians in Pepper Valley had attempted to persuade Bev to change his ways. Bev, however, could not get it out of his head that other people besides Bev Snudgins needed some changing, so continued in his wild career of drinking and carousing.

The climax came when the little church at Pepper Valley was in the midst of "Pertracted Meetin's." One summer evening as the evangelist was declaring faithfully and powerfully the message from the Old Book revealing the mercy of God to sinners through a crucified and risen Saviour, Bev rode up on his horse and sat listening outside the open window. He had been drinking as usual, but the words he heard from the evangelist struck dismay to his sinful heart. "The wages of sin is death, the wages of *sin*—IS DEATH," the preacher repeated. "DEATH!"

(Continued on page 238)



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

THE STONE OF HELP

I Sam. 7:12

- I. The Foundation Stone
I Cor. 3:10-12
I Cor. 10:4
Matt. 16:18
Matt. 7:24-25
- II. The Head Stone
I Pet. 2:7
Acts 4:11
Col. 1:18
Eph. 5:23
- III. The Stumbling Stone
Isa. 8:14
I Pet. 2:8
cf.
I John 2:10
I Pet. 2:6

—N. J. L.



LOVE AND ITS BENEFITS

I Corinthians 13

- I. The Patience of Love
"Love suffereth long"
- II. The Practice of Love
"And is kind"
- III. The Purity of Love
"Love envieth not"
- IV. The Peacefulness of Love
"Vaunteth not itself"
- V. The Pufflessness of Love
"Is not puffed up"
- VI. The Politeness of Love
"Doth not behave itself unseemly"
- VII. The Preference of Love
"Seeketh not her own"
- VIII. The Provokelessness of Love
"Is not provoked"
- IX. The Preclusion of Love
"Thinketh no evil"
- X. The Propriety of Love
"Rejoiceth not in unrighteousness"
- XI. The Pleasure of Love
"Rejoiceth in the truth"
- XII. The Path of Love
"Beareth all things"
- XIII. The Performance of Love
"Love never faileth"
- XIV. The Pre-eminence of Love
"The greatest of these is love"
- XV. The Pursuit of Love
"Follow after love"
- XVI. The Power of Love

—F. E. M.

THE SHEPHERD

- I. The Good Shepherd in Death
Psalm 22
A. The Cross
Matt. 27:35
B. The Shame
Matt. 27:39-44
C. The Suffering
Ps. 18:4
- II. The Great Shepherd in Power
Psalm 23
A. The Care
John 10:2
B. The Crook
Heb. 12:11
C. The Grace
I Pet. 5:5
- III. The Chief Shepherd in Glory
Psalm 24
A. Crown
I Pet. 5:4
B. Strength
Ps. 46:1; 27:1
C. Splendor or Glory

—F. E. M.



DOES IT PAY TO BE A CHRISTIAN?

Psalm 19:11

- I. It Saves the Soul
John 12:47
I Cor. 1:21
James 1:21
- II. It Stays the Mind
Isa. 26:3
Acts 20:24
I John 4:17
- III. It Satisfies the Heart
Ps. 107:9
Prov. 13:25
Ps. 145:16
- IV. It Sanctifies the Life
I Cor. 6:11
John 17:17
Heb. 13:12
I Thess. 4:3
- V. It Surmounts the Present
Rom. 8:37
II Cor. 4:16-18
Rom. 8:18
- VI. It Secures the Future
John 14:1-3
I Pet. 1:4-5
Heb. 11:24-26
- VII. It Glorifies God
Ps. 50:15, 23
Ps. 86:12
Matt. 5:16

—Good News Pub. Co.

THE GREATNESS OF SALVATION

- I. So Great because of what it includes.
- II. So Great because it is available to all men.
- III. So Great because of what was required to accomplish it.

—J. F. S.



PICKED UP HERE AND THERE

The only place the Christian should put himself first is in the place of danger.

Christ was willing to become the Son of man, that He might suffer for the sin of man.

The need of men today is not to turn over a new leaf, but to receive a new life.

Men do not need a new start, but a new heart.

Charity that begins at home usually stays there.

Just *be* humble; don't *talk* about it.

Don't be a "pin Christian": headed one way and pointed another.

If God can work all things together for good to us, we ought to be willing to work only good things together for God.



TRUE IN ALL NATIONS

The greatest sin—Fear.

The greatest deceiver—One who deceives himself.

The greatest invention of Satan—War.

The greatest mistake—Growing up.

The most expensive indulgence—Hate.

The cheapest, stupidest and easiest thing to do—Finding fault.

The greatest troublemaker—One who talks too much.

The greatest stumbling block—Egotism.

The most ridiculous asset—Pride.

The most dangerous person—The liar.

The most disagreeable person—The complainer.

The best teacher—One who makes you want to learn.

The greatest need—Common sense.

The greatest puzzle—Life.

The greatest mystery—Death.

The greatest thing in all the world—Love.

From *World Education*
In *Waves of Grace*

HELPS

FOR GOD'S WORKMEN

LOST OPPORTUNITIES

A minister, passing a big department store, followed a sudden impulse to go in and talk to the proprietor on the subject of his salvation. Finding him, he said, "Mr. T., I've talked beds and carpets and book cases with you, but I've never talked my business with you. Would you give me a few minutes to do so?" Being led to the private office, the minister took out his New Testament and "preached unto him Jesus."

After some conversation the storekeeper said to the minister, "I'm 70 years of age. I was born in this city, and more than 500 church officers have known me as you have: but in all these years you are the only one who has talked to me about my soul."

—Moody Monthly

(The Brethren Missionary Herald)

MacARTHUR'S CABLE

General Douglas MacArthur, an Episcopalian and a native of Little Rock, Arkansas, sent a cable from his headquarters in Australia shortly after he became Commander of the Allied Forces in the Pacific. The message was addressed to the Rector of Christ Church, and it read: "At the altar where I first joined the sanctuary of God, I ask that you seek Divine guidance for me in the great struggle that looms ahead."

We thank God that the campaign of the United Nations against their common enemy in the East is under the command of one who recognizes his dependence upon the Lord for strength and guidance.

—Our Hope

D. L. MOODY

As is well known, Mr. Moody had a wonderful faculty for getting money, whether it was a simple collection to meet some current expenses, or some large subscriptions with which to erect a new school building. Asked once as to the secret of his success in this particular line, the great preacher replied: "I urge people to give until they feel it, and then to keep on giving until they don't feel it."

When Mr. Moody was asked to conduct his first mission in London in 1874, it was a comparatively new thing to hold union meetings, and he was asked to explain his methods. Everything went smoothly until a minister of the Church of England asked Mr. Moody for his creed. Mr. Moody replied that his creed was already in print. A number of the clergymen seized pencil and paper, asking where it could be found. "In the fifty-third chapter of Isaiah," Mr. Moody answered.

—From a very old copy of the *Ladies Home Journal*

(The Gospel Messenger)

PRAYING WITH THE UNDERSTANDING

"Out of the mouth of babes and sucklings thou hast perfected praise." A teacher of children had told them that their daddies sometimes allow them to take the wheel of the car, but they always place their hands over their little ones to be sure there will be no mistake. Sometime afterward, a little fellow, eight years old, was asked if he would like to lead in prayer. This is what he said: "Dear Lord, will you please put your hands over the hands of our President, so he will know how to turn the wheel for our country."

—The Sunday School Times

SLAVES

There are today not less than 5,000,000 slaves in the world. Some authorities place the figure as high as 8,000,000. The biggest slave owning countries today are Ethiopia, China, and Arabia. In China, according to a conservative estimate, there are some 2,000,000 slave girls. There are 700,000 slave girls in Arabia, where slavery continues as a legal institution. Slave running is also prevalent in the caravans of pilgrims to Mecca, the pilgrims frequently falling so heavily in debt that they sell their children in order to obtain money to return to their homes, after having worshipped the Black Stone of Kaaba at Mecca.

—Religious Digest

It is the Gospel of Jesus Christ that liberates men from the bondage of sin, and it is the same message that lifts people above such practises.

GOING TO RECEIVE MERCY

When Thomas Hooker lay dying, a friend said to him, "Brother, you are now going to receive the reward of your labors."

"I am going to receive mercy," was the whispered reply.

STRANGE THINGS HAPPEN by Thorpe





Wit's End Corner

Bible Puzzles, Pastimes, Quizzes, and Other Helps in Presenting Truth

Conducted by Ada M. Hess

(See page 239 for answers)

From Genesis

Check the letter which indicates the correct answer.

1. The outstanding thing about Genesis is that it records (a) history, (b) beginnings, (c) evolution, (d) interesting stories, (e) prophecy?

2. The central truth or keynote of Genesis is (a) sin, (b) judgment, (c) faith, (d) life.

3. Genesis is often called (a) the seed-plot of the Bible, (b) God's family album, (c) the pattern of a perfect life, (d) God's photograph of the Lord Jesus.

4. On the third day of creation God made (a) the great whales, (b) the sun, moon, and stars, (c) night and day, (d) dry land, sea, and plant life.

5. The principal Person of creation was (a) the Trinity, (b) the Lord

1.

Jesus, (c) the Holy Spirit, (d) the heavenly Father.

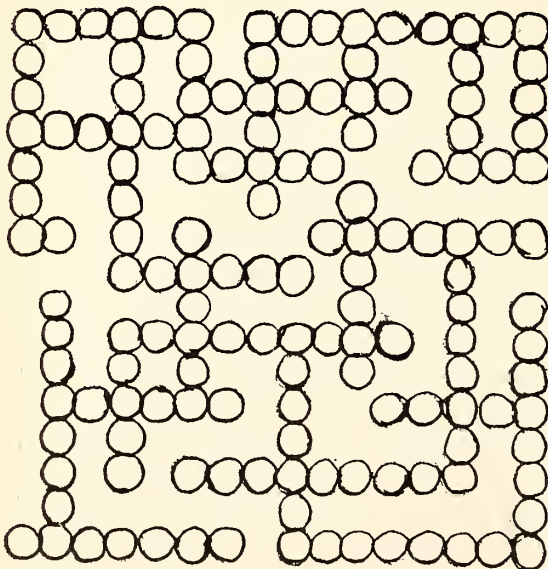
6. When God was planning to make man He said, (a) I will make man to serve Me, (b) Let us make man to rule over the animals, (c) Let us make man in our image, (d) Let us make man after his kind.

7. When God made woman, He (a) made her of the dust of the ground, (b) opened Adam's side and made her of one of his ribs, (c) made her to evolve from the animals, (d) spoke, and she sprang into being.

8. The Bible says the serpent persuaded Eve to eat of (a) the apple tree, (b) the tree of the knowledge of good and evil, (c) the tree of life, (d) the tree in the midst of the garden, (e) the forbidden fruit.

9. Adam and Eve knew that they

2.



Starting with Jerusalem, count the squares crossing this word and find a word in the list, which has the right number of letters, and keys with the letter in Jerusalem, where it crosses. Continue in this manner until all words are used.

- | | |
|---------------|---------------|
| 1. Abana | 16. Italy |
| 2. Achaia | 17. Jerusalem |
| 3. Ai | 18. Judea |
| 4. Antioch | 19. Kadesh |
| 5. Ashkelon | 20. Laodicea |
| 6. Assyria | 21. Lycia |
| 7. Astaroth | 22. Media |
| 8. Beersheba | 23. Nazareth |
| 9. Canaan | 24. Nineveh |
| 10. Cyprus | 25. Olivet |
| 11. Capernaum | 26. Samaria |
| 12. Damascus | 27. Sardis |
| 13. Ebel | 28. Sinai |
| 14. Elealeh | 29. Smyrna |
| 15. Gaza | |

had sinned and (a) were very pleased, (b) hid themselves from God, (c) fed the animals, (d) wept bitterly.

10. When God saw that Adam and Eve had sinned, He (a) sent them from the garden, (b) told them it was all right, (c) promised not to punish them, (d) called them His children.

3.

Scrambled names of men in the Bible

- | | |
|--------------|--------------|
| 1. Beal | 21. Peshoj |
| 2. Sosem | 22. Hopahar |
| 3. Maharb | 23. Monass |
| 4. Ladine | 24. Lupa |
| 5. Nabijnem | 25. Hojuas |
| 6. Shamot | 26. Ussje |
| 7. Muleas | 27. Meniheha |
| 8. Hona | 28. Honj |
| 9. Dama | 29. Moonlos |
| 10. Slarie | 30. Lie |
| 11. Noajh | 31. Tonnajah |
| 12. Themawt | 32. Haasii |
| 13. Rewdan | 33. Teerp |
| 14. Vidad | 34. Oderh |
| 15. Raimjhee | 35. Homytit |
| 16. Hiippl | 36. Suitt |
| 17. Jelhia | 37. Bajco |
| 18. Dajsu | 38. Sabbarab |
| 19. Tipale | 39. Nica |
| 20. Samje | 40. Acais |

4.

Fill in the blanks with a word ending in able.

1. We are -----able unto God for our every action. Matt. 12:36

2. We are all -----able because all have sinned. Rom. 3:23
II Cor. 5:10

3. It is -----able to serve the Lord. Rom. 12:1

4. If we do not serve God, our punishment is -----able. Matt. 25:46

5. In the Christian life, victory is -----able through our Lord Jesus Christ. I Cor. 15:57

6. Christ's Word is -----able; He cannot deny Himself. II Tim. 2:13

7. Our state before we accept Christ as our Saviour is -----able, because we are eternally lost. Matt. 25:41

8. Our body is -----able, because we must put on incorruption to live in glory. I Cor. 15:52

9. Our Christian life is -----able, because Jesus says, "I will never leave thee nor forsake thee." Heb. 13:5

10. Our future life in heaven with Christ is -----able, because Christ promises everlasting life. John 3:16

5.

Problem for Juniors

Take the number of elders in heaven worshipping God, in Revelation 11:16; subtract the number of gates of pearl in the New Jerusalem, mentioned in Revelation 21:12; then subtract the number of angels mentioned in Revelation 7:1; and you will have the number of persons who were saved in the ark when water covered the earth.

(Continued on next page)



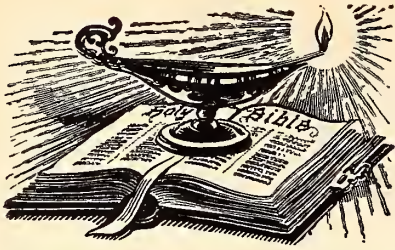
6.

Problem for Seniors

Take the number of the Jewish remnant who will serve Christ during the Great Tribulation; subtract the number who went back when Gideon called for

those who were afraid; then subtract the number that remained; again subtract the number of stalls for horses in Solomon's stables; then subtract the number of his horsemen; now subtract the number of Israelites killed by the

Benjamites in Judges; and then subtract the total number of Benjamites killed; now subtract the number of men Joshua called to fight against Ai; and you have the number of years Christ will rule on earth at His Second Coming.



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by E. E. Lott & H. H. Stewart
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist

GOD THE CREATOR

THIRD QUARTER, LESSON I
SUNDAY, JULY 5, 1942

Lesson Text: Genesis 1:1-5, 24-31; 2:1

Printed Text: Genesis 1:1-5, 24-31; 2:1

Devotional Reading: Psalm 33:1-9

Golden Text: "In the beginning God created the heaven and the earth" (Genesis 1:1).

King James Version

Genesis 1:1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in His own image, in the image of God created He him; male and female created He them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and

every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31 And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.

2:1 Thus the heavens and the earth were finished, and all the host of them.

LESSON EXPOSITION

(By the Editor)

Today we begin a series in the book of Genesis, and for this we are very happy. In four Sundays we will study Creation, Adam and Eve, Cain and Abel, and Noah. We shall discuss this lesson with seven different points.

- I. The Original Creation
Gen. 1:1-2
- II. The First Day of Recreation
Gen. 1:3-5
- III. The Second Day of Recreation
Gen. 1:6-8
- IV. The Third Day of Recreation
Gen. 1:9-13
- V. The Fourth Day of Recreation
Gen. 1:14-19
- VI. The Fifth Day of Recreation
Gen. 1:20-23
- VII. The Sixth Day of Recreation
Gen. 1:24-27
- VIII. The Seventh Day of Recreation
Gen. 2:1-3

I. THE ORIGINAL CREATION

Genesis 1:1-2

Although the opening words of Genesis are few in number, yet they cover a tremendous amount of time. No one knows when the beginning was. Limitless ages may have intervened between that day of original creation and the recreative days. We see no conflict here between the geologic ages of the past and the plain statements of God's Word.

Sidney Collett in his very interesting book entitled, *All About the Bible*, informs us of a comparison between God's Word and something which Herbert Spencer, the agnostic, demanded should

be present in creation. Mr. Spencer claimed that according to the advanced conclusions of science, the manifestations of the Unknowable (presumably God) should take five distinct forms, namely; time, space, matter, force, and motion. Mr. Collett quotes a Mr. Capron who points out the fact that these five factors are contained in Genesis 1:1-2: "In the beginning (time) God created the heavens (space) and the earth (matter), and the Spirit of God (force) moved (motion) upon the face of the waters." Many Bible teachers have repeatedly claimed that there is no conflict between true science and the Word of God.

It is quite clear that in the beginning God created the earth perfect. We gather this from a direct statement in Isaiah 45:18: "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain." The expression "not in vain" comes from the same Hebrew word as do the words "without form and void" (Gen. 1:2). The Hebrew is *tohu va vohu*. In other words, He created it not "waste and empty" or "without form and void." Just from the standpoint of logic, a perfect God could not create anything imperfect. Imperfections must be a result of sin and not God's creative act.

As we look at verse two, it becomes very evident that judgment had fallen upon the earth. The judgment was evidently connected with waters. Notice such words as "without form and void," "darkness," "deep," "waters." All of these speak of judgment. Now, there cannot be judgment without sin. The question arises, "Who was on the earth before man who could sin?" Such would have to be sentient beings, for animals cannot sin—they cannot reason. Isaiah 45:18 tells us also that God formed the earth to be inhabited. Although it is not extremely important and we cannot take time to prove our point, yet we do believe that some kind of spirit beings, either angels or demons, were the original inhabitants of the earth with Satan as their leader, and that it was his fall and their sin which resulted in this judgment. Let us refer you to the Scofield Bible on this subject. (See bottom of page 3.)

We would like also to draw attention to the fact that the trinity is presented to us in the first verse of the Bible. The word translated "God" in the King

James is "Elohim" in the Hebrew. "Elohim" is a uni-plural noun which means "three or more." If it were simple plural it would mean "two or more," but it is not the simple plural, but rather the uni-plural. Let us prove our point from another angle. We have God the Father in Genesis 1:1, God the Spirit in Genesis 1:2, and God the Son is also here because of the testimony of John 1:1-4.

We would like to make one more observation before closing this point. It is very evident from Genesis 1:1 that Moses, the Hebrew, believed in one God, or, as it would be classified, monotheism. Later the Hebrews backslid and believed in many gods, but monotheism preceded polytheism, (a belief in more than one god). Sir Charles Marston in his book entitled *New Bible Evidence*, pages 50 to 52, draws the following conclusion from an examination of the cuneiform writing of the ancient Babylonians, Assyrians, Sumerians, and Semites.

The outstanding feature of all this remote civilization in relation to the Bible is the evidence it affords that monotheism (the belief in one supreme God) preceded polytheism, or the belief in many gods.

II. THE FIRST DAY OF RECREATION

Genesis 1:3-5

These days could be called days of reconstruction. We do believe that to call them days of creation is to leave an erroneous impression. This is a reconstruction of order out of chaos. Although the sun is not seen to appear as such until the fourth day, nevertheless, there is light given to us here on the first day. We assume that this light came from the sun, but that it was diffused light through the vapor. Light was not created here, but rather caused to appear. Here we have the division of the twenty-four hour period into day and night, also the first use of the terms "evening" and "morning." We are quite satisfied that the use of the words "evening" and "morning" are meant to convey to our minds that a twenty-four hour day was first set up here and followed all the way through the six days of the reconstruction. There are those who prefer to believe that these days were of varying length, some perhaps one thousand years long. We cannot accept this. First of all, we believe that it is accommodating our Bible to the unreasonable claims of evolutionary science, and as such limits the power of an almighty God to do anything He wishes, in a short space of time. And further, that since man was created on the sixth day, was he one day old at the end of that day, or was he from one year to one thousand years old?

III. THE SECOND DAY OF RECREATION

Genesis 1:6-8

It is well to note here that at the beginning of each recreative day we find the words, "And God said." To the man who has faith, this is enough. On this day, we have the separation of air from water. The firmament is the atmosphere which divides the clouds above from the water beneath. While air and water are distinct from each other, nevertheless they contain each other. Air contains moisture, and water contains air.

IV. THE THIRD DAY OF RECREATION

Genesis 1:9-13

The waters are gathered together into ponds, lakes, seas, and oceans leaving part of the earth exposed which is called the dry land. Plant life was germinated and caused to flourish. Judging by the coal deposits there must have been vegetation in the original creation but it all perished as did the animals.

V. THE FOURTH DAY OF RECREATION

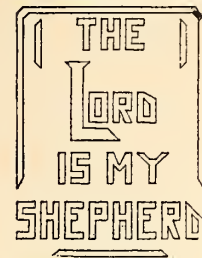
Genesis 1:14-19

The sun is made visible as well as the moon and the stars. The sun was made the controlling light for the day and the moon the controlling light for the night. Both of these, as well as the other planets and stars have a definite function in connection with the earth. They are for signs, and seasons, and days, and years, as well as to give light and heat to the earth. We have said before that God is not the author of confusion. He is the author of order and here we see it in the fourth day. From the day that God set this system in operation, it has not changed. So perfect is this time table of this heavenly order that an astronomer can calculate the speed of certain stars or comets and predict their position to the fraction of a second one thousand years from now. If the course of these stars was not absolute, and if their speed was erratic, such a thing would not be even remotely possible. Eclipses are in this category. Everyone knows how the scientist can predict eclipses down to the second.

It is also a well-known fact that before the written Bible, God's heavenly handiwork was His first Bible. Listen to Psalm 19:1-2: "The heavens declare the glory of God; the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." The zodiac as we have it today still contains traces of this original testimony of a coming Redeemer. (A little 20c booklet by John Linton entitled *The Gospel in the Stars* may be purchased at the Institute Book Nook, Box 1617, Denver, and will

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VI. THE FIFTH DAY OF RECREATION

Genesis 1:20-23

On this day we have the creation of animal life, that which is in the sea, that which lived on the earth, and that which flies above the earth. God blessed them and told them to be fruitful and multiply, and on the sixth day we see the fecundity or productivity of the same creatures. Right here we would like to make special mention of that which has been called Mendel's law. Mendel was the first one to lay emphasis on the word "after his kind," in other words, that God laid down a law that animals could not cross their line of species. If this be not true, then God was speaking idle words and indulging in vain repetition when He used this expression six times in five verses, verses twenty-one to twenty-five. This is a telling blow to the evolutionary theory because evolutionists believe that some forms of life have stepped over the line of species, proving their point to their satisfaction that man came originally from monkeys, and monkeys from the amoeba in the slimy pool. They neglect to tell us where the amoeba came from! But if we believe God's Word, then we must believe that monkeys will always be monkeys, horses will always be horses, and men will always be men.

VII. THE SIXTH DAY OF RECREATION

Genesis 1:24-27

This is the day on which man was created. We have the statement of fact in verses twenty-six and twenty-seven, but we have the description of it in Genesis 2:7. There is no contradiction between these two. The second is an explanation of the first. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). There has been much speculation as to just what part of man follows the image of God. Whatever it is, it is important because God Himself refers to it in Genesis 9:6 in setting down the law of capital punishment. In other words, murder is a specific transgression against God because it is a sin

against God's image. We too should take care that we treat the image of God with respect and not let sin enter in, thus deforming it and degrading it. We cannot forget the words of Paul when he said, "What? Know ye not that your bodies are the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body" (1 Cor. 6:19-20).

We shall deal more specifically with Adam and Eve, the first man and woman, in next Sunday's lesson.

VIII. THE SEVENTH DAY OF RECREATION

Genesis 2:1-3

God rested on this seventh day. He did not need to rest, for He never gets tired, but He did this in order to establish a type and principle for man to follow. A few years ago Russia sought to change their calendar to a six-day affair but the plan failed, and they returned to God's program. Man not only needs to rest part of every day but one day out of seven also.

This day on which God rested was Saturday. All Jews worship on this day but Christians worship on the first day of each week, primarily, because Christ rose on that day. Christ, by His choice, showed that Saturday belonged to the Old Covenant and Sunday to the New Covenant. The principle remains the same in both covenants; only a different day is set aside for worship.

THE LESSON ILLUSTRATED

So God created man in His own image (Gen. 1:27).

Is it more unphilosophical to believe in a personal God omnipotent and omniscient, than in natural forces, unconscious and irresistible? Is it unphilosophical to combine power with intelligence? Goethe, a Spinozist, who did not believe in Spinoza, said that he could bring his mind to the conception that in the center of space we might meet with a monad of pure intelligence. What may be the center of space I leave to the imagination of the author of "Faust"; but a "monad of pure intelligence"—is that more philosophical than the truth that God made man in His own image?

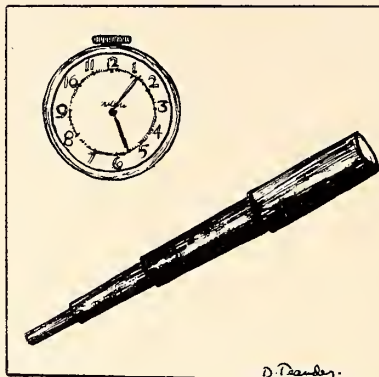
—Lord Beaconsfield

When a Roman penny was made, the image or likeness of Cæsar the emperor was stamped upon it, and those who used it were reckoned as his subjects and expected to obey his laws. Ages ago God Himself made something and stamped His likeness upon it, as a sign that it belonged to Him and must be used in His service. It was not a coin God made. It was a man. And God's image has been stamped upon each of

us to show that we were made, not to follow our own pleasure, but to serve Him.

—The Intermediate Quarterly

OBJECT LESSON



OBJECTS: A watch and a telescope.

INSTRUCTIONS: The truth set forth in the golden text is illustrated in this lesson. First, show the watch and ask the class how the watch came to be. When you receive the reply that someone made the watch, agree that it was indeed necessary for someone who knew all about it to put together the delicate parts—that it needed a skilful maker. So it is with our beautiful earth and the people upon it. There had to be a Creator.

Now take the telescope. Discuss its use in viewing distant objects. We can look at God's wonderful creation—the beautiful mountains, the clouds, the stars—and we feel very small in this great universe. Man can only look and admire it all. He is too small and powerless to do one thing to change or

of anything has the world the almighty say about how the earth or the moon revolves. He cannot change the course of the planets. The heavens set forth the reality and the glory of our Creator (Ps. 19:1).

POINTED QUESTIONS

1. What is the result of sin? (Eccles. 11:9; Jer. 21:12; Ps. 92:7)
2. Is the doctrine of the trinity taught in Genesis? (Gen. 1:1; See paragraph under point I; Gen. 1:26)
3. Do the heavens demonstrate the theory of evolution or the creative hand of God? (Ps. 8:3-4; 19:1-2)
4. Can we base our faith on a "Thus saith the Lord"? (II Pet. 1:4; II Cor. 1:20; Titus 1:2)
5. In the Hebrew religion which was the original belief, monotheism or polytheism? (See paragraph 6 under point I in the lesson.)
6. Were the six days of Genesis 1 creative or recreative days; if the latter when was the original creation? (See paragraph 1 under point II of the lesson.)
7. Is the presence of creatures on the earth an accident or did God plan it so? (Gen. 1:20-23; Isa. 45:18)
8. What law is found in Genesis 1:21-25 which thoroughly disproves the evolution theory? (See point VI on the lesson.)
9. What five factors are found in Genesis 1:1-2 which agree with the claims of science? (See paragraph 2 under point I.)
10. Since God rested on Saturday, why do we worship on Sunday? (Luke 24:1-9; Acts 20:7)

ADAM AND EVE: TEMPTATION AND SIN

THIRD QUARTER, LESSON 2

SUNDAY, JULY 12, 1942

Lesson Text: Genesis 3

Printed Text: Genesis 3:1-13, 23, 24

Devotional Reading: I John 1:5—2:2

Golden Text: "The soul that sinneth, it shall die" (Ezek. 18:4).

King James Version

Genesis 3:1 Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which

is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the

Lord God amongst the trees of the garden.

9 And the Lord God called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself.

11 And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So He drove out the man; and He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

LESSON EXPOSITION

(By Hilland H. Stewart)

"The Fall of Man" as recorded in the third chapter of Genesis has been the object of Satan's special attack. This chapter has long been regarded as myth, legend, or allegory by the natural man.

The reason for this attack is that the credibility of the whole Bible hangs on this chapter. If it could be proved that Genesis three is false, then the main thesis of the whole Bible is swept away; i. e., the fact that man is a fallen creature and that he needs a Redeemer.

And the very fact that the whole theme of the Bible begins with paradise lost in Genesis and builds up step by step to paradise regained in Revelation seems to be adequate proof that the third chapter of Genesis is a fact. It would seem strange indeed that Moses, David, Isaiah, Jesus Christ Himself, Paul, and all the other writers were deceived about the fact of the fall. For, if they were, then the work of Christ and all the writings pertaining to it mean absolutely nothing.

Furthermore, the existence of sin in the world today is unexplained if there were no fall.

We shall arrange the lesson material in the following manner:

I. The Reality of Man's Fall
Gen. 3:1-7

II. The Result of Man's Fall
Gen. 3:8-13, 23-24

Since we have stated that the framework of the whole Bible is founded on truths revealed here in Genesis three, it will be obvious that we can give only a very inadequate handling of the lesson material.

I. THE REALITY OF MAN'S FALL

Genesis 3:1-7

"Now the serpent was more subtle than any beast of the field which Jehovah God had made."

Satan indwelt the body of a serpent and used it as a vehicle of expression as he approached and tried to corrupt the creation which God had made in His own image.

There are those who doubt the very existence of Satan. But the Word of God sets him forth, not merely as a principle, an influence, but as a person. Therefore we believe that Satan is a person. Furthermore, who is responsible for all the evil in the world today if Satan is not a person? And who is opposing the work of Christ if Satan is not a person. There are those who say, "I don't believe in Satan, I have never met him." The reason they have never met him is that they are going in his direction. Let them accept Jesus Christ as their Saviour and turn and go in the opposite direction and they will soon recognize the opposing force of Satan.

Satan's attributes are not fully revealed in the Bible. But we do know a few things about him. He is not omniscient, although he knows a great deal about what is going on in the universe. He is not omnipotent, for God alone has that attribute, but Satan exercises much power as the "god of this age." He is not omnipresent, although he does travel the domains of the universe at will.

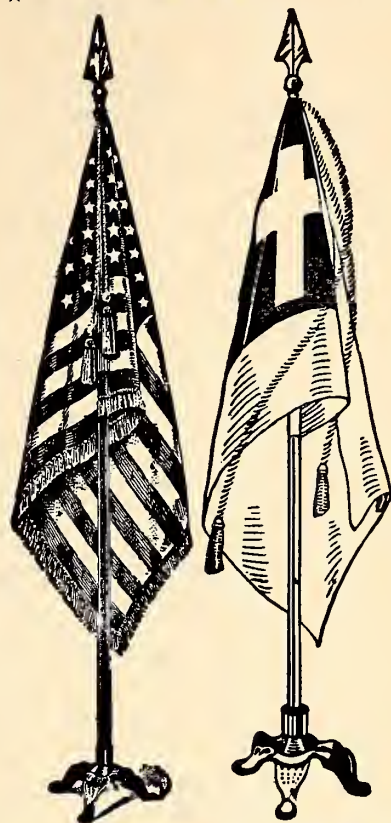
Likewise, we must admit that we are limited in our knowledge of the nature of Satan. He is a spirit being. He chose the body of the serpent in which to manifest himself to Adam and Eve. The time is coming when Satan is going to indwell the body of a man and try to rule the world.

Satan's character is clearly revealed in the Bible. He is the arch-enemy of God and His Son Jesus Christ. Consequently, his program in the world is one hundred per cent anti-God and anti-Christ. He is against every thing good, though he often appears as an angel of light pretending good. This brings us to the fact of his outstanding characteristic—deception—and brings us back to our text.

Satan always deceives.

First, note the doubt he raises. He does not at first directly contradict God; he says, "Yea, hath God said?" Just so Satan first appears to those he would decoy today and brings a doubt. "Is the Bible really true?" "Hath God revealed Himself in a Book?" "Is all the Bible the Word of God? or does it contain the Word of God?" "Dare one really put his whole trust in the promises of the Book?" And on and on he

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goes. Whenever he finds a person who will listen, he eagerly presses his argument.

The woman listened. She was moved by his influence to the extent that she failed to fully state the truth in her answers. God had said: "Of *every* tree of the garden thou mayest *freely* eat." But the woman left out the words, "every" and "freely" in quoting Him. "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." The woman added the words, "neither shall ye touch it," when she quoted to Satan. Satan already had her thinking that God had dealt a little unjustly, and she was doubting His goodness to them.

Now Satan is ready for a flat contradiction: "Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Let it be here noted in the denial of what God had said that Satan partially told the truth, but he wholly deceived the woman. God had said they would die. They did not die, physically, but nevertheless they died. Satan said, "Ye shall be as gods." They did not so become, but their eyes were opened, and they did receive something.

The threefold temptation which Satan held out was too much for the woman. She saw that the tree was good for food, that it was pleasant to the eyes, and a tree to be desired to make one wise. So she took of the food and did eat and she gave to her husband, and he followed her into the transgression. Satan still holds out these three temptations

to man—"the lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2:16). These same three temptations he offered to the Son of God. First, "If thou be the Son of God, command this stone that it be made bread." Second, "All this power will I give thee, and the glory of them." Third, "If thou be the Son of God, cast thyself down from hence."

Now the question may be raised: "With what strength might Adam and Eve have met these onslaughts of Satan?" Of course Christ is stronger than Satan, and He could resist, but how could these ordinary human beings withstand him? Exactly the same way Jesus did. Three times He met Satan's behests with these words: "It is written." Christ used only the Word of God to foil Satan's efforts to tempt Him. Adam and Eve might have done exactly the same thing. They need only to have said: "God hath said," and they could have frustrated him. So may Christians today resist Satan, when he approaches with doubts, by answering, "It is written." Satan cannot face the accusations of the living and powerful Word of God.

But these first human beings did not use God's Word (His spoken Word), and they fell. And it is of real interest and vital concern to note what were the results thereof.

II. THE RESULTS OF MAN'S FALL

Genesis 3:8-13, 23-24

Satan had promised Eve that their eyes should be opened. The record says, "And the eyes of them both were opened." Furthermore, he told them that they should know good from evil. And the record says, "And they knew that they were naked."

Our problem now is to find out the real difference between their original state and their state after they disobeyed God.

It is not to be thought that they previously had no knowledge of good and evil. They knew that to obey God was right and that to disobey was wrong.

But in their new condition it is clear that they did have greater discernment—they knew that they were naked. But what does this denote? We ask, "What was wrong with their nakedness in their innocent condition? Nothing. Had there been, God would not have left them that way. But we must continue to ask, "Why did they suddenly become conscious of wrong and start trying to cover themselves?" And it is evident that wrong has entered. For we certainly would not advocate any return to unclothed practises today. Let no one think we condone the filth of the nudist camps. The answer lies in the fact that the wrong was in their minds rather than in the thing itself.

If men and women had pure minds, then nudism could be practised without wrong doing.

Sin is a condition of the heart toward the act performed rather than the act itself. Paul told the Romans: "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean" (Rom. 14:14). Our Lord Jesus Christ expressed the identical truth to the Pharisees: "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man" (Mark 7:15).

Now it is evident that it was not the unclothed condition of Adam and Eve that was wrong. It was their impure minds that made the wrong. When they were innocent (when they had pure minds) they could associate in their naked condition with the same freedom that two small children can. But after their disobedience this naked condition provoked impure thoughts, and their consciences told them it was wrong.

Furthermore, whereas they once welcomed the presence of God and found delight in His fellowship, they now were ashamed and afraid in His presence and consequently hid from Him. This was the death of which God had warned them. Death really means separation. Physical death is separation of soul and body. This did not happen to them until years later. Spiritual death is separation from God. This happened immediately. They were now estranged from God.

Now that we fully comprehend the attitude of their hearts, we are ready to determine just what caused this attitude of heart. As we have already stated, sin is the cause. The Scriptures make this very clear.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (Rom. 5:12).

Clearly this refers to Adam (God laid the blame on Adam) but we have not yet found out just what sin is. We need to analyze sin.

We usually define sin as the transgression of the law. But sin, as the word is used in the Scriptures, means more than that. The word sin may refer to either the transgression or to the source of the transgression. When Adam and Eve fell they received a carnal sinful nature which was the instigator of all the sin in their lives after that. In the above passage this is clearly brought out. "Sin entered." This refers to the sinful nature. "All have sinned" refers to the transgressions which this sinful nature has provoked. So we see that

Adam and Eve received a nature that changed their thinking and their acting.

Furthermore, we note by the above passage that this sinful nature passed upon all men. Every son of Adam has inherited this carnal nature (Ps. 51:5; Rom. 5:12-21; I Cor. 15:21-22). So every person comes into this world in this deplorable condition. Read Romans 3:9-12 for an accurate picture of the natural man's condition. Rather than a tendency to do good the opposite is the ease. Rather than a desire for God the natural man is at enmity with Him (Rom. 8:7). It was this deplorable condition that made Paul cry out in agony, "O wretched man that I am! Who shall deliver me from the body of this death (sinful nature)?" (Rom. 7:24).

But praise God Paul knew the answer: "I thank God through Jesus Christ our Lord." Jesus Christ was born into the world, but not as a son of Adam. He was virgin born—"the Seed of the woman" (Gen. 3:15). He had no Adamic nature. He was the sinless Son of God and He has redeemed this fallen race.

We are unable to go farther into this study, but we suggest the following Scripture passages which will be of special help to the teacher: I Corinthians 15:20-22, 45-47; II Corinthians 5:21; Gal. 4:4-5 and Romans 5, 6, 7, and 8 all deal with this great truth.

THE LESSON ILLUSTRATED

It is an interesting fact that the story of the fall of man is found in the traditions of peoples all over the globe—among the Chinese, the Persians, the Babylonians, the Africans—somewhat twisted to be sure, but similar enough to the true account to prove that they are corruptions of the Genesis story and therefore serve to corroborate it.

A very striking tradition of the creation and fall of man is given by G. Kohl, in "Kitchi-Gama; or, Wanderings around Lake Superior"; translated in 1860. He mentions the following singular traditions among the Red Indians: The first man and woman were placed in a garden rich with all manner of fruit. They ate, and lived there for days and years in pleasure and happiness; and the Great Spirit often came to them and conversed with them. "One thing," he said, "I warn you against. Come hither. See, this tree in the middle of the garden is not good. In a short time this tree will blossom and bear fruits, which look very fine and taste very sweet; but do not eat of them, for if ye do so, ye will die." One day, however, when the woman went walking in the garden, she heard a very kind and sweet voice say to her, "Why dost thou not eat of this beautiful fruit? It tastes splendid." She resisted for some time. The voice was repeated. The fruit

smelled pleasant, and the woman liked it a little. At length she swallowed it entirely, and felt as if drunk. When her husband came to her soon after, she persuaded him also to eat it. He did so, and also felt as if drunk. But this scarce had happened ere the silver scales with which their bodies had been covered fell off; only twenty of these scales remained on, but lost all their brilliancy—ten on their fingers, and ten on their toes.

—Dictionary of Anecdote, Incident, Illustrative Fact

OBJECT LESSON



OBJECT: A piece of coal.

INSTRUCTIONS: The purpose of this lesson is to set forth the far-reaching consequences of sin. Take hold of the

coal, and then show your black hands. Even a small sin has its effect. Now touch a piece of paper. It too is soiled. Adam and Eve sinned by doubting and disobeying God; and all their descendants, which include us, are tainted with sin (Rom. 5:12; Rom. 3:23). Bring out the fact that each child comes into the world with a sinful nature (like the paper with the soiled spot). But when Christ comes into our hearts to live, He gives us a new nature so that we need not allow the sinful nature to control our lives. If there are unsaved members in the class, emphasize the fact that Christ is God's provision for sin-stained hearts (Isa. 1:18; Rom. 5:19). The application to be made to Christians is that we should allow the new nature (Christ in us) to control our lives. If we yield to the sinful nature, then our playing with sin (touching the piece of coal) will not only soil us, but it will also hurt other lives, and it may keep them from knowing the Saviour.

POINTED QUESTIONS ON THE LESSON

- 1. Is it important that we recognize Satan and his characteristics? (II Cor. 11:14; Eph. 6:11; I Pet. 5:8)
- 2. What kind of death, in addition to physical death, is the result of sin? (Rom. 8:6; II Cor. 5:14; Eph. 2:1;

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SAMPLE OUTLINE

Text—Psa. 16:11

"Thou wilt shew me the path of life."
Subject—The Journey of Life.

The Pictorial Outline Method.

I The Guide—"Thou"—Jesus Christ.

- a. Qualification—wise, kind, etc.
- b. Experience—been over the road.
- c. Interest—He died for me.

II The Traveler—"me"

- a. Must take the journey.
- b. Have not had experience.
- c. Need just such a guide.

III The Road—"Path"

- a. One of many.
- b. Is a narrow road.
- c. Not many going this way.

IV The Destination—"Life"

- a. Contrast with death.
- b. A delightful anticipation.
- c. A glorious consummation.

strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the Lord, My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from Thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that everyone that findeth me shall slay me.

15 And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.

LESSON EXPOSITION

(By the Editor)

The lesson today centers around a very familiar story; and that very fact makes it comparatively simple for teachers in all divisions to bring good, pointed evangelistic lessons. We shall employ the idea of "first" things in our outline, but want the teacher to note especially our applications; for after all, the practical lessons are going to be the things that the listeners will take home with them.

I. The First Sons (Gen. 4:1-2)

II. The First Offerings (Gen. 4:3-7)

III. The First Murder (Gen. 4:8-14)

I. THE FIRST SONS

Genesis 4:1-2

The preceding chapters of Genesis give the full account of the creation of the first two human beings on this earth. The details of their disobedience resulting in the expulsion from the Garden of Eden are also carefully given. This chapter takes us into their home life and we are introduced to their first two children.

This, the first home, was an institution planned and established by God. Most people these days do not realize this and by their actions seem to feel that marriage and the home is of their own making and are free to dissolve it whenever they feel like it. Let Christ Himself speak on this subject: "And the Pharisees came to Him and asked Him, Is it lawful for a man to put away his wife? tempting Him. And He answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorce, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Mark 10:2-9).

James 1:15)

3. How can one pass out of spiritual death into life? (John 5:24; Eph. 2:4-8; I John 5:11-13)

4. Is sin universal? (Eccles. 7:20; Isa. 53:6; Rom. 3:19, 23; I John 5:19)

5. As a result of the fall of man, what is the condition of the natural man's mind? (I Cor. 2:14; Eph. 4:18)

6. What are some of the names of the nature which we have inherited from Adam? (Sin—Rom. 7:17; Flesh—Rom. 8:5, 13; Old man—Eph. 4:22; Law of sin—Rom. 7:23; Carnal mind—Rom. 8:7)

7. By what characteristics can we recognize the sinful nature in contrast to

the divine nature? (Old nature—Rom. 7:11; Eph. 4:22; New or divine nature—Eph. 4:24; I Pet. 1:4-8; James 3:17)

8. What are some of the products of the sinful nature in a life? (I Cor. 3:3; Gal. 5:19-21)

9. When does a man receive the old nature? (At birth—Ps. 51:5) The new nature? (At second birth—John 3:3-8; II Cor. 5:17)

10. How can we have daily victory over the old nature? (By making a decision: Rom. 6:13; by using the Word of God: Ps. 119:9-11; by praying for strength: Phil. 4:6-7; by accepting the victory which Christ has provided: Rom. 7:25; 8:37)

CAIN AND ABEL: A CONTRAST

THIRD QUARTER, LESSON 3

Lesson Text: Genesis 4

Printed Text: Genesis 4:1-15

Devotional Reading: Psalm 51:1-17

Golden Text: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous" (Heb. 11:4).

King James Version

Genesis 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering:

5 But unto Cain and to his offering

He had not respect. And Cain was very wroth, and his countenance fell.

6 And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?

10 And He said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her

No one can fool the Devil on this subject. He knows who originated the home and some of his heaviest attacks have been made against it. Here in America the divorce "fad" emanating from Hollywood moviedom has swept the country. In certain quarters much agitation has been stirred over companionate marriages (two people living together without a legal wedding). Of course, our laws do not sanction this latter, but it is done nevertheless. In Russia we had a different situation, for there the Soviet government endorsed and encouraged the birth of children out of wedlock and the care of them by the state. The Nazi powers likewise took this same position. There is no question but that Satan engineered this organized rebellion against God's institution, the home, for he is the enemy of God's program.

Procreation is a miracle being performed before our eyes every day. Man takes the credit for it, but that is because evolutionary teaching, which exalts man and lowers God, has gripped our nation. We would draw your attention to what Eve said when she brought forth her first-born: "I have gotten a man from the Lord" (vs. 1). She, the first mother, gave the credit for her joy to the proper Person.

These parents were faithful in their God-given responsibility, for they taught their boys to work. Abel became a keeper of sheep and Cain a tiller of the ground. One of the things that disturbed us the most about the years following the 1929 depression was that men became lazy on the U. S. dole. The relief organizations, WPA, PWA, etc., may have been good ideas in the minds of the politicians, but depraved men took advantage of them and soldiered on the job. If this had continued, in a few years we would have produced a race of drones, because the old adage is true: "like father, like son." The honey bees and ants know what to do with the drones—they get rid of them—and drones are no more desirable in America than in a beehive. However, the war has spurred men to action and it is indeed refreshing to see a united front in the realm of work. If we could get a *united front for God*, it would not take long for this war to end. Children rise no higher than their parents, so, fathers and mothers, let us not be remiss either in example or precept.

II. THE FIRST OFFERINGS

Genesis 4:3-7

There can be no doubt about the relationship of Adam and Eve to God. They lost their fellowship with Him when they sinned. Their expulsion from the garden made that very clear. But, we ask, "Is God unfair or will He offer them another way to return to His favor?" According to Deuteronomy 32:4, He is just, true, and righteous. His

honor is at stake. Whatever He does for one man, He must do for all. He cannot start redemption with Abraham—He must start it with Adam. Since it was sin that separated man from God, only a removal of sin will satisfy God. Since sin produced death, God sent His own Son to die a substitutionary death on the cross. No other man could do this, for he must be dual in personality—both God and man. God then offered pardon to any and all who would accept this substitutionary death guaranteeing them freedom from the guilt of sin and entrance into heaven through the resurrection of His Son.

Before this death on the cross, men looked *forward* by faith, signifying it by a bloody offering, and receiving the assurance of salvation. After this death on the cross, men by faith look *backward* to that momentous event, signifying it by good works, water baptism, the Lord's supper, and church membership. In both cases it takes naked faith, for in Hebrews eleven, Abel, Abraham, and Moses were saved by *faith*, and in Ephesians 2:8-9 we on this side of the cross are told that *faith* saves us. In the Old Testament men had the *promises* and *prophecies* to aid them, and in the New Testament we have the *promises* and *history*.

Our text tells us that Abel brought a lamb to God as an offering. We are told in Hebrews 11:4 that he brought a sacrifice, so we know that he killed it and placed it upon an altar.

Where did Abel learn that this was what he should do? Surely he learned from his father Adam that he was a sinner. But did Adam or God teach Abel this important thing? Frankly, we do not know the answer, but we do know that God gave Adam and Eve an object lesson after they had committed sin. It should be remembered that they made for themselves aprons of fig leaves, and that God did not like this so He made for them coats of skins (Gen. 3:21). He had to kill animals in order to get the skins, and surely they understood the lesson; namely, that blood must be shed as the only answer for sin. If they missed the point in that first object lesson, how could they miss it in this second one?

Cain's offering of fruit and vegetables, like their fig leaves, was bloodless and was rejected by God. How could these things point to and typify a Redeemer shedding His blood as a ransom for sin? Abel's humble offering was accepted because he obeyed God and proved that he believed that "without the shedding of blood there is no remission," and that Jesus Christ "the Lamb of God which taketh away the sin of the world" would bruise Satan's head. God rejects human works ("fig leaves") but accepts Christ's work ("coats of skins").

Just as the two thieves on the crosses portray the entire world, so do these two

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brothers present the same picture. It is not a question of their virtues, abilities, talents, sins, righteousness, goodness, or badness; but what they did with Christ. The whole world is divided into these two camps—one saved and the other unsaved. Christ, in Matthew 7, drew a word picture of the two gates and two ways, which is another example of the statements we have made above.

We wish to bring one more proof that God is fair and always willing to go the second and third mile in trying to win a man. Cain was offended because God rejected his elegant offering, and let God know about it. God's answer was to reason with him and tell him that at his tent door was "crouching a sin-offering." The King James text hides the true meaning, for in the Hebrew it is a sin-offering. God placed either a lamb, goat, or bullock at Cain's tent door and then appealed to him to change his mind and by faith make an offering like Abel. Not willing that any should perish, God made this extra appeal to stubborn Cain, but without success. God does the same with all of us. He gives us many, many chances to make good and He even gives us a helping hand, but sometimes we are too proud to accept His assistance.

III. THE FIRST MURDER

Genesis 4:8-14

Cain was not willing to change his mind even in the face of God's grace. He continued in his condition of hate and anger until it resulted in taking his own brother's life. Does not God's

Word say that he that hateth is a murderer? (I John 3:15). God was the only authority that these early people had, and so He brought Cain to task. Cain tried to evade the issue, but God told him that Abel's blood cried out from the ground. Convicted of murder, Cain was sentenced to be a vagabond and fugitive on the earth, and a mark was placed upon him that no man should kill him. This was punishment but not capital punishment.

God never changes His eternal purposes, but He does change His dealing with man in the working out of these purposes. Here is a good example of this. God never changes in His dislike and hate of murder but He has used different methods of punishment. He told Noah that the murderer's life should be taken (Gen. 9:5-6). Even though some people do not like it, from that day to this, God has not changed this injunction to Noah. All the way through the Old Testament and even in Paul's writings, we find the echo of this last command concerning capital punishment. In Romans 13:4 Paul says, "he (the ruler) beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

Cain replied impudently to God's question about Abel: "Am I my brother's keeper?" The answer is in the affirmative. We do not live unto ourselves, for if we do, then we are selfish. The Holy Spirit gives us a good answer through Paul: "Look not every man on his own things, but every man also on the things of others" (Phil. 2:4). We are also told to bear one another's burdens and so fulfil the law of Christ.

THE LESSON ILLUSTRATED

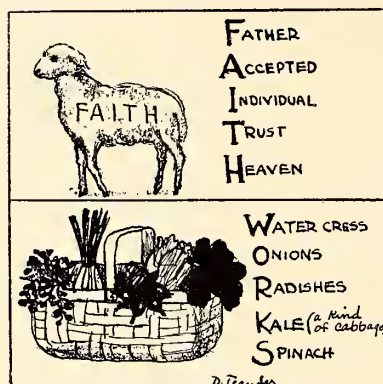
"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous" (Heb. 11:4). Cain sought to be justified with God by the works of his own hands while Abel came to God in the right way—by faith in the coming Saviour, typified in the sacrifice of the slain lamb.

Some years ago two men, a bargeman and a collier, were in a boat above the rapids of Niagara, and found themselves

unable to manage it, being carried so swiftly down the current that they must both inevitably be borne down and dashed to pieces. At last, however, one was saved by floating a rope to him, which he grasped. The same instant that the rope came into his hand, a log floated by the other man. The thoughtless and confused bargeman, instead of seizing the rope, laid hold on the log. It was a fateful mistake; they were both in imminent peril; but the one was drawn to shore, because he had a connection with the people on land; while the other, clinging to the loose, floating log, was borne irresistibly along, and never heard of afterwards. Faith has a saving connection with Christ. Grapple our virtues as tightly as we may, even with hooks of steel, they cannot avail us in the least degree; they are the disconnected log which has no hold-fast on the heavenly shore.

—*Dictionary of Anecdote, Incident, Illustrative Fact*

OBJECT LESSON



OBJECTS: A picture of a lamb (or a toy lamb, or a blackboard drawing); a basket of vegetables (or a collection of any vegetables or fruits, the first letters of which will spell the word "works"); the words which are indicated in the picture (using cut-out letters, printing the words on cardboard, or printing them on a blackboard). This lesson can be used as an object lesson, a felt-board study, or a blackboard talk.

INSTRUCTIONS: This lesson contrasts God's only way of salvation with

man's attempts to save himself by his works. Show the lamb and explain that Abel's offering indicated that he knew he was a sinner and that he knew about a Saviour Who was coming to die for him. By offering this lamb he showed that he believed in that coming One (the Lamb of God—John 1:29), i. e., he had *faith*. (Print or show the word **FAITH**, and print the remaining words as they are needed.) When Abel made this offering, the sweet smell went up to God, the **FATHER**, Who **ACCEPTED** the sacrifice because He knew that Abel loved Him and believed in His Son. It was an **INDIVIDUAL** act; Abel believed in Christ for himself; no one else could do it for him; Adam and Eve could not have believed for all their children. Abel put his **TRUST** in the coming Saviour. We shall meet Abel in **HEAVEN**, the place God has prepared for all who believe in His Son.

Now the vegetables can be taken out one at a time. Explain that although Cain no doubt knew the same truths that Abel did, he still did not realize how sinful he was, and he thought that the results of his labors should please God. As soon as you have all the fruits or vegetables named, you have the word **WORKS**. Fruits in the Scripture stand connected with deeds or works (Gal. 5:19 and 5:22-23). But instead of works, it is the blood of Christ which can cleanse our sins (Heb. 9:22; Titus 3:3-6). Show that no matter how good our works are (and God does want us to be kind and good), still He cannot accept us unless we believe in His Son as our Saviour. When we do have faith in Him, then we have the joy of being accepted in God's beloved Son (Eph. 1:6).

POINTED QUESTIONS

1. Why did God expel Adam and Eve from the Garden? (Gen. 3:9-24)
2. Can we hide sin from God? (Isa. 3:9; Rev. 6:15-17)
3. Does God sanction capital punishment? (Gen. 9:5-6; Rom. 13:1-2)
4. Does God honor the marriage relationship? (Eph. 5:22-29; Gen. 2:21-25)
5. What should be the attitude of parents toward their children? (Eph. 6:1-3; Children toward their parents? (Eph. 6:4)
6. Do we have a responsibility to other lives? (Rom. 14:21; I Cor. 8:9)
7. What is the basis for contention and strife? (Prov. 10:12; I Cor. 3:3; Gal. 5:20).
8. Does God expect man to labor? (Gen. 3:19; II Thess. 3:10; Rom. 12:11)
9. Did God ever accept a bloodless sacrifice? (Gen. 4:4-5; Heb. 9:22; 9:7)
10. To whom should we give thanks and praise for all things? (Ps. 103:1-3; 106:1-3; 107:1)

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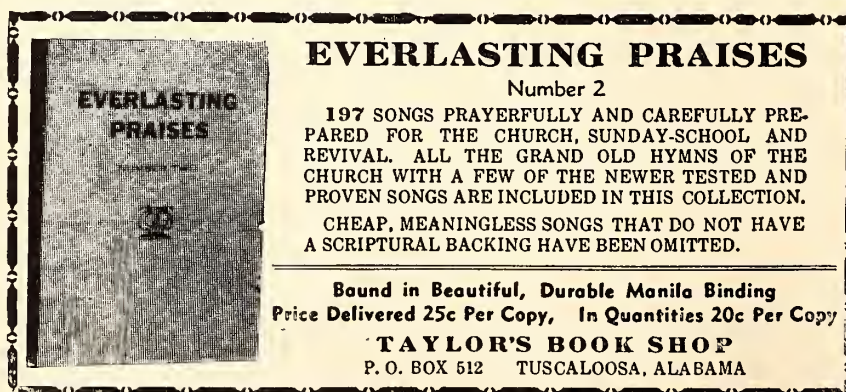
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NOAH: GOD'S COVENANT with MANKIND SACANDAGA BIBLE CONFERENCE

THIRD QUARTER, LESSON 4

Lesson Text: Genesis 6—9
Printed Text: Genesis 9:1-16
Devotional Reading: II Peter 3:8-13

Golden Text: "I will remember My covenant" (Genesis 9:15).

King James Version

Genesis 9:1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish My covenant with you, and with your seed after you;

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations:

13 I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud;

15 And I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

LESSON EXPOSITION

(By the Editor)

In the study of this lesson about Noah and the flood, we will not have time or space to go into many of the details concerning the physical aspect, but rather are more interested in the spiritual side and its effect upon us. Our outline is as follows:

- I. God's Judgment of Sin (Gen. 6:1-7; 7:11-24)
- II. God's Response to Faith (Gen. 6:8-22; 7:5-10)
- III. God's Covenant of Grace (Gen. 9:1-17)

I. GOD'S JUDGMENT OF SIN Genesis 6:1-7; 7:11-24

It must have been a sad day for God when He looked down upon the earth and realized that the man whom He had created in His own image had become very, very wicked. It is impossible for us to determine whether the wickedness of that day surpassed the wickedness of this present day or not. We can only guess the magnitude by the judgment which came.

There are different interpretations concerning the sin, or sins, but perhaps the most common one is that the godly

sons of Seth took unto themselves wives of the ungodly daughters of Cain, thus breaking down the line of separation or demarcation between those who honored God and those who did not. This view is quite widely held. It seems to be plausible except for the fact that the union of these godly and ungodly people brought forth a race of giants. (See verse 4.) May we be permitted to give another view or explanation which we believe is worthy of consideration.

The thing that we want to make clear is that there was a sin of angelic beings which occurred around this time. "He was put to death in the flesh, but made alive in the spirit, in which He also went and preached to the spirits that were in prison, who in former times had been disobedient, when God's longsuffering patiently waited in the days of Noah during the building of the ark, in which a few persons—eight in number—were brought safely through the water" (I Peter 3:19-20, Weymouth Translation). This passage is often used to prove that Christ offered the spirits, meaning the angelic beings who had sinned, a second chance. We do not believe that this is true, but, be that as it may, part of this passage informs us that some spirits who sinned in the

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days of Noah are now in prison. The second thing which we would like to emphasize is that this sin, whatever it was, was related to sex. From Jude 6 and 7 we quote, "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." This same atmosphere is given to us in the words of Christ, Matthew 24:38: "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark." Some relationship between sinning angels, and the peculiar sin of the world before the judgment of the flood, and the well-known sin of immorality connected with Sodom and Gomorrha are all brought together in three verses in II Peter 2:4-6. It seems to us that this repeated grouping together of angels, antediluvian wickedness, and Sodom and Gomorrha, is not accidental. Why would the Saviour speak of people marrying and giving in marriage if the marriages were ordinary? Another question which we must face is, "Why would ordinary people, though one of the contracting parties was ungodly, bring forth offspring who were giants?" It is our candid opinion that though angels in themselves have no sex, yet somehow they may have taken possession of women here on earth before the flood, and that the men who married them knew full well what they were doing, and the resultant offspring were monstrosities. Although some have said that the phrase "sons of God" in Genesis 6:2 refers to godly men, it must be remembered that the same phrase used in Job 38:7 does refer to angels. The sin of these fallen angels, stressing the division between two orders of creation, was so repulsive and repugnant to God that His holiness demanded swift judgment of a revolutionary character.

We know from our former studies that this is not the first judgment upon the earth because of sin. Genesis 1:2 clearly shows terrible judgment had come upon the earth since its original condition of perfection and beauty. All of us would have a more sensitive conscience about sin if we knew how it affected the heart of God. The judgment of the flood did not come without ample warning to the people. Even the name of Methuselah, who died at the age of 969, just before the flood came upon the earth had in it the warning of judgment, for the meaning of his name was "by his death shall bring." We see in this the testimony or prophecy for 969 years that if men did not repent and turn from their evil ways, judgment would be the result.

The Bible says that there was a flood which covered the earth killing every living thing upon it except that which was in the ark, and because the Bible says it, that should be sufficient for us to believe it as a fact. However, there are people who do not believe what the Bible says unless it can be supported by outside evidence. It is not difficult to support the flood as well as many other assertions of historical facts in the Bible. Almost every ancient civilization upon earth has its tradition concerning the flood. Even the American Indians picture a great chief with his family being saved on a raft. The Chinese, Egyptian, and Babylonian accounts all agree with the Genesis account in their essential details. The Babylonian accounts, of course, do not recognize one God, (monotheism), but rather many gods, (polytheism), in their cuneiform records. We quote from Sir Charles Marston, *New Bible Evidence*, page 58:

The next archeological discovery in Mesopotamia to which attention must be drawn is the evidence of the flood, both in the cuneiform writings and in the actual flood deposit.

The cuneiform library appear to have contained ample accounts of, and references to, this catastrophe. A clay prism has also been found on which is inscribed the name of the ten kings who reigned before the flood, and these correspond to the ten patriarchs mentioned in the fifth chapter of the book of Genesis.

We also quote from Dr. Woolley in his book, *Ur of the Chaldees*.

The shaft went deeper, and suddenly the character of the soil changed. Instead of the stratified rubbish and pottery, we were in perfectly clean clay, uniform throughout, the texture of which showed that it had been laid there by water. The clean clay continued without change until it had attained the thickness of a little over eight feet. Then, as suddenly as it had begun, it stopped, and we were once more in layers of rubbish full of stone implements and pottery . . . No ordinary rising of the rivers would leave behind it anything approaching the bulk of this clay bank; eight feet of sediment imply a very great depth of water, and the flood which deposited it must have been of a magnitude unparalleled in local history. That it was so is further proved by the fact that the clay banks marked a definite break in the continuity of the local culture; a whole civilization

which existed before it, is lacking above it, and seems to have been submerged by the water.

II. GOD'S RESPONSE TO FAITH

Genesis 6:8-22; 7:5-10

We are very much impressed with the words of Genesis 6:8, "But Noah found grace in the eyes of the Lord." The Babylonian account of the flood makes it appear that Noah's great piety merited this recognition by God. We cannot agree. Noah was a just man and perfect in his generation according to verse nine, but the reason was because he walked with God even as Enoch did (Gen. 5:24) before God took him. Noah's faith in God and a coming Redeemer is seen in what he did after he was released from the ark (Gen. 8:20). He offered burnt offerings unto God. This was the same faith that was evidenced by Abel which resulted in his conversion. We are also introduced to Noah's faith in Hebrews 11:7. Therefore, it was no personal merit on the part of Noah that brought this response from God. Noah and his family believed that they were sinners and that the coming Lamb of God was to die for their sin. They evidently did not enter into the corrupt moral practises of that day, and thus found favor in the eyes of God.

Something should be said here about the grace of God and His mercy to the other men upon the earth at this time. Genesis 6:3 has been interpreted often to mean that the Holy Spirit will deal with a man just so long and then give him up as a hopeless case. Let us look at it more closely. If "man" in this verse refers to men upon the earth at that time, then God is saying to those men that they will have one hundred and twenty years to repent and turn to God before the judgment would fall. That is no different than God gives to all men in this age. Every man has a chance to repent until the day of his death. "Now is the day of salvation." "It is appointed unto man once to die, but after this the judgment." Another reference to this period of grace in which to repent is given in I Peter 3: 20: "When once the longsuffering of God waited in the days of Noah." This expression may refer specifically to the spirits who sinned, but it could also refer to the human beings who had sinned.

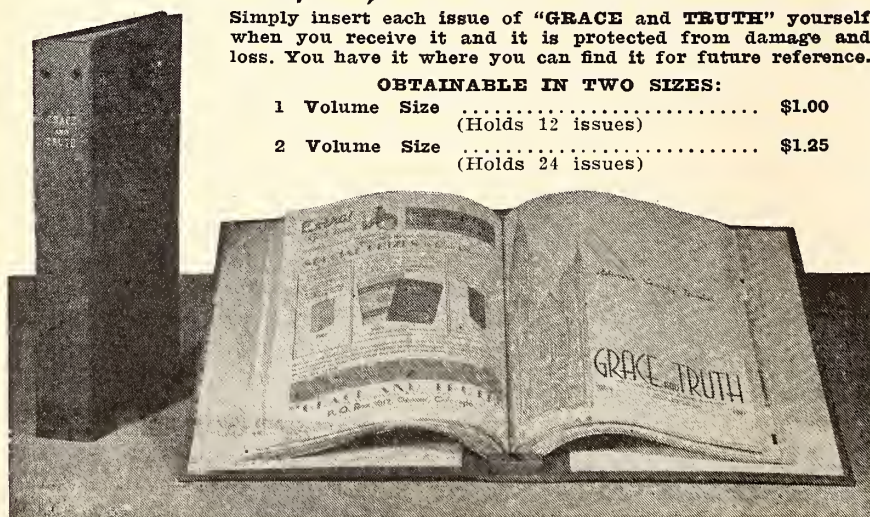
It took Noah something in the neighborhood of one hundred years to complete the ark. We arrive at these figures from the fact that Noah was 500 years old when his three sons were born (Gen. 5:32). It appears according to Genesis 6:10-14 that the command to build the ark was not given until after the birth of these three sons. Another corroborating Scripture on this is Genesis 11: 10 wherein we find that Shem was an hundred years old after the flood abated. During all this time there were doubtless many wise-cracks and much de-

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rision heaped upon Noah and his helpers as they prepared the ark according to God's orders, but they courageously worked on by faith. The dimensions are given in the latter part of Genesis six. We quote from Wilbur Smith:

The length of the cubit in Noah's day is not known with exactness. Later it was equivalent to about eighteen inches of our linear measure, but generally it is thought that in Noah's day, it was about twenty-one inches, which would make the length of the boat to be five hundred and twenty-five feet, and the breadth, eighty-seven and one-half feet, the cubic contents of which would be 2,411,718 feet, which, allowing forty cubic feet per ton, would give a carrying capacity of nearly thirty-three thousand tons or the size of a modern liner.

This ark of gopher wood was to be covered with pitch within and without. This word for "pitch" used in Genesis 6:14 is the same word used for "atone" elsewhere in the Old Testament. This gives us a beautiful picture, for it is God's substitutionary work which keeps the flood waters of judgment from the man who trusts in His grace. We cannot take time here to go into detail about all of the animals which were in the ark. We do not believe that the Bible teaches that two or seven of each variety of every species were taken into the ark, but rather that there were two or seven of each species. There is no doubt but that there was plenty of room for all, for if God said it should be done, then it could be done, notwithstanding the infidelity of skeptical man.

In closing this point on God's response to faith, we would like to meditate on the opening phrase of chapter eight, "And God remembered Noah." God has enough time in His busy program to remember individuals here upon the earth. He not only remembers their geographical location, but He remembers their need and meets it in the nick of time. In this case, Noah and his company rode upon the crest of the flood, but God did not forget them. He caused a wind to pass over the earth and to dry up the water. I Corinthians 10:13 reminds us that God is faithful and will with the testing make a way of escape.

III. GOD'S COVENANT OF GRACE Genesis 9:1-17

As soon as Noah and his family disembarked from the ark and had built the altar unto God, God in grace said that He would not smite the earth any more as He had done (Gen. 8:21). This does not mean that God was sorry that He had brought the judgment of the flood. It simply means that through grace God had changed His dealing with men. His eternal purposes remained the same, namely, judgment for sin. On

one occasion God put two people to death because they lied. We are thinking of Ananias and Sapphira, but He has not killed all liars, otherwise there would be no people upon the earth. You see, He changes His dealing with men, but not His eternal aims.

As a token of this covenant with Noah, God used the rainbow in the heaven as a sign. The bow is not said to have come into existence at this time, but only to have been here invested with the character of a sign. Although we only see one segment of the circle, everyone knows that a rainbow is essentially a circle, and typically, a circle refers to God's eternity. Every time the bow appeared, it would be a reminder of the everlasting covenant between God and every living creature upon the earth (Gen. 9:16).

We like to take this thought even deeper than the covenant here expressed of safety from another flood, namely, that whenever God makes a promise, He will keep it. God is not one Who will go back on His Word. Peter speaking of this says, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Peter 1:4). There is no end to the promises that have been given by God to those who love Him, and not one will fail. The bow in the clouds is to us also a guarantee that God will not forget one of these promises that have been recorded in the Book.



THE LESSON ILLUSTRATED

"I will remember My covenant"
(Gen. 9:15).

When a pious old slave on a Virginia plantation was asked why he was always so sunny-hearted and cheerful under his hard lot, he replied, "Ah, massa! Ah always lays flat down on de promises, and den ah prays straight up to mah hebenly Father." Humble, happy soul! He was not the first man who has eased an aching head by laying it upon God's pillows, or the first man who has risen up the stronger from a repose on the unchangeable word of God's love. Spiritually that man was a Cræsus; for all his soul's wealth was in the currency of heaven. If you take a Bank-of-England note to the counter of the bank, in an instant that bit of paper turns to gold. If we take a promise of God to the mercy-seat, it turns to what is better than gold—to our own good and the glory of our Father.

—Spurgeon

A clergyman, visiting a poor Christian woman, found her Bible marked here and there with the letters T and P. Wondering what the letters stood for, he inquired of her their meaning. "Oh!" said she, "those are the promises in my

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precious Bible. There are many of them, you see, I have tried; so I marked them "T": and many I've proved, and I know that they are true; so I marked them "P."
—Bowes



POINTED QUESTIONS

1. How does God regard sin? (Isa. 59:2; Ezek. 28:18; Ps. 66:18)
2. When was the first judgment passed upon this earth? (Gen. 1:2)
3. Is there grace for man in spite of our sinfulness? (Rom. 5:20; 6:14; 5:21)
4. How can a man be just with God? (Rom. 3:24, 28; 5:1; Titus 3:7)
5. What does the rainbow signify? (Gen. 9:11-13)
6. Is there any testing too hard for man to endure? (I Cor. 10:13; I Pet. 4:12-14)
7. Will God forget His promises? (II Cor. 1:20; II Pet. 1:4; I Kings 8:56)
8. How old was Noah when the flood came upon the earth? (Gen. 7:6)
9. How long were the flood waters upon the earth? (Gen. 7:24)
10. Is there judgment awaiting the man who rejects Christ? (John 3:18; 3:36; 5:24; Heb. 9:27)



OBJECT LESSON

OBJECTS: A sheet from a calendar (February, March, or November, 1942, will be most effective because the eighth day is Sunday). A piano keyboard.

INSTRUCTIONS: The purpose of this lesson is to show that the resurrection is a certainty for all who are believers in the Saviour. Play a scale on the piano. Perhaps the children will sing *do, re mi*, etc. Ask them to count the

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tones and to notice that the eighth tone is the same as the first; it is just a higher *do*. Explain that this is a law which is seen not only in music, but it is also in all nature because God



planned the universe to follow certain laws. It has been called "The Law of the Octave." Even the calendar follows this principle. A week consists of seven days, and the eighth day is like the first day. Now mention the lesson on Noah. His family consisted of eight persons, and eight in the Scripture follows a certain law; it stands connected with the resurrection (I Peter 3:20-21). (The eighth tone in the musical scale is the resurrection of the first.) Just as those eight persons were in the ark (a type of Christ) and came out of the waters (a picture of death) to live again on the earth, God has provided for the believer (one safe in Christ) to come out of death into life again (resurrection of the dead). God's promise of the resurrection is just as certain as the law of the octave (I Cor. 15:52; I Thess. 4:16).



THE DAYS OF YOUTH

(Continued from page 221)

DEATH! DEATH for SIN! But listen, God is too loving, too merciful, too marvelously gracious to leave any soul in such a helpless state," he went on in pleading tones. "God is a God of infinite compassion and will not leave us without a remedy. He tells us that the gift of God is eternal life through Jesus Christ our Lord. The GIFT of God—the GIFT of God is JESUS Who hung

dying upon the cruel cross of Calvary long ago to save every sinner who will come to HIM. Who will come? Who will take Him as Saviour tonight? He has PUT AWAY sin by His death—by taking the place that belongs to us—by taking our judgment upon Himself, because He loved us so! Who will receive the Lord Jesus Christ as Saviour tonight? If you refuse Him as your Saviour, some day you must stand before Him when He will be your Judge. Which will it be? Your choice will determine. Today the door of Mercy stands open. Who will enter?"

As Bev listened outside the window, the message was penetrating his alcohol steeped consciousness. "My God!" he cried out in the agony of his soul as he saw himself a sinner. But Deacon Uptigrove at the back of the room had observed him several moments before when he had ridden up on his horse. The "pious" deacon was expecting trouble. He was prepared for it. When Bev's cry reached his ears, the old man was on his feet in an instant. He stalked out of the building in anger muttering as he went, "That Bev Snudgins—bent on disturbin' the peace. I'll tell 'im a thing or two."

Bev saw him coming. Anger, as deep as the agony of a moment before, rose in his bosom, violent and overwhelming. The old man was beside him.

"Bev Snudgins, you heah disturbin' the peace of this heah meetin'? Up to yer old tricks again, aire ye? Git outen heah! If ye show yer face in these parts again I'll—"

Inflamed by liquor and by the unjust and insulting accusation, Bev's eyes gleamed fire. His face went livid. In the light of the open window, the deacon saw and was afraid. But it was too late. A shot rang out above the pleading of the evangelist and the singing of the audience. Another shot! Men rushed from the building. The rest of the people were petrified for a moment, and then went panicky. When they reached the scene, two men lay unconscious on the ground. A pistol beside Bev told the story.

The older man was gone. Though Bev was still alive, the spectre, Death stood by for days and bid high for his life. The Angel of Mercy, too, clung relentlessly to his spirit. Consciousness came at intervals out of the fever of his delirium. The preacher of that fateful night was beside him in those quiet moments of consciousness and spoke the message of life and deliverance through the Living Christ, and pled the mercy of God to spare him yet a little while for the sake of his soul.

In a few days another came to sit by his bedside and to stroke his fevered brow, holding his hand in her own which was wrinkled and worn. For a time Bev could not understand. Who could

this woman be? He thought he knew her voice. No, it could not be the one whose voice it seemed, he thought. Perhaps it was the touch of his mother's hand, and the sound of her voice comforting him in his pain of body and anguish of spirit. Then he seemed to see her face and it was the face of another. Had *she* come to torment him in his death? Why had the self-inflicted bullet not taken immediate effect? Why was he left to bear the penalty of his sin under the clutches of the law? Then her soothing touch would rest and quiet him. Her voice was low and gentle and sweet as the music of an angel song. She was singing,

Jesus paid it all; all to Him I owe.

Sin had left a crimson stain;

He washed it white as snow.

"Bev, my boy," she went on. "Bev, it never could o' happened if I'd taken you when your ma passed away. God knows I wanted to, but I couldn't always do what my heart ached to do. God knows. You was too young, Bev, to be left to fight your own battles. But, the 'wages of sin,' Bev, are all paid. Jesus paid it all, ALL. He died for you so you could go free. He *died* for you so you could go free, Bev. Do you hear me?" her gentle tones were pleading.

"For me—for me—Jesus, all paid!" he whispered. Then he opened his eyes and their joyous gaze rested upon the motherly face of the woman who had often befriended him. "I'm—I'm free—I'm free!" he lisped. "Oh, it's *really*—you—Mother Up-tigrove!" And Bev was gone.



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IN THE HARVEST FIELD

(Continued from page 219)

Edith Cassens, mother; Mr. and Mrs. Winn Cassens and daughter; and Mrs. Helen Moore; all of St. Francis, Kansas; Mr. and Mrs. C. H. Ekberg and son of Beecher Island, Colorado; as well as a number of other relatives from Denver. Following the ceremony, a reception was tendered the bridal party in Chapman Dining Hall.

Mr. Andrew Nydau and Miss Lorean Love ('35) were married on May 31, 1942, in the Grace Gospel Tabernacle of Bozeman, Montana.

BORN

To Rev. Elmer Seger ('33) and Mrs. Seger (nee Valerie Pattee, former student), a daughter, Miriam Jean, April 15, 1942, at Wheaton, Illinois.

To Rev. Ervin C. Basler, former student, and Mrs. Basler, a daughter, Ruth Marie, April 24, 1942, at Newago, Michigan.



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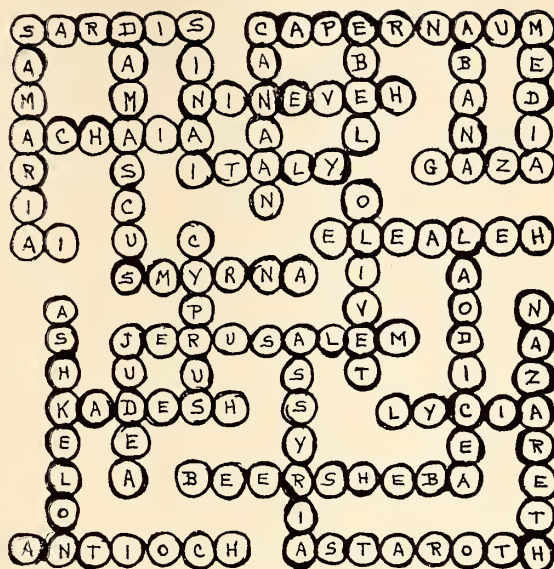
Here Are the Answers

(Continued from page 224)

1. Genesis

1. b
2. d
3. a
4. d
5. b
6. c
7. b
8. d
9. b
10. a

2. Jigsaw



3. Scrambled Names

1. Abel
2. Moses
3. Abraham
4. Daniel
5. Benjamin
6. Thomas
7. Samuel
8. Noah
9. Adam
10. Israel
11. Jonah
12. Matthew
13. Andrew
14. David
15. Jeremiah
16. Philip
17. Elijah
18. Judas
19. Pilate
20. James
21. Joseph
22. Pharaoh
23. Samson
24. Paul
25. Joshua
26. Jesus
27. Nehemiah

28. John
29. Solomon
30. Eli
31. Jonathan
32. Isaiah
33. Peter
34. Herod
35. Timothy
36. Titus
37. Jacob
38. Barabbas
39. Cain
40. Isaac

4.

1. accountable
2. answerable
3. reasonable
4. inevitable
5. attainable
6. dependable
7. deplorable
8. changeable
9. companionable
10. interminable

5.

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6.

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Mission Station to the point of departure. But whatever funds are not used for transportation, will be used in helping him to get the medical treatment he needs.

It was a little over three weeks before we received the reply to our cable asking when Mr. Lindquist would be able to leave Africa. The cable came May 14, stating he could leave June 12. The ticket was purchased at once and was forwarded to Leopoldville as well as additional funds for lodging along the way and any expenses that might arise.

We are confident that having worked thus far on our behalf, the Lord will protect along the way and will bring Mr. Lindquist safely home again. We covet the prayers of our readers and fellow-helpers to that end.

EVANGELISTIC REPORT

July through December 1941

Services conducted 383
Total attendance 16,471
Total decisions 108

WILL THE DEAD LIVE?

(Continued from page 211)

and bones, as ye see Me have." Then, to further prove that He had a real body, He said, "Have you any meat? And they gave Him a piece of a broiled fish and of an honeycomb. And He took it, and did eat before them." Although flesh and blood shall not enter into the kingdom of heaven, bodies of flesh and bone in the likeness of our blessed Lord will. We also have the record of the time when He appeared to Thomas and said, "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing." Thomas answered and said unto Him, "My Lord and my God." No human heart will ever really call Him Lord until they know Him as a risen Christ. Jesus Christ, Himself, is the answer to man's death problem. He gave us three very concrete examples of this when He was here in the flesh. First, when He raised Jairus' daughter from her death bed by the simple command, "I say unto thee, Arise." When He met the funeral procession of the widow's son, He walked up to the bier and said, "Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak." When

BEREAN AFRICAN MISSIONARY SOCIETY

(Continued from page 218)

dent; he was a congenial, warm friend to his colleagues. Our loss is his gain and although his place will be hard to fill, we would not want him to be any other place than in the presence of his adorable Lord. We of the Board, along with his many friends, the missionaries in Congo, the staff of the Denver Bible Institute, and the contributors and prayer helpers pay their respects to a noble Christian and a gifted attorney.

DONE BY ORDER OF THE B. A. M. S. ON JUNE SECOND NINETEEN HUNDRED AND FORTY TWO.

THE COMMITTEE

(Signed) Herbert T. Bacon
Earl Hartman
Ernest E. Lott

OVER THE TOP!

It is a great pleasure to report that the furlough fund of Rev. Irving M.

Lindquist has gone over the top.

Words are inadequate to express our gratitude to God and to His people for the meeting of this need. Seventeen hundred dollars seemed like an enormous amount of money to us. But "is anything too hard for the Lord?"

As stated before, Mr. Lindquist had accumulated \$750.00 in his furlough. We felt we should raise \$950.00 more. By the time the priority was secured, we had \$481.19 in hand and the balance came within a few weeks. Most of the gifts were in cash with only about \$80.00 in pledges. And still gifts continue to come.

We have been unable to find out exactly what his trip will cost. We know the Clipper ticket cost \$1074.15, but what the hotel charges will be enroute we do not know. Nor do we know exactly what the fare will be from the

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He came to the grave of Lazarus, who
had been dead four days, He cried with
a loud voice, "Lazarus, come forth."
And he obeyed the command of the
voice of our Lord.

"If Christ be not raised"—

How could the spirit sing?
Mute then would be the lips
That fain would comfort bring;
And lone hearts, sorrow torn,
Now waiting for the morn

Would stricken be—

"If Christ be not raised."

"If Christ be not raised"—

O gruesome victory
For sin and for the grave!
Then hope would hopeless be
And faith would be forlorn
Would I had ne'er been born.

For death is death

"If Christ be not raised."

"If Christ be not raised"—

Dark tragedy indeed!

On Calvary's crosses see
Three helpless victims bleed.
What though the one might claim
Both Deity and Name,

That claim is false

"If Christ be not raised."

But "Christ is risen indeed!"

Oh, let His saints rejoice!

Let earth in notes of spring

Give every tree a voice!

Let captive streams o'erflow

Release from winter's throe,

For death is life

Since "Christ is risen indeed!"

OUR SALVATION CONSUMMATED

THE hour is coming when all that
have trusted in the Lord Jesus Christ
in the past two thousand years shall
hear that voice and live again. "For the
Lord Himself shall descend from heaven
with a shout, with the voice of the
archangel, and with the trump of God:
and the dead in Christ shall rise first:
Then we which are alive and remain
shall be caught up together with them
in the clouds, to meet the Lord in the
air: and so shall we ever be with the
Lord." Paul refers to this great event
again in the fifteenth chapter of I Cor-
inthians when he says, "Behold, I show
you a mystery. We shall not all sleep,
but we shall all be changed, In a mo-
ment, in the twinkling of an eye, at the
last trump: for the trumpet shall sound,

and the dead shall be raised incorrup-
tible, and we shall be changed. For this
corruptible must put on incorruption,
and this mortal must put on immor-
tality. So when this corruptible shall
have put on incorruption, and this mor-
tal shall have put on immortality, then
shall be brought to pass the saying that
is written, Death is swallowed up in
victory. O death where is thy sting? O
grave, where is thy victory? . . . But
thanks be to God, which giveth us the
victory through our Lord Jesus Christ." Paul
prayed that the church might know
the great dynamic of this glorious hope
when he said, "That ye might know
what is the exceeding greatness of His
power to us-ward who believe, according
to the working of His mighty power,
which He wrought in Christ, when He
raised Him from the dead, and set Him
at His own right hand in the heavenly
places."

Our salvation is consummated in the
resurrection of our bodies from the
dead. This will take place at the second
coming of our Lord Jesus Christ. The
doctrine of the Second Coming is closely
related to the resurrection of the dead.
The dead will be raised at the command
of the voice of the Lord Jesus. The
four great anchors of our faith are,
namely: the Virgin Birth, the Vicarious
Suffering and Death, the Resurrection,
and the Second Coming of our blessed
Lord. Let us cast these four anchors
and wait for the day. While we are
waiting, let us carry this message of
our risen Lord to a world that is crushed
under the burden of the sin and death
problem. After Paul delivered his great
message to the church at Corinth on
the resurrection, he said, "Therefore,
my beloved brethren, be ye steadfast,
unmoveable, always abounding in the
work of the Lord, forasmuch as ye know
that your labor is not in vain in the
Lord."

Dark was the night, and hearts were
dark with sorrow;

No gleam of hope could pierce the
awful gloom;

No word of cheer or promised bright
tomorrow;

All, all seemed hidden in the silent
tomb.

Their Lord, their light, by Roman sol-
diers taken,

Nailed to the cross, and suffered there
in shame;

Died all alone, by followers forsaken
Mocked and derided for His kingly
claim.

Love had prepared sweet spices for
anointing;

At early morn they came to seek Him
there;

Angels they saw who joyously were
pointing,

Saying, "Behold the place; He is not
here."

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"There is the grave; o'er death He is victorious;
 See where He lay; He's risen as He said;
 Wondrous in power, in majesty most glorious;
 Why seek the living among the silent dead?"

Shout, all ye lands, and hail Him King of Glory!
 Victor over death your Saviour loud proclaim!
 O'er all the earth, go tell the wondrous story!
 Shout glad hosannas to His glorious name!
 Hail Him our Lord, all powerful to deliver!
 All ye His saints, His praises gladly sing!
 Sing of His grace, and boundless love forever,
 Mighty to save, our Saviour, Priest, and King!

BOOK REVIEWS

(Continued from page 220)

The blessing and discouragements alike are told, and much information is given which would help prospective missionaries to that field.

Seeking Kenya's Treasures, by Gertrude Hill Nystrom. Publishers, Zondervan Publishing House, 847 Ottawa Avenue, N. W., Grand Rapids, Michigan. 147 pages. Price, \$1.00, cloth.

—C. R. J.

INSIDE WASHINGTON, D.C.

(Continued from page 209)

make the war a worthwhile endeavor. The world has been set on fire by the incendiary of destruction. If we put out the fire, if we save our American civilization, if we "survive," we will have accomplished a high and noble objective.

Firemen are deemed to have done a worthy job if they put out the fire and save the building. It is not required that they accomplish its renovation and reconstruction at the same time! The sole and sufficient purpose of this war is to save our civilization from destruction. No doubt, there is much to be done in the way of renovating and reconstructing it. But that is a separate matter, which can be looked into when the war is won.

There is no ground for the cynical observation that the war will be a "failure" unless a perfect new order emerges from it. This is a war of conservation, not reconstruction. The war will be a success if we keep the things which constitute our Christian heritage.

It is wholesome and stimulating realism to think of the war in terms of "survival." This is a simple but sturdy word. It is neither euphonious nor euphemistic. It belongs to the realm of reality, of everyday living, not of romance and illusion.

Let us go on thinking about and planning for a new order after the war is over; but in the meantime, let us not forget what the war is actually about. Let us continue to keep our heads in the clouds, but let us not neglect to keep our feet on the ground.



FIVE REASONS WHY I BELIEVE THE SECOND COMING NEAR

(Continued from page 210)

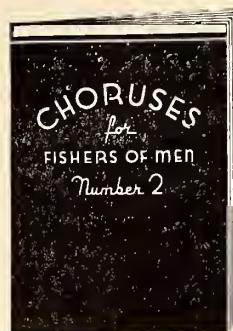
not our task as Christians. Ours is to further the Gospel that men might hear and believe to the saving of their souls. The Kingdom of God will not come apart from His personal, visible return; thus any other position is utterly absurd and unscriptural. The signs of the present time unite not only to indicate the nearness of the coming of the King to establish the kingdom, but the remoteness of any kind of a divine kingdom as a result of the efforts of the church through the preaching of the Gospel. With evil men and seducers waxing worse and worse, and with the greatest confusion and chaos ever known to the history of the world, it is about time the church was waking up to the fact that its mission is not to advance or to attempt to bring in the kingdom.

I do not believe in setting any date. Jesus did not come in 1914 as some say, and He did not appear in 1918 as others claim; in fact, the whole of Scripture unites in condemning any attempt to establish a date. It has not been revealed in Scripture nor has it been revealed by special revelation to any man or group of men. However, our Lord has given us certain indications by which we may know His coming is approaching so that His people will be ready for that glorious moment. To me, the signs of His coming have never been clearer nor more significant than at this present moment.

The first sign I wish you to note is the awful and tragic apostasy which is sweeping over the churches of Christ. This is a sign which cannot be ignored. Too many within our ranks have been blinded by the stream-lining processes of the hour. We are told we cannot cling to the old doctrines and to the old paths. World conditions demand new beliefs and new ideas. Paul has reminded us of that hour when men would not endure sound doctrine and when there would be those within our ranks who would depart from the Scripture, giving heed to seducing spirits and doctrines of demons. These things you and I witness at this hour, and we cannot be indifferent to the significance of them. Personally, I have far more respect for an out-and-out infidel than I have for those men who hold the same infidelity but parade in the habiliments of an evangelical Christianity. If

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I were going to be a modernist, I believe I would have sense enough to get out of a church that is founded on old-fashioned Christianity and start one of my own. But consistency is what the modernists know nothing of. Deception seems to be their keynote. But when we see such conditions, let us know that the coming of our Lord draweth nigh.

The second sign I observe is indicated by Paul in I Thessalonians 5:3: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." One of the strangest things imaginable is taking place at this very moment, for while we are engaged in seeking to win a war and bending every effort to this end, a great host of preachers are spending their time working out schemes for what they call a just and durable peace after the war is over. After our boys in uniform have won the conflict, a lot of swivel chair preachers want to dictate the terms of peace and be sure to develop one which will be just to all concerned and which will be of such a character that it can never be disturbed again. How utterly ignorant these preachers are of their Bibles. So long as our Lord is absent from His throne, just so long will the world be without peace. I do not doubt but that there will be a man-made peace after this conflict which will appeal to many as a finished product, a sort of human masterpiece, but it will not amount to anything more than a man of straw. Just when men will be resting in the false security of such a peace scheme, then the Lord will appear to take away His redeemed Church, and the sudden destruction of the Tribulation Age will burst upon the world with all its terrific fury. Hardly any sign could be more striking than this. Yes, His coming is nigh at hand.

The third sign is one of federation and confederation, and this is exactly

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in harmony with the second Psalm wherein we read how the kings and rulers of the earth take counsel together. My desk, within the past few months, has been loaded down with literature advocating a federation of nations, a world government, so that we shall never again witness the carnage, the slaughter, the waste, and the sorrow through which the world is now passing. This same spirit prevails within the ranks of Christendom, and daily, men are advocating the obliteration of all lines that divide, and that all churches get together for a common world service. There is no objection on my part to unity among God's people, provided all can unite within the covers of the New Testament. But when men sneer at the doctrine of the Virgin Birth, reject the Deity of the Lord Jesus Christ, flout the efficacy of His atoning work on Calvary's Cross, there cannot be much of a basis for any united action. The constant advocacy of the denial of national existence in favor of internationalism is just another one of those conditions in the world indicating that the day is not far hence when our Saviour shall call His Church to meet Him in the air and deliver His redeemed people from the Great Tribulation and the judgments of that day.

The fourth sign is as striking as the former ones to which I have called your attention. The stage is all set for the appearance of the antichrist, so clearly predicted in the Scriptures of truth. It is apparent to all that the world is headed for bankruptcy. The frightful debts which have been saddled upon all nations, the constant destruction of their wealth, can end in naught else than the complete breakdown of their economic and political structure. Amid the awful confusion which will result, the antichrist will appear with a scheme for world deliverance. His statesmanship will be accepted immediately by the unbelieving world, all nations will join hands in following his leadership, and prosperity will again come to man. But it will be a devil-made prosperity, a mock millennium, born in hell. Physical salvation will be

offered through a social gospel scheme, and the world will be temporarily happy and satisfied. Who is so blind that he cannot see how the movements of the present hour are shaping themselves for the manifestation of this man of sin and his world scheme? Yes, our Lord is coming and that right soon. Are you ready?

The fifth sign is that of increasing wickedness among men. Every manifestation of sin at this hour is increasingly terrible. To be sure, sin has always been in the world, but its manifestation in disobedience, materialism, unbelief, immorality, and denial of things sacred, has never been so apparent as at this hour. The world has never known such fury, such torment of the innocent, such famine and pestilence, such confusion, such misery, as is being experienced at this very moment. When ye see these things come to pass, said our Saviour, then lift up your heads, for your redemption draweth nigh. Soon the Rapture will take place, then the Tribulation will come upon the earth for a short period, and then the Lord will return to the earth to put an end to all the follies of man and the wickedness of Satan.



THE TRANSFORMING POWER

(Continued from page 213)

8:16-17.) If I had to labor for the coming of the kingdom, it would cease to be an inheritance and would become an earned possession. The Word of God is very plain on this subject. We should be doing things in the realm of possibility such as witnessing to the nations about a living Saviour and a coming King. "Blessed is that servant, whom his Lord when He cometh shall find so doing."

When we realize that our Lord might come any day, we will be ever laboring for Him at home and abroad. Paul, in speaking of the Thessalonians, tells how, through them, the Word of the Lord sounded throughout Macedonia, Greece, and "in every place." (See I Thess. 1:8.) Too, we see that most of the material in the books of Thessalonians is dealing with the coming of the Lord. In what foreign fields do you find the greatest evangelical zeal? Where the people believe in the imminent personal return of Christ, of course.

Where do we find the least zeal and love for the Master? Certainly in the areas where the Lord's coming has been neglected and forgotten. If you want to see a sweeping revival in our churches and among God's people, then just let the Christians begin to think about the blessed hope of the coming of our Lord.

II. IT WILL CAUSE GODLY LIVING

"We know that, when He shall appear, we shall be like Him; for we

shall see Him as He is. And every man that hath this hope in him *purifieth himself*, even as He is pure" (I John 3:2-3). It is not the "sky-watching" Christian who is more pure in thought, evangelical in spirit, and godly in conduct. When we are watching for the Lord, we will not run off after every passing sin and pleasure of Satan. The man who says, "My Lord delayeth His coming" is the man who has grown lax in his spiritual life. While we are looking for His coming, we are to "live soberly, righteously, and godly" (Titus 2:12). While we "wait for His Son from heaven," we are "to serve the living and true God" (I Thess. 1:9-10).

Peter tells us that "the heavens shall pass away . . . the elements shall melt . . . the earth . . . shall be burned up," therefore as we look for "the coming of the day of God" and the "new heavens and a new earth" we should "be diligent that we may be found of Him in peace, without spot, and blameless." "Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all *holy conversation* (lit. behaviour) and godliness." (See II Peter 3:10-15.)

Too, the promise that these things shall be done gives us new courage to fight the battle against ungodliness, and to live for His glory in the midst of a Christ-hating generation, because we sense His omnipotent power in such declarations.

As that day of Christ approaches, the day of grace nears its close, and the twilight of modernism deepening into the night of apostasy replaces the day of grace. Therefore, the Lord enjoins us to "let our loins be girded about" with truth concerning His return, and to have our "lights burning," and to be "like unto men that wait for their Lord" (Luke 12:35, 36). In this afternoon of time we need to let our light—the indwelling Christ (John 9:5)—"so shine before men, that they may see our good works, and glorify our Father Which is in heaven" (Matt. 5:16). We have so hid our light under the bushel of worldly cares and the bed of ease that we need to heed the admonition of Jesus to "take heed to ourselves, lest at any time our hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon us unawares" (Luke 21:34).

We see then that the promise of the Lord's coming will awaken us out of our sleep, and cause us to live pure, clean, and separated lives, watching for His coming. He may come today; He may come tomorrow; He may come next week. Therefore, let us have our lamps trimmed and burning, and our hearts overflowing with the oil of the Spirit.

III. IT WILL BRING COMFORT

(a) *To the bereaved.* To those at Thessalonica who had lost loved ones,

Paul, in effect, brings this consolation: "Do not be disturbed over your loved ones whom the Lord has taken home to God. The pagans have a right to cry and weep over their dead loved ones, for their good-bye is forever. It is not so with you. When the Lord shall come again, they will be resurrected from the dead to join you as you go up to meet the Lord in the air. Then you shall see your loved ones again and live with them forever." (See I Thess. 4:13-18.) Yes, we shall meet our mother and dad, and all the loved ones who have gone on. What a blessed consolation!

(b) *To the afflicted in body.* If anybody should be looking for the Lord, it certainly should be those whose bodies are aching with pain and disease. Our bodies, however frail and weak they now are, will be made like unto the perfect glorified body of Christ. Another great consolation!

(c) *To the tired and weary.* After Paul had labored about one third of a century, having suffered whippings, perils, weariness, painfulness, hunger, thirst, fastings, cold, nakedness, sarcasm from enemies, and disappointments in friends, and having no certain dwelling-house, he could easily say, "I am now ready to be offered." All his life he had expected and longed for Christ's return. Sometimes we get homesick and weary, tired of this world. It is a glorious promise that we read in John 14:1-3: "Let not your heart be troubled . . . I will come again, and receive you unto Myself." What a Saviour! Bless His holy name.

(d) *Soul-winner.* When Christ comes it will be our joy to see the souls, whom, directly or indirectly, we have won to our Lord. We will shine in eternity as the "brightness of the firmament and . . . as the stars for ever and ever" (Dan. 12:3). Paul said that the Thessalonians whom he had won to Christ would be his "crown of rejoicing in the presence of our Lord Jesus Christ at His coming" (I Thess. 2:19).

(e) *To those who love Him.* He is coming! Praise His name! Then we can admire Him in all His beauty! Why should not I desire to be caught up with Him? Our hope is in heaven! (Phil. 3:20) Our citizenship is in heaven! (Phil. 3:20) Our affections are in heaven! (Col. 3:2) Our treasures are in heaven! (Matt. 6:20) Our home is in heaven! (John 14:2) Our Saviour is in heaven! (Phil. 3:20) "Bless the Lord, O my soul; and all that is within me, bless His holy name" (Ps. 103:1).

We are only strangers and pilgrims in this world. When the Lord Jesus Christ told John on the isle of Patmos that He was coming again, the apostle, who had been banished from normal pursuits, "for the Word of God, and for the testimony of Jesus Christ" (Rev. 1:9), burst into exuberant triumphant joy and praised the Saviour crying,

"Amen. Even so, come, Lord Jesus" (Rev. 22:20).

Note: If this article has proved a blessing to your life, I would appreciate hearing from you. —John Davis Edens, Pickens, South Carolina



THE IMMINENT RETURN

(Continued from page 212)

I. HIS PROMISE

In the Lord's farewell message to His disciples, He said: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:2-3). Of this divine Promiser we read: "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Num. 23:19)

Who ever heard of God breaking a promise? The thought is unthinkable; the deed is impossible. Never shall angels nor men have an accusing finger to point at Him. He stands unimpeachable in His character; holy and righteous in His ways. What He says He will do. We have but to reflect on the hundreds of prophetic utterances and precious promises in regard to the First Coming of Christ which found absolute fulfillment in Him. This imparts implicit confidence in the realization of the Upper Room promise to come and take us to be with Himself. He may not come when we think He should, but come He will in keeping with the divine purpose and His promise. "He that shall come, will come, and will not tarry."

II. HIS PRAYER

HERE is a scene pregnant with majesty. The Eternal Son in manhood is speaking to His Father. The Great High Priest is within the Veil. For a moment He dwells upon His own personal, moral, and official glories, then breaks forth in an outpouring of His heart's desire for His own. And why not? They were His Father's gift to Him. They were His own by precious blood. They were to be His witnesses in the world during His absence. Indeed, they were to be His companions throughout eternity. So He prays: "Father, I will that they also whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world" (John 17:24).

"Ask and it shall be given unto you." So said our Lord. Experience has taught us that this is true. What about the asking of the Son? Will His prayer, that we might be with Him, go unanswered? A thousand times—no. At

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the appointed time the Father will speak to His Beloved One to arise from His Throne and rapture into His presence His brethren. Then shall He secure the desire of His heart. He shall see the travail of His soul and be satisfied. But, praise God! we shall be satisfied also, for we shall awake in His likeness. O, that the longings of our hearts might be centered in Him: that He might fill our souls with His own presence and glory: that He might have all the service our lives can give.

III. HIS PLEDGE

A WONDERFUL truth looms into prominence in connection with our Lord's entrance into Heaven. We are told that He entered as "The Forerunner" (Heb. 6:20). As such He represents us there. He is the anti-typical Aaron who bore the names of God's people upon His breastplate and shoulders when he went into the sanctuary on the Day of Atonement. It is another way of saying that "He hath made us accepted in the Beloved." Our eternal safety in Him is perfect. There is no possibility of failure with Him. The judgment of God shall never be experienced by Him again. He is alive to die no more. So we may rejoice in the assurance of a perfect salvation.

The Forerunner, however, indicates that others are to follow. What a privilege is ours! We follow Jesus where He is. Says the Apostle: "Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God; let us draw near" (Heb. 10:19-21). What a sight fills our vision as we enter! There Jesus sits crowned with glory and honor, the sceptre of power

in His hand, the hosts of heaven in attendance upon Him. We recognize Him there in His manifold relationships as the Great High Priest of the priestly family; the Head of the Body, the Church; the Advocate for His erring people; and the Forerunner for us entered. This vision helps us live devotedly for Him.

But there is more. The Forerunner announces that we are coming, literally, physically, where He is. Wondrous thought indeed that we should one day leave this scene and be in scenes celestial—that we should dwell where He is—that a Home of ineffable blessedness should be ours for ever. But such is the purpose of God for us. And the fact that Jesus is there is proof that we shall be there also. How glad we should be! There is everything to be gained when Jesus comes. So let us look up, waiting for the shout.

IV. HIS PURPOSE

LYING back of the Coming is an ever expanding purpose. Loved ones are going to meet to part no more. This is our only comfort as we lay our dear ones to rest. We know that their present condition is infinitely blessed though we suffer their loss. We know also that at the Coming, eternity lies ahead in which we shall fellowship perfectly and rejoice unspeakably with them. So, beloved, if you are passing through the deep waters of bereavement, remember it is only "Till He Come."

Beyond is the kingdom glorious. A short time in His presence will suffice to materialize His plans regarding the nations. Then shall He come with all His saints to quell all rebellion and to bring in everlasting righteousness. It is the divine purpose to rule the world by the Christ and His saints. Nations shall know wars no more. All sorrow will depart. Blessings divine will inundate the sons of men. They shall bask in the sunshine of His love and grace, and every day bring their praises to His pierced feet.

The Church as the bridal wife of the reigning King shall share in the administration. As Eve was linked with Adam in his universal sovereignty, so the Church with Christ. But there is more. We are not only members of the Church, which comprise the Bride, but we are subjects in the Kingdom. And herein comes responsibility. In the measure we live for Christ in this world so shall we be accorded positions in the Kingdom ahead. The Judgment Seat will unveil how we have lived. There we shall be given our rewards—our places in the everlasting Kingdom.

Beloved, this truth is a tremendous challenge. It searches our hearts and probes to the depth of our being. It unearths all hypocrisy, brings out those selfish motives, makes manifest the hidden things of darkness. It makes us speed our efforts in seeking to win souls for Christ, to give more liberally

and sacrificially to help forward the grand cause of the Gospel, to so live that we shall not be ashamed before Him at His coming. Let us face the challenge. Let us be up and doing. Let us wait like men for the return of the Lord.



GLORY OF THE GOD-HEAD

(Continued from page 216)

becomes a reality, the sinner is marvelously transformed; the natural disposition is wondrously changed. In such a soul, Christ manifests His glory. The Samaritan sinner at Sychar's well becomes a saint whose testimony is readily accepted by the sinners with whom she has been living in sin.

Christ is seen here as the Great Creator making something glorious out of that which lacked what the feast demanded. So has He been doing throughout all the ages since the word went forth, "Let us make man in our own image." "Whatsoever He saith unto you, do it," and immediately water becomes wine. To you, to us all, He saith, "He that believeth on Me shall never thirst." He always brings richer provision than He finds. No man is ever the poorer by inviting Jesus to come in. The promise is, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." He supplies that which is needed for all the deficiencies of life. How slow we are to let Him enter! How loath we are to join ourselves to Him! Life's largest waterpots soon run dry or their waters turn brackish; but in Him, the Vine, we enter a fruitful experience. All the common things are glorified, and life's most ordinary thing is wondrously transfigured.

THE DISCIPLES BELIEVED ON HIM.

Our Lord's first action before these disciples was to change the water jars to fountains of wine and *they believed on Him*. His last action before these believers was to pass the cup of wine and bid them to drink it to appropriate by faith the blessings of His death. The last reference in Scripture, to the fellowship He holds with the disciples, is, "I will not drink henceforth of this fruit of the vine until the day when I

drink it new with you in my Father's kingdom." So the joy of Cana stretches forth into the new Canaan, the heavenly Jerusalem; and the blessings thereof are for those who believe on Him, who are found in Him like these men at Cana of Galilee.

Through the belief they exercised in Him there came the rest and joy and provision of all the future days of His flesh, and also the full promise of another life to be crowded with feastings and happiness of which the wine was symbolic. Faith progresses with the development of revelation, as revelation progresses with the development of faith. Let us see to it that we not only enjoy the new wine of His daily enrichment, but that our hope is fixed on the eternal glory that fadeth not away, when faith has progressed to sight. The wine of Cana was quickly consumed, but the glory of Him who made it, shines on unto the perfect day, and they who believe will some day bask in the light and warmth of His eternal glory. Many of the people at Cana believed in the miracle, but the disciples believed *in Him*. Let us also believe. Another marriage feast is coming! Soon there is to be the marriage supper of the Lamb! All who believe will be present and, thank God, there will be no shortage of wine, no running out of that which tends to eternal bliss.

It is the Lord of Cana Who will be the center of Heaven's glory. He is the sum and substance of blessing, and He the joy that fadeth not away. Let us cleave to Him as branches in the Vine, and even now our barrenness will be turned into abundant fruitfulness, our wateriness will be changed to the rich wine of the Divine Spirit, and later on eternal rejoicing will be our everlasting portion. He, the Vine, trod the winepress alone and was crushed to death in order to provide the wine of enrichment for poor souls just like ourselves. Let us draw near and drink of His rich fulness today.

Rich the flow of Life eternal
Changing sinner into saint,
Filling with His priceless splendor,
Giving strength to all the faint;
Simon—now a rugged Peter—
Changed from shifting sand to stone!
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Kneels among the trusting ones!
May not I drink of this fountain?
Be one of Thy transformed sons?

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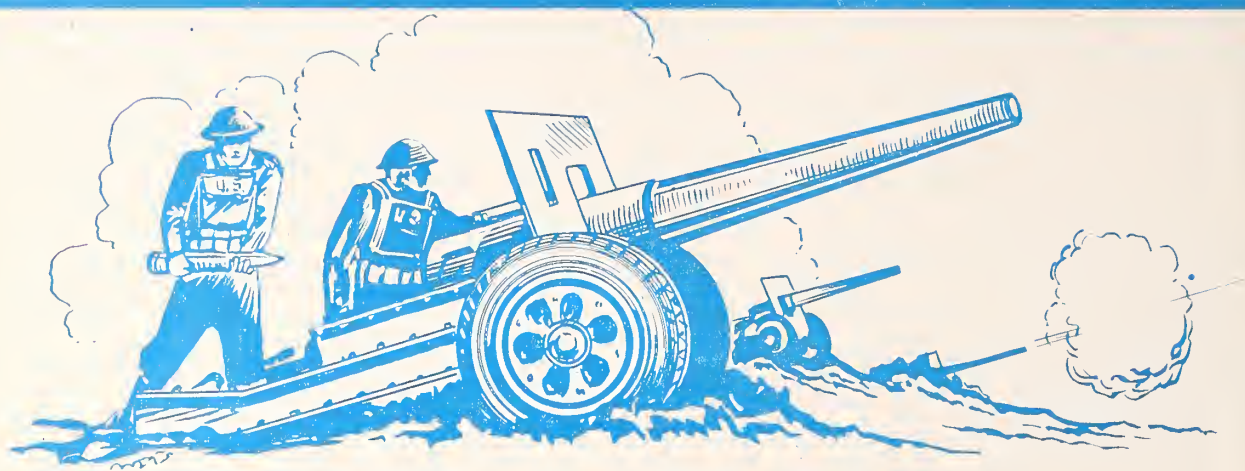
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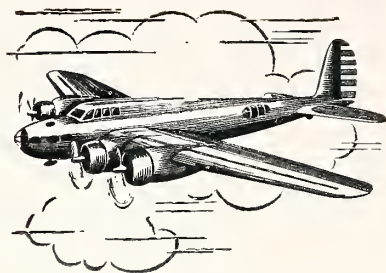
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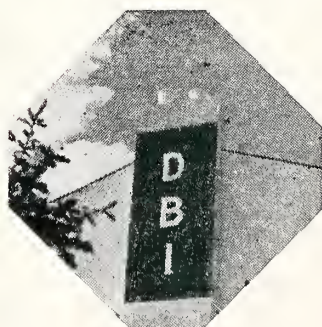
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The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

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PERSON AND WORK OF THE HOLY SPIRIT

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ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

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The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

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All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practises—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

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The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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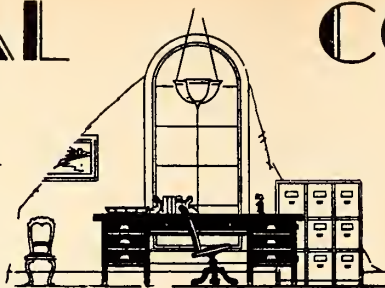
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REGRETS

WE ARE very sorry over the delay in publishing *Grace and Truth* these past two months. An unusual shortage of vacation labor in our printing department is responsible for our tardiness. We hope to mail the August issue on August 8th and the September issue on the first as it should be. Your patience will be appreciated.



NEW DEAN AT MOODY BIBLE INSTITUTE

THE Right Rev. William Culbertson, B.S., D.D., bishop of New York and Philadelphia Synod, Reformed Episcopal Church, will join Moody Bible Institute staff as dean of the educational division September 1. Dr. Will H. Houghton, Institute president, announced the appointment for the board of trustees.

One of the youngest bishops in the United States, Dr. Culbertson is leaving the pastorate of the Reformed Episcopal Church of the Atonement, Germantown, Philadelphia, Pa. He will succeed Dr. P. B. Fitzwater, acting dean.

Dr. Culbertson has been associated with Moody Bible Institute for several years as a speaker at youth rallies and Bible conferences. He was a friend of the late Dr. James M. Gray, former president of the Institute, and a minister in the Reformed Episcopal Church.

HITLER'S SCAPEGOAT

THE wholesale bombings of German industrial centers has brought forth renewed accusations from the Nazis against the Jews. They would make them the scapegoat—the ones to be blamed and punished for the bombings of Germany. Propaganda Minister Joseph Goebbels said that it was the “bloodthirsty malice” of the “Jewish press” of London and New York that had brought about the all-out bombings. This was followed by a threat which has been made by Hitler before; it is here echoed by Goebbels: “The Jews are playing a frivolous game and they will pay for it with the extermination of their race in all Europe and perhaps even beyond Europe.”

May we say right here, that if the Jews inspired those all-out raids on Cologne, Bremen, and other key industrial cities in the Reich, they were doing a much needed work. Surely it is a compliment to them to say that they stand against Hitlerism. We as Americans also stand against Hitlerism.

As to Hitler's ability to exterminate the Jew, we would say, if he can change the laws which regulate the sun, moon, and stars; if he can change the tides of the sea; then, and only then, may he hope to cause Israel to cease from being a nation. Listen, and see if this is not the force of God's declaration through Jeremiah: “Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His name: if these ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever” (Jer. 31:35-36).

Long before Hitler discovered Austria, the sun ruled the day and the moon and stars the night by God's decree, and they will rule them long after Hitler is dead. Likewise Israel shall still continue to walk the earth after Nazism has passed into obscurity. And if you should ask, “Why?” we would say, “Because God is for the Jew and He is against Hitlerism.”

Now as to the Scapegoat—it was the bearer of the sins of Israel on the Day of Atonement. This was a type of the Great Sin-bearer, Jesus Christ, Who bore our sins in His own body on the tree (I Pet. 2:24).

—A. H. Y.

VICTORY PRAYER MEETINGS

MANY mothers, relatives, and friends anxious for the well-being of their loved ones in the service of the U. S. A. will be glad to know that a movement has been launched by the World's Christian Fundamentals Association to organize prayer groups in every city, town, hamlet, and community to pray for the boys in all branches of service.

Dr. Paul W. Rood, President of the W.C.F.A. sounded the initial call for the forming of "V" Prayer Groups over Radio Station KMMJ, Grand Island, Nebraska, and a chain of four other stations Thursday morning, February 5, 1942.

Certainly men in the armed forces of America will rejoice to know that the folks back home are not only supporting them materially, but also spiritually. Victory at the Throne of God is of greatest importance in this hour of crisis. Fundamental Christians everywhere are urged to cooperate by forming "V" Prayer Groups in homes, offices, churches, and other available places.

Prayer, definite prayer, is the aim of this movement. It is not meant to be a social organization, but rather a fellowship of prayer. Volunteers are needed, leaders are wanted, and those with the opportunity and ability to head such a group cannot serve their country in a better way. America needs a revival! America needs to come back to God! At this time, when our boys are in service, men and women who have been lax in church and prayer meeting attendance will be attracted, cheered and blessed by the announcement that such a meeting is to be held in their community.

The organization of such a group should be simple.

1. A leader—not to preach or teach, but to read a passage from the Word of God, list the requests, and conduct a Victory Prayer Meeting.

2. The meeting should be definitely inter-denominational in character and open for any who wish to come and pray.

3. Not more than three requests should be made at a time. If too many are given at a time, some will be forgotten or overlooked. Take these to God, sing a hymn, then three more requests, etc. Preaching or prayer meeting talks should be definitely banned, and long prayers be discouraged. There will be many service men who should be prayed for personally at each meeting, and people should not monopolize the time by praying for their own loved ones, but should definitely give themselves to prayer for some other mother's son.

Among the good methods of securing unity and concentration in prayer is to get one request, ask for volunteers for that one; then another and another. Then in going to prayer

each one has his own assignment and knows just what to concentrate upon, and everyone in the room will be concentrating upon the same thing at the same time. There is power in this sort of praying. Do not use the same method always in the prayer meetings. Avoid monotony. Occasionally five minutes or so should be taken from the prayer meetings for not more than half minute reports on answers to prayer. People should be encouraged to bring note books and pencils, writing down requests that may be remembered in their personal, private devotions. Punctuality is a great virtue. Begin on the dot and close on time as nearly as possible.

4. Everyone present should be encouraged to participate in audible prayer, but not asked to do so, as many people will need to attend several prayer meetings before they will have courage to pray audibly.

5. In places where large groups are present, they should be divided into small groups, representing the different branches of service—army, navy, etc.

As in defense plants and factories, everyone must be on the alert to prevent sabotage. Satan, the enemy of the souls of men, will do all within his power to sabotage these prayer meetings. In material national defense if one plant is bombed or blown up, it is replaced as quickly as possible. So also with the Victory Prayer Meetings. They must go on, and if one is shattered by the enemy, another should be raised up as quickly as possible. The nation on its knees will assure victory. The Christian on his knees may be the means of saving many lives on the ground, in the air, and on the sea.

6. In most instances, local newspapers will be glad to carry announcements of these Victory Prayer Meetings, and radio stations on their town crier programs will make announcements. This is real National Defense!

7. The World's Christian Fundamentals Association will furnish to any group at cost, in any quantity, Spiritual Victory booklets, written especially for service men by Paul W. Rood. It is just the right size to slip into the shirt or coat pocket, and is a well-rounded, Scriptural and right-to-the-point message that every service man should have. Mothers, friends, relatives, groups, and organizations, should secure these booklets and mail them out to the boys in service. These may be secured by addressing World's Christian Fundamentals Association, Box 895, Glendale, California.

8. In order that we may be able to report the number of such Victory Prayer Meetings functioning; and to, from time to time, send out words of encouragement, the World's Christian Fundamentals Association asks that "V" Prayer Meeting groups report to the National Headquarters of the W.C.F.A., Box 895, Glendale, Calif., giving name and address of leaders, and date of organization.

—Carl C. Harwood



Inside WASHINGTON D.C.

By
• DAN GILBERT •

Director, Christian Press Bureau in the Nation's Capitol

For the first time in over a decade, the "wet" forces entrenched in the Nation's Capitol are thoroughly frightened. Day by day, the demand for wartime Prohibition is growing stronger and more insistent. Congress is hearing from the people back home in an ever-increasing volume of letters asking such questions as these:

Why do beer trucks receive new rubber tires when milk trucks are denied them?

Why do we have on hand a four-and-a-half years' supply of whiskey, when we have shortages of sugar, rubber, tin, and almost all other vital materials necessary to prosecute the war?

Why are millions of bushels of grain being wasted in the manufacture of intoxicants?

Why are our soldiers and sailors exposed to corruption at the hands of the liquor traffic?

The dry forces in Congress are gaining new recruits every day. At the present time, there are nearly twice as many Congressmen prepared to vote for wartime Prohibition as there were four months ago.

The liquor interests are well-entrenched. They have millions of dollars in their propaganda fund. They have the support of most of the large city newspapers. They have the support of important figures in the Administration. Both Secretary of War Stimson and Secretary of the Navy Knox have openly expressed opposition to pending bills to insure a "dry army."

But despite their formidable entrenchment, the liquor interests know that the mothers and fathers of America will never be content to allow the debauching of our armed forces by the liquor traffic. The people are slow to become indignant. But all over America there are signs of the approaching storm: a wave of righteous indignation against which no concentration of the forces of corruption can permanently stand.

During recent weeks, the large city newspapers have launched a campaign of ridicule and vilification against the dry forces. Largely circulating national magazines, which derive from liquor

advertisements almost as much income as do the metropolitan newspapers, have joined in attacking the crusaders for temperance.

The intemperance of the attack of the wet journals is a fair indication of the desperateness of their position. A number of them have gone to the length of applying the epithet "fifth columnists" to the foes of alcoholism. According to their line of reasoning, American citizens are supposed to support 100% whatever policy is presently being pursued by the Administration. To criticize is treason!—according to this reasoning.

Presumably, it has been decided that we are to have a wet army. At least, so far, no efforts have been made to keep liquor away from our armed forces. Therefore, it is assumed, and foolishly argued, that "whatever is, is right." No one is to criticize the existing set-up with respect to liquor.

Christian patriots are not likely to be impressed by this lack of logic. Our duty is to try to help to win the war. Our duty is to support the cause of truth and justice and decency. If we believe that wartime Prohibition will help to win the war, then we must support this measure.

The war is being fought to strike down dictatorship and usher in a new era of liberty. The enslavers of men must be destroyed. John Barleycorn is as great an enslaver of mankind as is Hitler or Hirohito. The bondage of alcoholism is as cruel as the bondage of totalitarianism. We must not lose the war against slavery here at home, while we are winning it abroad. The war for liberation must be waged here at home, as well as on the high seas and on foreign continents.

In a recent interview with dry leaders in Washington, this writer was told that one million letters to Congress would bring victory. There are enough members of Congress "on the fence" to decide the issue. The only way they can be dislodged from the fence and brought over to the dry side is to bombard them with requests and demands.

The November elections will be closely fought and bitterly contested. Many a Congressional seat hangs in the bal-

ance. Right at this time, the members of Congress are peculiarly sensitive and responsive to the will of the people. If the Christian people let it be known that they are insistent for the enactment of wartime Prohibition, then it may easily become a reality.

At its annual convention in Boston last month, the World's Christian Fundamentals Association undertook to sponsor the sending of one million letters to Congress. Other agencies are all ready in the field, soliciting the writing of letters to all members of our United States Congress.

In making known your wishes to your Congressmen, there are certain simple rules that ought to be noted. In the first place, a personal letter is more effective than a mere signature added to a petition. It is notoriously known that professional agents can secure names to almost any sort of petition. Many people sign any petition pushed in front of them, merely to get rid of the propagandist who corners them.

Form letters, likewise, do not have the effect of personal letters. Like petitions, form letters are viewed with suspicion: oftentimes they are the product of professional agitation and propaganda.

In writing a letter to your Congressman or Senator, use your own style. Express yourself in your own words. Don't copy the style or phraseology of some recommended propaganda agency. Always be polite and respectful, but be firm in making known your position. Make your letter brief. In simple sentences, set forth your views. Let your representative in Congress know that you will support the man that votes for temperance, and will oppose the candidate who sides with the liquor interests.

Strangely and shockingly enough, one of the principal barriers to wartime Prohibition consists of the drinking habits of many members of Congress and of the Administration. For these men, deprivation of alcohol would be a real imposition. They are used to drinking. They enjoy drinking. War time Prohibition would involve a per-

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GIFTS from the Ascended Christ

BY H. A. IRONSIDE, LITT.D.

PASTOR, MOODY MEMORIAL CHURCH, CHICAGO



Text: "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He said, When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.) And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:7-13).

OUR ATTENTION in these verses is especially drawn to the gifts that the ascended Christ has bestowed upon His Church for its edification, its upbuilding.

First observe that there are gifts for all—"Unto every one of us is given grace according to the measure of the gift of Christ." While there are certain outstanding gifts of what we might call a public character, yet it is blessed to realize that every member of the Body of Christ has something which he may contribute to the blessing of the whole. No matter how feeble, how insignificant, how relatively unknown he may be, he has received something from the risen Lord for the help of all the rest.

Just as there are many members of our physical bodies that are unseen, that function without any outward evidence of their working and yet are very important in connection with the building of the body and the maintaining of it in health; so every believer has his place to fill in the Body of Christ. If he is not functioning according to the will of God, in some respect he affects the whole Body for ill; but if he is functioning according to the will of God, he affects the entire Body of Christ for good. These gifts come from the ascended Lord.

In verse eight we read, "Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men." Our blessed

Lord chose apostles when He was here on earth; but He said that in the regeneration, that is, in the glorious millennium age, they should sit on thrones judging the twelve tribes of Israel. As the ascended Christ He has given apostles and prophets to His church, but they are given from heaven. They included the same apostles that He chose on earth, but it was after their enduement with the Holy Spirit at Pentecost, the Spirit that He Himself sent, that they were looked upon as given to the Church.

The passage here is quoted from the sixty-eighth Psalm. "Thou hast ascended on high, Thou hast led captivity captive." Just what is meant by that rather peculiar expression? It is a Hebraism. It is taken over literally from the Hebrew. In Psalm sixty-eight we read, "Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them." In the margin of our Authorized Bible we have the suggestion that the expression, "Captivity captive" in Ephesians four might be rendered, "a multitude of captives." That is an attempt to explain a rather peculiar phrase, but when we realize that this is simply a translation of an expression in the sixty-eighth Psalm, we have to inquire whether it could be translated, "a multitude of captives," and I think any Hebrew scholar would acknowledge that it could not. But that is not the only place that this expression is found.

In the fifth chapter of the book of Judges you have the same expression. Deborah is praising the Lord for the great victory over Canaan. In verse twelve we read, "Awake, awake, Deborah: awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam." What does the expression mean there? It could mean only one thing—"Lead captive him who

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ON GOOD TERMS with the Father

BY F. N. PACK

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Truly our fellowship is with the Father, and with
His Son, Jesus Christ (I John 1:3).

Is God just a casual acquaintance, or a personal friend of yours? To some people God is an enemy, to some a stranger, to some a casual acquaintance; but to others, He is a warm friend and a member of the family.

Just what relation does He bear to you? Would you like to know Him more intimately? In the first chapter of First John we can find out clearly just how real God was to the early disciples, and how real He can become to us. The theme of this beautiful book is "Fellowship with God." This word "fellowship" makes us think of that ancient follower of God named Enoch, the man who walked with God for three hundred years. "And Enoch walked with God: and he was not; for God took him" (Gen. 5:24).

In the first four verses of this chapter we see expressed the reality of God in Christ Jesus.

That which was from the beginning,
which we have heard,
which we have seen with our eyes,
which we have looked upon,
and our hands have handled,
of the Word of Life (vs. 1).

The Old Book begins with these words: "In the beginning God . . ." Is this of whom the apostle is speaking? Surely. John, Peter, James, Matthew, and the others heard God, saw God with their eyes, looked upon Him day after day, and touched His blessed body. God in the flesh, God in a human body, God incarnate, the mystery of godliness. What a priceless privilege! The opportunity of eternity! God was real to them. He can be real to us. He can be just as real, just as much present, just as powerful as He was to the disciples through the indwelling Holy Spirit if we have the faith to yield ourselves to Him in such a way that He will inhabit us.

Would it not be wonderful if we could have had the voice of Jesus recorded on a golden record to be broadcast today over the phonograph and the radio? Just suppose the voice of Jesus could be broadcast to the Russian plains where Germans and Russians are blasting each other into eternity with artillery fire! Suppose the Sermon on the Mount could sound out clearly over the battlefield in the mother tongue of

each combatant! That may be wishful thinking, but we do have His voice recorded in a thousand tongues in a blessed Book. It is for all men and women everywhere to read and to obey.

We do know that the disciples of Jesus did hear the voice of God speaking through Jesus Christ their Master, and (with one exception) gave their lives in an earnest attempt to do the things He said. We also know that there are people today who, like the brothers of the rich man in hades, would not "be persuaded though one rose from the dead." The Book gives incontrovertible evidence of men who heard, saw, and touched the Man who did rise from the dead; and He speaks unto us today through the inspired writings of that Book. "Are you listening to His words today?"

These disciples had the evidences of God in the flesh. They heard His literal voice. They looked upon that personal form and body. They were fed from His hands as He fed the multitudes; and after His resurrection His hands prepared the early morning breakfast on the beach to strengthen them after a night of futile fishing. Thomas placed his fingers in the wound of His side and in the nail prints of His hands to prove to his satisfaction the reality of the resurrected Christ.

There is a blessedness to you and to me who lack these visible proofs but who have the witness of the Spirit concerning the personal reality of Jesus Christ our risen Lord who is in our midst today.

Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls (I Peter 1:8-9).

Matthew Henry says: "The faith of a Christian is properly conversant about things revealed, but not seen. Sense converses with things sensible and present; reason is a higher guide, which, by sure deductions, can infer the operation of causes, and the certainty of events; but faith ascends further still, and assures us of abundance of particulars that sense and reason could never have found out, upon the credit of revelation; it is the evidence of things not seen." (Continued on page 272)

THE SEED AND THE SOIL

BY D. M. PANTON



THE reaction of soil to seed, according to the Creator Himself, is an exact parable of the reaction of the human heart to the Word of God; and this fact contains a truth as momentous as it is almost unknown. Seed is made for the soil, and the productivity of soil is mathematically limited by the intake of the seed; so the entire revelation of God is the seed, the whole and the sole seed, whereby, absorbed by the heart, life-fruitfulness is produced. As each seed produces its own fruit which can be produced by no other seed, so each truth, designed for a specific effect upon character, produces a specific virtue which is impossible without it. To neglect Scripture is, therefore, to forfeit fruitfulness; and every discarded doctrine is a lost goodness. On the other hand, God never uttered a truth but He made an ear somewhere to hear it; and in proportion as the ear is consecrated, it is ripe for *all* truth.

Three times, therefore, our Lord is recorded as explaining that our fruitfulness depends on our doctrinal receptivity. Much seed poured upon the ground—"the seed is the Word of God" (Luke 8:11)—never germinates. How is this? The listener "hears the word of the kingdom, and *does not take it in* (*ga sunientos*)" and "the evil one snatcheth away that which hath been sown in his heart" (Matt. 13:19). The words indicate that the "catching away" takes place almost during the act of hearing (Lange). A momentous principle emerges. Fruit in the fruitful—all that is good in a man's life—lies in the seed, not in the soil: *therefore to reject the seed reduces the soil to perpetual barrenness*. Where no softness, no hunger of spirit, absorbs the Word, Satan "immediately" (Mark 4:15) removes the truth as it lies on the surface of the heart; the life is seedless, rootless, treeless, fruitless. *Apart from the Word of God, salvation is impossible* (Luke 8:12).

Other seed springs with exquisite promise. Soon, however, the face darkens, the life shrivels; the whole Christian service (sooner or later) wilts and withers. How is this? "These straightway receive the Word with joy, but,

when tribulation or persecution ariseth because of the Word, straightway they stumble" (Mark 4:16-17). A principle hardly less momentous emerges here. Our Lord assumes a perpetual union of truth and tribulation, of service and sorrow, of cross and crown: *he, therefore, who flinches from the sorrow, forfeits the fruit*. Deep roots require deep soil. The shallow soil retains that seed which involves no risk, or is not distasteful. But truth in a world of falsehood is necessarily a severe sufferer. *So the life begins to wilt from the moment there is a picking and choosing of doctrines*. It is a grave error to imagine that we may believe what we choose in the Word of God. Each divine doctrine is a seed: each seed can alone produce its peculiar fruit: so, the rejection of any one seed makes its fruit forever impossible to us. For each revealed truth God designed and gave in order to have a specific effect on character, and result in life: refusal, or choking, of the seed successfully defeats the design.

Still other soil compels the conviction of a great harvest: yet the fields of waving green never ripen into gold. How is this? "Thorns choke the Word, and he becometh unfruitful" (Matt. 13:22). Four are the kinds of the soul's thornbush: (1) the cares of this age; (2) deceitfulness of riches; (3) lusts of other things; (4) pleasures of this life. "They sit before thee as My people, and they hear thy words but do them not: for with their mouth they show much love, but their heart goeth after their gain" (Ezek. 33:31). A secret blight attacks the bloom, stunts the young fruitage, and, though the seed is retained, none ever comes to perfection: it is barren orthodoxy.

All three soils are unploughed. It is the unharrowed heart that bears no fruit to God. The enemies are three: the birds—Satan; the rock—the flesh; the thorns—the world. Of four seeds, one fell but never sprang; one sprang but never

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THE GOSPEL

of the
GOD-HEAD

In the Gospel of John

By Albert Hughes, B.A., D.D.

Chapter VI.

THE SIGN TO THE DYING

*The Healing of the Nobleman's Son
John 4:46-54*

THE first sign, that of turning of water into wine, which was the beginning of the proofs of Deity, was given in Galilee, so also was this second sign, but in the meantime the Master has been in Judea at least twice.

THE SETTING OF THE SIGN

After the miracle at the marriage, Jesus went forth from Galilee to Judea, but left the latter province when the Pharisees were hearing that Jesus was making and baptizing more disciples than John. He went through Samaria where He met the woman at the well. He tarried there at Sychar two days, and then departed again into Galilee, resuming the journey that had been interrupted by the Samaritan incident. These interruptions are worth noticing at your leisure. We are bothered by interruptions; but some of the mightiest moments in the Master's ministry grew out of the interruptions which continually came to Him.

It takes grace to bear life's interruptions well. In this, our Lord was great. So others since have proved themselves worthy, and thus they have been mightily used. Philip was interrupted in the midst of a gracious revival and sent to deal with one soul in the wilderness; thereby the Gospel was brought to ancient Ethiopia. Paul was interrupted in his plans for Asia, and sent by the Spirit to the West; and thus the history of the world has changed. We show the measure of the grace we possess, when we take our interruptions well. While our Lord was at Cana the second time, a certain nobleman besought the Saviour's services. The first sign was given to the *rejoicing*. This one is given to the *dying* and those sorrowing because death was near for a loved one.

Our Lord avoided Nazareth, His home town, because in its previous treatment of Him, it had shown itself unworthy to receive Him. The old adage

was again true: "A prophet hath no honour in his own country." Hence Cana once more was preferred to Nazareth, His home.

In our Lord's case, it was not the imperfection of His youth, as it so often is, that Nazareth refused Him. In Nazareth He had grown in wisdom and stature, and in favor with God and man. But that which was admired in humble circumstances was hated when He became the Teacher and Master. As a boy He would be a favored prodigy, but as a Man, He was despised for His perfection. They could never think of accepting grace from the lips of their carpenter, the "son of Joseph." To take Him as their teacher in the things of holiness was unthinkable. So, "He came unto His own, and His own received Him not."

Therefore the Lord travelled to other parts of Galilee; and Cana was probably ready to receive Him because of the previous miracle, the fame of which the whole town had now heard. Also we read that many of the Galileans had seen the things He had done at the feast, and the news of these doings had been taken back from the capital. So He was hailed with excited curiosity and eager expectation. Previously He was invited to Cana because Mary His mother was there; now He is welcomed for Himself and His works' sake.

These Galileans were Jews, yet they seemed different from the Jews of Judea. They were removed from the center of religion and thus freed from the prejudices of the Pharisees and rulers. Also, closer dealings with the Gentiles had taken from them much of the bitter bigotry that Jerusalem still possessed. The Galileans were, for the most part, simple, suburban folk and had a greater measure of childlikeness, a prerequisite to faith.

Out of these Galilean crowds there steps a striking figure, a man of noble birth, holding an office of prominence and power. The man was probably well known for his importance and eminence, and in his great need had been told of the arrival of Jesus at Cana.

Striking figures, like this one, are constantly cropping up all along the way of our Lord's walk. Among the thousands who heard Him and were ministered to, these few tower above them all, and become intrinsically interesting. There is Nicodemus, the woman at the well, Mary and Martha and Lazarus, blind Bartimaeus, Zacchaeus the tax-gatherer, the widow of Nain, the rich young ruler, and many more. Nothing of their previous life is known and often we hear of nothing after. Yet for one moment of their lives they are lifted into great prominence, and ever afterward are well known to all generations just because for one moment they met the Master.

For the scene to be fully set, there is one other figure we must consider, namely, the sick son. The language would indicate that he is the only son, and quite young. A deadly fever holds this boy in its grip. Other help had undoubtedly been sought for but without success, and the father's cry to the Master is, "Come down ere my child die." From the human standpoint, the case is a hard one, a case of great helplessness, and one commanding great sympathy.

THE SYNTHESIS OF THE SIGN

We shall center the exposition around three thoughts: the father's fear, the Saviour's formula, and the father's faith.

THE FATHER'S FEAR

"When he heard that Jesus was come out of Judea into Galilee, he went unto Him, and besought Him that He would come down, and heal his son: for he was at the point of death" (Vs. 47).

The language is very strong which tells us of the nobleman's approach to the Saviour: "He besought Him that He would come down and heal his son." The petitioner was full of earnest entreaty, because undoubtedly he was afraid that he was about to lose his baby boy.

Only those who have suffered can appreciate fully the father's fear. To

lose a son from among several is suffering sufficient, but to lose the only son is supremely sad. In order to understand many of these Scriptural experiences, we must be placed in similar circumstances. The trial through which God desired Abraham to pass is only understood by those who have been called to give up their only son. The man, who, at this moment, is rushing to the doctor because his boy's face has the pallor of death upon it, will know exactly how this father felt who feared his boy might die unless Jesus hastened at once the twenty-eight miles from Cana to Capernaum.

THE MASTER'S FORMULA

"Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way" (Vss. 48, 50).

Our Lord's words to the nobleman form a double answer. It is an answer of stern reproof, and of strong encouragement.

Of stern reproof. "Except ye see signs and wonders ye will not believe." The Samaritans, earlier in the chapter, had believed without seeing any marvelous manifestations. They came on the witness of the woman, and went away saying, "Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." The craving for "signs and wonders" seemed to be the spirit of the Judaism of that day. "The Jews require a sign." Our Lord mourns over that unspiritual state that demands mar-

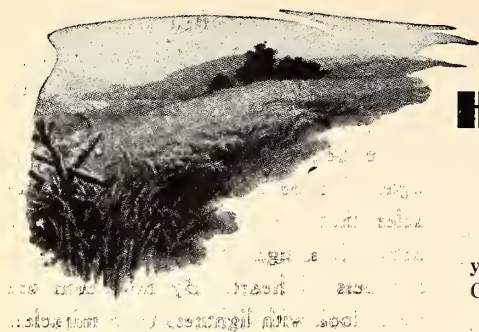
velous manifestations before it will believe. Our Lord often gives signs to help faith, but He goes on to say, "Blessed are they that have not seen and yet have believed." Truth ought to be believed apart altogether from sight. To be always looking for miracles that seem to defy the laws of nature is a sign itself of unbelief and hardness of heart. "By no means are we to look with lightness upon miracles. They were given as an evidence and proof of His Messiahship. Jesus said, "The works that I do in My Father's name, they bear witness of Me." But on the other hand, our Lord rebukes an unreasonable and unreceptive spirit which always seeks something beyond the range of common experience ere it will believe.

Our Lord's answer was also *full of strong encouragement*. The Master often tested in order to encourage. At Cana, previously, He had said, "Woman what is that to thee and Me?" The Syrophenician woman heard Him say, "It is not meet to take the children's bread and cast it to the dogs." To the helpless disciples facing five thousand hungry folk He commanded, "Give ye them to eat." He speaks thus in order to encourage so that later He might be able to say, "I have not found such faith before."

The nobleman here is prepared for a work of power by the rebuke that has preceded. He is not driven away, but brought nearer to the only One who can help him. Our Lord knew the human heart. He needed not that any should tell Him what was in man. He never tested beyond what people were able to bear and always with the testing gave abundant encouragement. Jesus knew the father was in need and sought Him not merely to see a sign. But, what the Lord wanted to do was to remove the father's faith from the wonder to the Worker of the wonder. It does not take the Master long to respond to the heart-breaking cry, "Sir, come down ere my child die." The nobleman knows that the Master can help him, but he still thinks that it is necessary for Jesus to go down from Cana to Capernaum to

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In the HARVEST FIELD

Conducted by
B. Grace Crooks

Our hearts were stirred upon reading in *The Cakchiquel News*, the mission paper of the Central American Mission, how the Word of God was used in the salvation of Andres Mendoza, who used to be the sacristan and religious chanter of San Juan la Laguna. Eighteen years ago, a missionary gave him a copy of the New Testament, but Andres threw it into a corner of his hut where it remained unopened for eighteen long years. About a year ago another man accepted the Gospel and tried to evangelize Andres, only to be repelled. Andres, however, chanting from his religious book at the festivals, noticed that there was nothing about forgiveness of sins in all their chantings, so he came to the conclusion that it was all in vain. Then he remembered the New Testament in his house and started to read it. Hebrews nine and ten were the chapters that convinced him of the truth. He called for the believers of a nearby town to hold a meeting in his house, and there he publicly gave his testimony of faith in Christ. Missionaries on a recent visit found eight adult believers, and at the close of the meeting, eight more professed faith in Christ. Truly the Word of God does not return to Him void, but it does accomplish the purpose for which it was sent.

The Alaska Evangelization Society reports that war conditions have resulted in the closing of the Ketchikan radio station, but that in answer to prayer another broadcast has been opened in Anchorage, Alaska, over station KFQD. This station covers a good portion where the Army and Navy men are now located, besides many towns and hamlets which were not reached from the Ketchikan broadcast. Rev. Arthur Bergmans, the evangelist, finds that it is becoming increasingly difficult to travel from place to place in Alaska. Consequently the only answer for evangelizing Alaska is the radio. The Society asks our prayers and gifts as the Lord leads that the testimony may be increased.

Rev. Ed. Calvin Clark was engaged in good tent meetings in Eric, Pennsylvania, where he founded the City Mission over thirty years ago. He and his wife especially rejoice in the number of

young folks that came to the Cross of Christ through these meetings.

Rev. and Mrs. Max Kronquest are now located in Laingsburg, Michigan, where Mr. Kronquest ('37) is pastor of the First Baptist Church. Many souls have been won to the Lord in their ministry with children.

Miss Alice Ostrander ('41) graduated from the Missionary Medical Department of the Buffalo Bible School and is planning to spend the summer in Fostoria, Ohio, with Miss Nell Owens ('41). Miss Ostrander is looking forward to entering Christian service this fall.

The Rural Bible Mission of Kalamazoo, Michigan, has just closed its eighth winter of ministry in many of the country schools of Michigan. The field embraces 18 Michigan counties with an enrollment of 43,800 children. As many as 33,338 children were reached by this ministry in one single month. More than 1,100 schoolhouses and 1,500 different classrooms were entered in contacting children. It is believed that at least fifty per cent of these rural children are attending no church or Sunday-school. On May 25 the eighth summer of Daily Vacation Bible Schools began. Last Summer 118 Bible Schools were conducted, with a total enrollment of 13,635 children. Nearly 3,000 of these made public confessions of faith in Jesus Christ as their personal Saviour. The mission is supported by the voluntary gifts of those who are convinced of the need of this missionary ministry. Among the fine group of workers who are engaged in this work are Mr. and Mrs. Duane Jacobs, former students of the Institute.

Miss Betty Hess ('38) graduated with honors from the nurses' training course of the Denver General Hospital on June 2, 1942. Miss Hess is contemplating service in the foreign mission field.

The South African Pioneer, the official organ of The South Africa General Mission, gives an account of the soul-stirring revival in Angola, which was reported to them by Mr. Oscar Zimmerman of the Immanuel Mission to the Seamen. Mr. Zimmerman recently visited Loanda, the capital of Angola. A native evangelist who is supported by the Immanuel Mission has been so used
(Continued on page 271)

CAMPUS NEWS FLASHES

Dean and Mrs. C. Reuben Lindquist ('27) are in Albuquerque, New Mexico, where Dean Lindquist is filling the pastorate of the Grace Church unaffiliated for two months during the absence of the regular pastor, Rev. Warren A. Allem, who is seeking rest and restoration of health.

Mrs. Ada Hess, Supervisor of Women's Employment at the Institute, is spending the summer with her daughter in Mobile, Alabama.

From June 8 to 21, Miss Virginia Strouse ('43) conducted a D.V.B.S. at the Ivywilde Presbyterian Church in Colorado Springs, Colo. She was assisted by other ladies in the Springs as well as by Miss Neita V. Smith ('30) who was spending her vacation there. A good school was reported with an average attendance of 50. There were 25 conversions. Rev. Russell, Pastor; and Mr. Paul Pickard, Superintendent of the Sunday-school, plan to start classes of instruction for these children who accepted the Lord Jesus Christ, in order that these children may be encouraged to press on in the Christian life.

Miss Rhoda Little, a returned missionary from Malababay, Bukidnon, Philippine Islands, spent a few days in June at the Institute as guest of Rev. ('33) and Mrs. ('34) Ernest E. Lott. Miss Little has spent two terms on the field and is serving under the "Association of Baptists for World Evangelism." During her stay here she filled speaking engagements at the Berean Fundamental Church, the First Baptist Church of Golden, the Englewood Baptist Tabernacle, the Immanuel Baptist Church, and the Campus Gospel Center. She gave us some very stirring messages concerning conditions in the Philippines which challenge us to pray for the missionaries who are interned there, and also to pray for the native Christians who are faithfully giving forth the Word. Miss Little was accompanied by Mrs. Lott to North Platte, Nebraska, where she spoke in the Berean Fundamental Church of which Rev. Ivan Olsen ('36) is pastor. She also spent a few days with Misses Ruth ('37) and Mary Wood (former student), filling engagements in and about Lincoln, Nebraska. This missionary of the Cross is a graduate nurse and may soon be serving under the American Red Cross until the Philippines open up again. Pray for her that God shall bless her ministry of the Word, whether in service for the country, or back on the mission field.



BORN

To Rev. Darrel Handel (former student) and Mrs. Handel (Ruth Whaley, '38), a daughter, Marie Annette, on May 30, 1942, at Minot, North Dakota.



The Berean African Missionary Society



The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary

REV. IRVING M. LINDQUIST ARRIVES

Of course all the B. A. M. S. constituency is anxiously awaiting word concerning the arrival in America of Rev. Irving M. Lindquist. We are happy to report that he arrived in Denver July 8th. We asked him to give a word of greeting which we pass on to his many friends:

Dear friends of the B. A. M. S.:

I praise God for the wonderful way in which you have stood by during my lengthy illness with your prayers for me and for the work of our mission. It has been a time of testing for every member of our little group, and we do thank you from the depths of our hearts for your intercession before the throne of grace on our behalf.

More recently you have made it possible for me to return to America for a time of rest, and, God willing, an opportunity to tell of our work and our need of additional personnel on the field.

God's hand has been very evident on this journey by plane. Prior to and during the voyage when seemingly impossible odds were encountered, He over-ruled and the way was opened again so that I arrived safely five weeks after I left Ikozi.

I covet your continued prayers for me and for my co-laborers on the field that the work may not only continue, but that it shall be enlarged, thereby bringing glory to Him. God willing, I hope to return to the field in a year's time with additional help for the work in order that our fellow-laborers on the field may, in their respective turns, be able to take a much needed furlough.

Again I thank you, one and all, in His name.

Signed,

Irving M. Lindquist

Mr. Lindquist recounts many incidents in which the hand of the Lord was strikingly evident. For example, he arrived on the coast to board the plane on the 12th. But when he got there, there was no plane and he was given no information as to when the plane would be available. One of the requirements, however, was that he should take an injection for yellow fever. It was not permissible for him to leave Africa until ten days after the injection was given. Interestingly enough, no plane came during that period. But on the very day when the ten-day period was over *the Clipper came!* And there was no telling when another plane would come after that particular one. Is not this a remarkable instance of the Lord's working in behalf of His own?

There were stops along the way, but in every case it worked out perfectly. The final lap of the journey

was made in an army transport plane which was stripped of every comfort, with only aluminum seats having very thin cushions and no backs! But he was glad to be able to get here in any conceivable way. And the fact that he arrived in perfect safety is indeed a demonstration of answered prayer.

Already Mr Lindquist has had several invitations to speak, but we feel that it would not be fair to his physical condition to attempt to fill any engagements for the time being. He will seek to get some rest before going through the ordeal of a thorough physical check-up. Then later, when the doctor gives permission, he will take on a few engagements in and around Denver. It is his plan to do quite a bit of deputation work later on during his furlough. Should any of our friends desire to have their churches included in his itinerary, a word from them would be acceptable at this time so that we can have the request on file.

A STATEMENT FROM OUR MISSIONARIES

Needless to say, our missionaries on the field were greatly grieved to learn of the homegoing of their President, H. A. Davis, Esquire. They sent the following statement to the Society through Rev. Irving M. Lindquist:

To whom it may concern:

We, the missionaries of the Berean African Missionary Society on the field in Africa, wish to express our sincere appreciation for the whole-hearted and untiring efforts of the late Mr. H. A. Davis, Esquire, on behalf of our Society at home and each individual missionary on the field. His unstinted devotion to, and sacrifice for, the missionary cause, in spite of physical weakness, was a source of inspiration to each one of us as we labored together with him for the propagation of the Gospel here in Congoland. Our Society has lost a fine President and we missionaries a wonderful counsellor and friend. We shall not soon forget him.

Signed,

Irving M. Lindquist
Beulah MacMillan Amie
Mamie L. Jansen
Albert J. Jansen
Amanda Johnson

PHYSICAL CONDITION OF MISSIONARIES

We were glad to learn from Mr. Lindquist, that our missionaries were all well at the time he left them. However, both Mrs. Amie and Miss John-

son had just recovered from serious illnesses and were both rather worn out. Little have we realized when we have asked for prayer for their health, just how much they needed it. We bespeak the earnest prayers of all our friends for our dear missionaries that now, as their forces have been reduced by the coming home of Mr. Lindquist, the Lord shall give them special grace and strength to carry on.

NEW RECRUITS NEEDED

In a letter dated April 20, Mr. Jansen says, "We trust and pray that the Lord shall see fit to open the door for more workers to go out. The missionaries at Ikozi are needing rest and change. The end of this month marks the beginning of our fifth year since leaving America, but we both feel well and strong."

Dr. H. Wakelin Coxill, Secretary of the Congo Protestant Council visited our station in March of this year, and after giving us most encouraging word concerning our location and the work that has been done there, added these words:

Your Mission is situated in a vitally important part of Congo where the need of the Gospel and of all the uplifting work of a Protestant mission is tremendous. Wide open doors of opportunity are everywhere, through many of which it will be quite impossible for your missionaries to enter unless they get additional help... The need of more workers is now greater than ever, as all your workers in the field are about due for some kind of furlough... Even apart from the furlough and health question, more workers are urgently needed. It will be a thousand pities if the work that has already been built and sustained at such cost should be allowed to go for nothing just when it is beginning to bear rich fruit for the Master's Kingdom. And the open doors of opportunity must be entered by somebody—and that soon. I realize that now, owing to the War, it may be very difficult, if not impossible, for you to send reinforcements to the field, but I do feel that every effort should be made to send them, and we can only pray that God shall lead the right men and women to be willing to come, and that He shall make the way possible.

The above is indeed a challenge to God's people to pray. The Scripture gives the definite injunction, "Pray ye the Lord of the harvest that He shall send forth laborers into His harvest." As we pray, He will work and open the way. May He not find us remiss in this most vital need in the regions beyond.



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

"FRET NOT THYSELF"

Psalms 37:1

- I. Fret Not Thyself
- II. Fret Not Thyself because of Him Who Prospereth in His Way
 - Jer. 12:1
 - Ps. 37:16
 - Heb. 12:15
 - Prov. 23:17
 - I Pet. 2:1
- III. Fret Not Thyself in Any Wise To Do Evil
 - Rom. 12:17
 - I Thess. 5:15
 - Titus 3:2
 - I Pet. 3:10-17

Conclusion

Ps. 37:40

Jude 24

—C. R. L.

THE MYSTERY OF GODLINESS

- II Peter 1:1-8
- I Timothy 3:16
- I. Godliness Is a Mystery
 - I Tim. 3:16
 - I Cor. 13:12-13
- II. Godliness Is Based on Sound Doctrine and Truth
 - I Tim. 6:3
 - Titus 1:1
- III. Godliness Is Not a Natural Attainment
 - II Pet. 1:2-3
- IV. Godliness Is Not Worldly Gain
 - I Tim. 6:3-11
- V. Godliness Is a Spiritual Exercise
 - I Tim. 4:4-8
- VI. Godliness Is Profitable unto All Things
 - I Tim. 4:8
- VII. Godliness Is a Testimony to the World
 - II Pet. 3:10-14
 - Titus 2:11-15

—C. R. L.

PICKED UP HERE AND THERE

We did not object when we were born into this world, and if we do not object we will be born into the Kingdom of God for the next world.



God takes the measurement of a man by what he wills to be, and not by the faltering and failing of a moment.

THE IDEAL CHURCH MEMBER

- I. One Who Experiences the New Birth
 - Titus 3:5
- II. One Who Practises Separation from the World
 - I John 2:15-17
- III. One Who Manifests the Holiness of the Master in Life
 - I John 5:1-6
- IV. One Who Strives To Cultivate the Spiritual Life
 - Matt. 6:4-6
- V. One Who Shares the Passion of the Master for the Lost
 - John 4:35-36
- VI. One Who Lives for the Welfare of Other Members
 - Gal. 6:2

—H. L.

BE NOT IGNORANT

I Corinthians 10:1-4

- I. Be Not Ignorant Concerning the Types
 - I Cor. 10:1-14
- II. Be Not Ignorant Concerning God's Will
 - Eph. 5:15-17
- III. Be Not Ignorant Concerning Spiritual Gifts
 - I Cor. 12:1-31
- IV. Be Not Ignorant Concerning the Second Coming
 - I Thess. 4:13
 - II Pet. 3:1-10

—C. R. L.

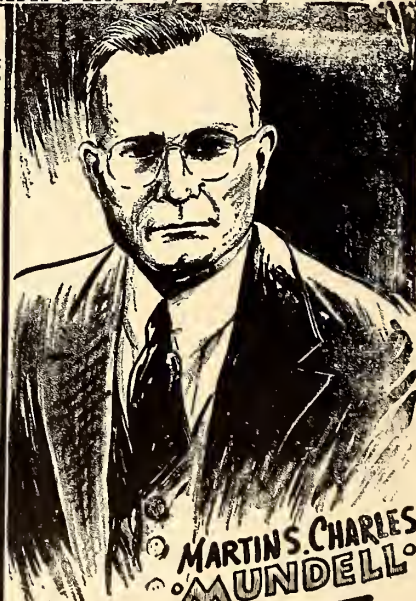
STRANGE THINGS HAPPEN by Thorpe

THIS HINDU RELIGIOUS MAN OF BEISAL, HELD HIS ARM ABOVE HIS HEAD FOR 10 YEARS (1902-1912). AFTER 3 MONTHS OF THIS RELIGIOUS PRACTICE HIS LIMB BECAME RIGID AND USELESS—A LITTLE BIRD BUILT ITS NEST WITHIN HIS PALM.



THE WESTMINSTER ABBEY IS NOT AN ABBEY! ITS TRUE NAME IS THE COLLEGIATE CHURCH OF ST. PETERS.

—Charles Thorpe



MARTIN CHARLES MUNDELL

AT THE AGE OF 17 MR. MUNDELL WAS KNOWN AS THE "BOY PREACHER OF TEXAS." AT 28 HE ENTERED A PACIFIC REGION SEMINARY WHERE HE ENTERED A FAITH. HE LEFT THE MINISTRY AND JOINED THE AMERICAN ASSOCIATION FOR ADVANCEMENT OF ATHEISM. HE FOUNDED THE "GODLESS WORLD" MAGAZINE, ALSO BECAME A VAUDEVILLE SPOOK ARTIST. IN 1932, HE WAS ABOUT TO COMMIT SUICIDE WHEN HE OVERHEARD AN OLD HYMN BEING PLAYED ON A PHONOGRAPH IN A GOSPEL CAR. "The Great Judgment Morning" THIS WAS USED TO RESTORE HIM FROM HIS BACKSLIDING. HE IS NOW TOURING THE UNITED STATES AND CANADA PREACHING CHRIST THE PASSION OF HIS YOUTH.



The Days of Youth

Lionel Wins Through

By Winifred Barce

Setting of story—England.

To the one-time terror and bully of the school, this first day of the last term had been one of the strangest days of his life. He almost wondered if he were still Lionel Sheare, or whether he had not, by some mysterious agency, been changed into someone else. He was irresistibly reminded of the time when, as a small boy, he had gloated over fairy tales. His favorite had been the story of a toad, who, expressing, the desire for something better than croaking in a ditch, had suddenly found himself changed into a prince.

With strange persistency the fantastic tale kept on recurring to his mind, and as he looked back over recent weeks, he was inclined to think that a similar transformation had taken place within himself.

At the end of the term before last, he had maliciously thrown David Fraser's competition essay into the river, thereby robbing him of the chance of winning the prize, and had bullied him into silence about it. But now, having asked and received David's forgiveness, the enemies had become firm friends. But the strangest part of the whole thing was, that at the moment, David was the only boy in the Fourth upon whose friendship he could count. Lionel had felt that he ought to make public confession, and had expected that it would be well received by his classmates, and that they would treat him as something of a hero; but the very opposite had happened. With one accord they turned upon him, calling him a milksop.

"It was awfully decent of you to own up to the chaps," David was saying as they came out of school that afternoon. "Honestly, I don't think I could have done it."

"Oh, yes you could," Lionel replied, "you can do anything, if only you really make up your mind to it."

"Even then, it takes a tremendous amount of determination to carry the thing through. Anyway, I'm frightfully grateful to you."

"Oh, don't pile it on, old chap. Nothing can wipe out the awful fact that

for six months or more, I've been a beastly cad."

By this time the two boys had reached the market hall, which once a week brought animation to the sleepy life of Chesterton. They went straight to the Colportage stall.

"Mr. Gordon, I've brought 'the enemy' to see you," David exclaimed triumphantly.

The colporteur swung round and searched Lionel's face for an explanation. It seemed to the boy that those dark eyes would probe the depths of his very soul, and he was glad that he could meet their gaze unflinchingly. Presently turning to David, Andrew Gordon asked: "What am I to understand by this?"

"We're friends now."

The colporteur's face beamed. "Friends, eh? That's good news. Does it mean that you have given your heart to Christ, and therefore you have been able to forgive him?"

"Yes; but that's only half the story. Lionel's a Christian too, and he's confessed."

Andrew Gordon's hand shot out, first to one boy and then to the other, and both felt the staunch comradeship of that hearty grip. "That's just grand," he exclaimed. "So now the feud is dead and buried, eh?"

The boys nodded.

"And how did the fellows at school take the confession?"

David answered for his friend. "Not too well. They sneered, and I heard one chap say that he liked Lionel better as a bully than a goody-goody."

"I daresay they thought it best to be on friendly terms with you then, but now they find that you are taking a different line, they may alter their tactics, too, and use the opportunity to wipe off some old scores."

"I've no doubt they will," Lionel agreed.

"Well, things may turn out better than you anticipate," said the colporteur. "Come and see me again before long, I shall like to hear how you are getting on, I'm sure it needed a great deal of courage to own up about David's essay, but it was the straight

thing to do. You will both find that it is not easy to serve Jesus Christ faithfully, but it is the most glorious adventure that life has to offer."

Lionel was prepared to believe it. A strange happiness and feeling of well-being had taken possession of him. He was surprised at himself. Once he had coveted power more than anything else, and there was nothing he had loved more than to swagger about, applauded by weaker boys who dared not question his self-assumed authority. He knew perfectly well that he had voluntarily relinquished that position, but he had no regrets.

* * * * *

"Help! Help! Help!"

With each shout the voice ascended to a higher pitch, but in spite of the unnatural tones inspired by fear, Lionel felt sure that it was George who had come to grief. Curiosity tugged at his feet, and made him race along the road at lightning speed, the screams all the while becoming more urgent.

After a few seconds he came out on the towing path by the river, and there was George, struggling in mid-stream and grasping with one hand the tip of a very slender branch of an overhanging tree. His bicycle was lying upon its side, the front wheel deeply embedded in the soft mud at the water's edge, and a long slanting groove showed where it had skidded and shot its rider into the river.

Lionel wrenched the machine free in a moment, and keeping a firm grip upon the back wheel, he held it out as a life-line to the terror-stricken boy. George made a desperate drive forward, and just managed to grab the tire as the branch split, and fell into the river with a splash. Lionel, tugging with all his might, was able to bring the boy ashore, and helped him to squeeze the water from his clothes.

"There, that'll do," exclaimed the shivering boy impatiently, "I'll dash home now and get out of this beastly mess." Then murmuring unwilling thanks, he jumped on his muddy bicycle and rode away.

"Well, I do think he might have shown a bit more gratitude," said Lionel to himself, as he watched the disappearing figure. "What is the matter with him? He's like a bear with a sore head nowadays."

That afternoon the playing field echoed to the excited shouts of the St. Finian's boys. When Lionel arrived, two sixth-formers seized him and carried him shoulder high round and round the field, the rest of the boys following and singing: "For he's a jolly good fellow," at the top of their voices. Hilarious in this unexpected holiday, they just "let go," and nearly an hour passed before they settled

(Continued on page 271)



Wit's End Corner

Bible Puzzles, Pastimes, Quizzes, and Other Helps in Presenting Truth

Conducted by Ada M. Hess

(Answers on page 271)

1.

1. The Garden of Eden was between (a) the Dead sea and the Nile river; (b) the Red Sea and the Persian Gulf; (c) the Mediterranean Sea and the Black Sea; (d) the Tigris River and the Euphrates River; (e) the Jordan River and the Sea of Galilee.

2. The Red Sea was the (a) sea in which Jesus was baptized; (b) the sea where Noah built the Ark; (c) the sea the Israelites crossed from Egypt to Sinai; (d) the sea where the five thousand were fed.

3. The Promised Land was the land of (a) Goshen; (b) Canaan; (c) Phœnicia; (d) Mesopotamia; (e) the Garden of Eden.

4. Abraham's descendants were called (a) Canaanites; (b) Hivites; (c) Hittites; (d) Israelites; (e) Jebusites.

5. Solomon is noted for (a) his great victories; (b) his beautiful wife; (c) his goodness; (d) the conquering of the Canaanites; (e) the building of the temple; (f) the first trip around the world.

6. David was (a) the first king of Israel; (b) the son of Abraham; (c) the father of Solomon; (d) the brother of Jonathan.

7. Levi was (a) a tribe of Israel; (b) a king of Egypt; (c) a son of Saul; (d) a prophet.

8. Jerusalem is (a) a city of Greece; (b) a king of Germany; (c) a lake in Judæa; (d) a city in Palestine.

9. Jacob had (a) a plague of boils; (b) twelve sons; (c) six wives; (d) a vineyard.

10. The Great Sea is (a) the Red Sea; (b) the Persian Gulf; (c) the Sea of the Plain; (d) the Mediterranean Sea; (e) the Sea of Galilee.

2.

Are these quotations in the Bible?

1. "I escaped with the skin of my teeth."
2. "God loveth a cheerful giver."
3. "God helps those that help themselves."
4. "Rob Peter to pay Paul."
5. "I am in the Slough of Despond."
6. "Ashes to ashes, dust to dust."
7. "Can the Ethiopian change his skin?"
8. "Cleanliness is next to godliness."
9. "Heaven is paved with gold."
10. "The road to hell is paved with good intentions."

3.

Scrambled names of women in the Bible

- | | |
|---------------|--------------|
| 1. Raash | 21. Hildale |
| 2. Ramimi | 22. Diasoue |
| 3. Ahnahn | 23. Vee |
| 4. Barah | 24. Shyntyce |
| 5. Cabreec | 25. Blezeje |
| 6. Sardoc | 26. Spairaph |
| 7. Aragh | 27. Charle |
| 8. Yarm | 28. Lachim |
| 9. Harkute | 29. Ribceen |
| 10. Daha | 30. Moleas |
| 11. Hale | 31. Dairoshe |
| 12. Bhazilete | 32. Phizorpa |
| 13. Hurt | 33. Spirse |
| 14. Tharam | 34. Thijud |
| 15. Laigaib | 35. Phryenta |
| 16. Naan | 36. Hidna |
| 17. Ladegeman | 37. Lujia |
| 18. Sheert | 38. Hebodar |
| 19. Ildya | 39. Nijua |
| 20. Scilpairl | 40. Dauliac |

4.

Do you know?

1. Who blamed his sin on "the woman"?
2. Who killed a thousand men with the jawbone of an ass?
3. Who made the sun to stand still till the battle was won?
4. Who said, "Though He slay me, yet will I trust Him"?
5. Who bargained with the Lord to try to save Sodom?
6. Of whom did Jesus say, "Behold an Israelite indeed, in whom is no guile"?
7. Who said, "Get thee behind me, Satan"?
8. Who said, "Truly this was the Son of God"?
9. Who said, "All these things will I give thee, if thou wilt fall down and worship me"?
10. Who said, "Go ye therefore and teach all nations"?

5.

Can you go from land to give in five moves changing one letter each time?

1. | l a n d |
2. | — — — — |
3. | — — — — |
4. | — — — — |
5. | g i v e |

6.

What relation were:

1. Adam and Seth?
2. Cain and Abel?
3. David and Michal?
4. Mordecai and Esther?
5. Sodom and Gomorrah?
6. Dan and Beersheba?
7. Joseph and Isaac?
8. Mary and Elizabeth?
9. Lazarus and Martha?
10. Naomi and Ruth?

7.

Can you fill in the blanks in these two verses from the lesson for August 2, 1942?

And I will make of thee a _____ nation, and I will _____ thee, and make thy name _____; and thou shalt be a _____.

And I will _____ them that _____ thee, and _____ him that _____ thee; and in thee shall all _____ of the earth be _____.





LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by E. E. Lott & H. H. Stewart
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist

ABRAHAM: A PIONEER OF FAITH

SECOND QUARTER, LESSON 5

SUNDAY, AUGUST 2, 1942

Lesson Text: Genesis 11:31-12:9; Hebrews 11:8-12

Devotional Reading: Psalm 25:1-6

Golden Text: "Fear not, Abram: I am thy shield and thy exceeding great reward" (Gen. 15:1b).

KING JAMES VERSION

Genesis 12:1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4 So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sara his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

7 And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

9 And Abram journeyed, going on still toward the south.

Hebrews 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he

went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful Who had promised.

12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

LESSON EXPOSITION

(By the Editor)

The skeleton which we wish to follow in the study of Abram is as follows:

- I. Abram Listened by Faith (Genesis 12:1-3)
- II. Abram Followed in Faith (Genesis 12:4-9)
- III. Abram Lived by Faith (Hebrews 11:8-12)

Before we begin our exposition, we would like to quote from Alfred Edersheim, as found in Peloubet's Select Notes: "With Abram, an entire new period may be said to begin. He was to be the ancestor of a new race in whom the Divine promises would be preserved, and through whom they would finally be realized. It seemed, therefore, necessary that when Abram was called he should forsake his old home, his family, his country, and his people, not to speak of the other dangers which otherwise would have beset his vocation. A new beginning required that he should be cut off from all that was 'behind.' Besides, the special dealings of God and Abram's faith and patience as manifested in his obedience to the Divine command were intended to qualify him for being the head of the new order of things 'the Father of all who believed.' Lastly, it was intended that the history of Abram, as that of his seed after him should prepare the way for the great truths of the Gospel and exhibit, as

in a figure, the history of all who through faith and patience inherit the promises.

"Hitherto, God had only interposed, as in the flood and at the confounding of tongues to arrest the attempts of man against His purposes of mercy. But when God called Abram, He personally and actively interfered and this time in mercy and not in judgment. The whole history of Abram may be arranged into four stages, each commencing with a special revelation of Jehovah. **First**, when the Patriarch was called to his work and mission, Genesis 12-14; the **second**, when he received the promise of an heir and the covenant was made with him, Genesis 15 and 17; the **third**, when that covenant was established in the change of his name from Abram to Abraham and in circumcision as the sign and seal of the covenant, Genesis 17-21; the **fourth**, when his faith was tried, proved, and perfected in the offering up of Isaac, Genesis 22-25:11."

I. ABRAM LISTENED BY FAITH Genesis 12:1-3

It is impossible to clearly understand this passage as well as the last few verses of Genesis 11 without reading Stephen's sermon found in the seventh chapter of Acts.

1. The Original Call.

If we were to look at Genesis 12:1-4 alone, we would think that God's first call came to Abram while he was in Haran, but this is not so, for when we read Acts 7:2 we get the clear picture, "And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran." This account fits in exactly with Genesis 11:31 where we are told that Terah, the father of Abram, took him as well as Lot forth from Ur of the Chaldees which was in Mesopotamia to go into Canaan. However, they never got to Canaan, for they stopped in Haran and dwelt there. In the light of this, the past tense of the verb used in Genesis 12:1 is exactly right. The Lord had said unto Abram, when he was yet in Mesopotamia, to get out of his country and from his kindred and from his father's house into a land which God would show him, and it was the land of Canaan as we are specifically told in Genesis 11:31 and Acts 7:4.

There is a difference of opinion as

to Abram's obedience to this first call. and it would seem that C. I. Scofield's comment on this, namely, "incomplete obedience—the wasted years at Haran," is accurate. We do not wish to be unfair to the old Patriarch, Abram. but we do know that on another occasion he slipped a little when he lied to the Egyptians about his wife (Gen. 12:12).

2. The Repeated Call.

It seems as though Abram's father, Terah, had much to do with his incomplete obedience, for Stephen especially mentions in Acts 7:4 that Abram did not fully obey God until after his father was dead. But as a God of grace. He did not let Abram alone until he had fully obeyed, even though a number of years elapsed from the time of the original call.

It must be remembered that Abram was not so fortunate as to have parents who trained him in the nurture and admonition of the Lord. Some Bible teachers have inferred from the expression used by Stephen, "the God of glory," that Jehovah appeared to Abram in Mesopotamia with some special manifestation of divine glory designed to fully convince the untrained mind and heart of this heathen boy, Abram. But whatever method God used, it was one to which Abram responded. He listened with the ear of faith.

3. The Promised Blessings.

God's blessings are always of two kinds, those which we will receive here on earth in this life, and those which we will receive after death (Gen. 12: 1-3 and Heb. 11:14-16). There are seven promises in these three verses. (1) I will make of thee a great nation. This was fulfilled in a natural posterity both through Isaac (the Hebrew people), and Ishmael (the Arabic race). (2) I will bless thee. This was fulfilled spiritually (Gen. 15:6). (3) And make thy name great. (4) Thou shalt be a blessing (Gal. 3:13-14). (5) I will bless them that bless thee. (6) And curse him that curseth thee. It has invariably fared ill with those who have persecuted the Jews, and well with those who have protected them. It is a dangerous and unprofitable thing to be anti-Semitic (Deut. 30:7; Isa. 14:1-2, and Zech. 14:1-3). The future will still more remarkably prove this principle. (7) In thee shall all the families of the earth be blessed. This is unquestionably the great evangelic promise fulfilled in Abraham's seed—Christ (Gal. 3:16; Gen. 3:15 and John 8:56-58). All of the above, of course, is related especially to this life with the exception of number seven. This heavenly, or spiritual side, after death, is more specifically brought out in Hebrews 11:10 and also in verse thirteen. Abram and his followers truly did look for a city which hath foundations, whose builder and maker is God.

When Abram, in Mesopotamia and later in Haran, heard these words—these great promises from God—he had to take them by faith because they were yet in the future and he could not see into the future. He had to believe that God was telling the truth, and that is an exercise of the attribute called **faith**. We are reminded of Paul's reference to Abraham in Romans 4:3 where he says, "Abraham believed God and it was counted to him for righteousness." This is a direct quotation from Genesis 15:6, "And he believed in the Lord; and He counted it to him for righteousness."

II. ABRAM FOLLOWED IN FAITH

Genesis 12:4-9

Abram had faith and that faith produced action. If you or I are sick and do not belong to one of the divine healing cults, we have faith in a doctor's ability to restore our health. But our faith in him will do no good if he sits in his office and knows nothing about our illness. We have someone call him to our side. You see, the faith produces action in the summoning of the one who can help us. We believe in salvation by faith and faith alone. Abraham believed God and it was counted to him for righteousness. But we also agree with James, that faith without works is dead. Abram's faith in the promised land while in Mesopotamia would have done him no good concerning the promised land unless he had followed God's leading in the land of blessing. This is exactly what Abram did. This principle is brought out in a striking illustration. One of the passengers on board the "Atlantic" which was wrecked off Fisher's Island, was J. R. Andrews of New London. He could not swim, but he determined to make a desperate effort to save his life. Binding a life preserver about him, he stood on the edge of the deck waiting his opportunity, and when he saw a wave moving shoreward, he jumped into the rough breakers and was borne safely to land. Without the life preserver he would have perished, but on the other hand he would not benefit from it until he used it. So it is with faith. It is a gift of God (Eph. 2:8-9) but must be used to benefit the owner.

Someone, in referring to God's Word, has said, It is not like the sun lighting the whole world, but rather like the lamp, lighting the path before our feet. Oh yes, it lights the whole path, but it does it one step at a time. The best that all of us can do is obey Proverbs 3:5-6 if we would be like Abraham. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

III. ABRAM LIVED BY FAITH

Hebrews 11:8-12

After following God's leading to the

land of promise, Abram possessed the land as he was told to do. He did not do this, however, immediately, for we are told in Genesis 12 that he went into Egypt for a while, evidently out of God's will, for it was there that he lied about Sarai and got into trouble. But he obeyed God and came back to the place God had given him.

It is interesting to notice how gracious God is in the Hebrews account, for He does not mention this side journey and subsequent trouble of the old Patriarch.

Our text brings out very clearly the fact that Abram did not live for this world alone. Verse ten tells us that he looked for a city whose builder and maker was God. He knew he was made in the image of God and created for a better world than this. He knew that he had a right to go there because he had accepted God's substitutionary lamb by faith.

Another event which occurred in the life of Abram and Sarai which is mentioned in the text is the birth of the child, Isaac, when Sarai was past the normal age for bearing children. There was some doubt on the part of these two before Isaac was born, resulting in the birth of Ishmael to Hagar, Sarai's handmaiden. God, in mercy, forgave them and still gave them the promised child.

One of the greatest evidences of faith in Abram's life was when he offered up Isaac, believing that God was able to bring him back from the dead, in order to fulfil His promise of blessing the earth through his seed (Heb. 11:17). So real was Abram's faith, even though God did not let him kill his son, that Isaac was to him, after the incident, as a resurrected son (Heb. 11:19).

We say with the growing disciples, "Lord, increase our faith."

THE LESSON ILLUSTRATED

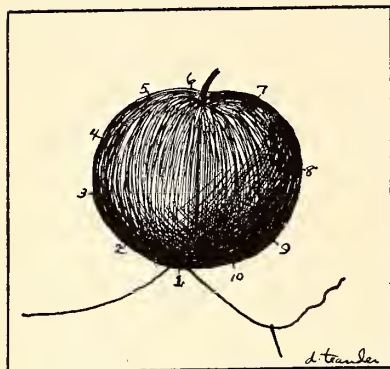
"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Heb. 11:8).

I have known a timid traveler whose route lay across the higher Alps, along a path no broader than a mule's foot-hold, that skirted a dreadful precipice, whence could be discerned the river far below, diminished to a silver thread; and on that dizzy precipice I have known a timid traveler, who fancied it safest to shut her eyes and not attempt to guide the course nor touch the bridle—a fatal touch that would throw steed and rider over, till, bounding from shelf to shelf, they lay a mangled mass in the valley below. And

there are times and circumstances in the believer's life when, if he would keep himself from sinful doubts, if he would keep himself from falling into despair, he must, as it were, shut his eyes, lay the bridle on the neck of Providence, commit his way to God, and, however things may look, make this his comfort: "He will never leave me, nor forsake me." In such circumstances the only thing is to trust in God; "Walk by faith, not by sight."

—Guthrie

OBJECT LESSON



OBJECT: An apple which has been previously prepared by the following process: Using a needle threaded with thin but very strong thread, insert the needle at point 1 and push it through the peeling at point 2. Pull through all but about ten inches of the thread, which should be left at the starting point. Carefully insert the needle at point 2 again and push it through at point 3, pulling the thread through. Continue this process until you have circled the apple and returned to point 1. Now pull steadily on the two ends of the thread at point 1, being careful not to break the thread. The thread will cut the apple but leave the peeling whole.

INSTRUCTIONS: This lesson sets forth the value of placing faith in God's promises. Hold up the apple and tell the children that if someone will come to the front, you will give it to him. Before you give the apple to the child, ask him (or her) if he will believe you if you tell him something. Of course, he will say that he will. Then tell him that, although it does not look like it, the apple has been cut in half. Explain that faith is to believe something that is impossible, and if he believes what you have told him, he has faith. God wants us to have faith in what he says. Then show him that you have told him the truth. Let him break the apple apart, and show him that it has actually been cut, and not broken by him. Tell him also that God always proves to us that what He says is true, and we should always have faith in His Word.

POINTED QUESTIONS ON THE LESSON

1. Do we have the promise of God's protection? (Gen. 15:1)
2. What is faith? (Heb. 11:1)
3. Will God bless us if we obey Him? (Isa. 1:19)
4. How did Abraham go out? (Gen. 12:9; Heb. 11:8-10)
5. Do parents have a responsibility to their children? (Eph. 6:4)
6. Does God guide us along life's pathway? (Prov. 3:5-6; Ps. 32:8)
7. Should Christians carry the things of the world into their life of service for the Lord? (Phil. 3:13; Heb. 12:1)
8. Can we depend on God's promises? (Ps. 119:89, 138, 160)
9. Does God promise special material blessing to the Jews? (Gen. 12:1-3)
10. Has God promised to supply all of our needs? (Phil. 4:5-6, 19; Ps. 37:3)

ABRAHAM'S INTERCESSORY PRAYER

THIRD QUARTER, LESSON 6
SUNDAY, AUGUST 9, 1942

Lesson Text: Genesis 18

Printed Text: Genesis 18:23-33

Golden Text: "The effectual fervent prayer of a righteous man availeth much" (James 5:16b).

King James Version.

Genesis 18:23 And Abraham drew near, and said, Wilt Thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt Thou also destroy and not spare the place for the fifty that are therein?

25 That be far from Thee to do after this manner, to slay the righteous

with the wicked: and that the righteous should be as the wicked, that be far from Thee; shall not the Judge of all the earth do right?

26 And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt Thou destroy all the city for lack of five? And He said, If I find there forty and five, I will not destroy it.

29 And he spake unto Him yet again, and said, Peradventure there shall be forty found there. And He said,

I will not do it for forty's sake.

30 And he said unto Him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And He said, I will not do it, if I find thirty there.

31 And He said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And He said, I will not destroy it for twenty's sake.

32 And He said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And He said, I will not destroy it for ten's sake.

33 And the Lord went His way, as soon as He had left off communing with Abraham: and Abraham returned unto his place.

LESSON EXPOSITION (By the Editor)

The prayer in this lesson is the first one recorded in the Bible and is a very fine example for all of us to follow. It is refreshing to see the way Abraham approaches God as man to man and talks with Him. We are the image of God and should not hesitate to talk to Him in a conversational manner; all the time maintaining an attitude of reverence. We shall be concerned in our exposition with Abram's frame of mind as he talked to God.

- I. Abraham's Respect (Gen. 18:25)
- II. Abraham's Faith (Gen. 18:24-32)
- III. Abraham's Humility (Gen. 18:27)
- IV. Abraham's Charity (Gen. 18:23, 32)

I. ABRAHAM'S RESPECT Genesis 18:25

When Abraham approached God he had confidence that He would be just and fair in his dealing with the Sodomites and Gomorrahites, including of course his nephew, Lot. He had confidence in God, and because of this he got results. No man can harbor any secret blame toward God in his heart and then expect Him to listen when he wants something. God is our Creator and the Sovereign of the universe. We are all in the same boat with Pilate, for Christ said to him, "Thou couldst have no power . . . except it were given thee from above." The sooner we recognize our dependence upon God and respect His judgment, the happier and more profitable will be our lot. Moses said of Him, "A God of truth and without iniquity, just and right is He" (Deut. 32:4). Abraham said the same thing, only in the form of a question: "Shall not the Judge of all the earth do right?" (verse 25)

Christ Himself showed His attitude toward this thing which we call justice. He gave a parable (Luke 18:1-8) about

the importunate widow and the unjust judge. It would be inconsistent for Christ to call this man unjust if God were not just.

If what we have said above is not true, then the question arises as to what we can do about it. If God is not just, then who is? If God is unfair, as some claim He is, then who is the standard of fairness by which we judge God to be unfair? We cannot prove a thing to be wrong unless we have a standard of rightness by which we judge the thing in question to be wrong. It seems to us that a better question than "Is God just?" is "How can a man be just with God?"

Once a man gets the above question of confidence in God settled, then he will have no trouble in turning everything over to God. Why not reason it out this way: "Since I must leave my fate after death in God's hands, why not trust Him with my life this side of death?"

II. ABRAHAM'S FAITH

Genesis 18:24-32

Abraham not only had faith that God would hear his plea to save Sodom if fifty people who honored God could be found there, but he had faith that God would change His mind in response to his pleading.

A very precious illustration about the importance of faith in prayer is given by Kenneth Wuest of the Moody Bible Institute in *Bypaths in the Greek New Testament*. We quote:

"Faith is the substance of things hoped for" (Heb. 11:1). The Greek word translated "substance" had a technical meaning in the business world of the first century. It referred to one's property or effects . . .

To substantiate this usage, there is in *Living Yesterdays*, a delightful brochure by H. R. Minn, the story of a woman named Dionysia. She is described as "a woman of set jaw and grim determination." It seems that she had lost a case in a local court over a piece of land to which she had laid claim. Not satisfied with the decision of a lower court, she determined to take her case to a higher court in Alexandria. She sent her slave to that city, with the legal documents safely encased in a stone box. On the way, the slave lost his life in a fire which destroyed the inn where he had put up for the night. For 2,000 years the sands of the desert covered the ruins of the inn, the charred bones of the slave, and the stone box. Archaeologists have recently uncovered these remains. In the box they found the legal documents. They read the note which this woman had sent to the judge in Alexandria, "In order that my lord the judge may know that my appeal is

just, I attach my *hypostasis*." That which was attached to this note, she designated by the Greek word translated "substance" in Hebrews 11:1.

What a flood of light is thrown upon this teaching regarding faith. The act of exercising true faith as one prays, or as one leans on the resources of God, is itself the title deed or evidence of the sure answer to our prayer or the unfailing source of the divine supply. It is God's guarantee in advance that we already possess the things asked for. They may still be in His hands, awaiting the proper time for their delivery, but they are ours. If the answers to our prayers are not forthcoming at once, let us rest content with the title deed which God has given us, namely, a Holy Spirit energized act of faith. We may be absolutely certain that our God will honor this title deed at the right moment.

Some may think it strange that God changed His mind in response to the plea of a man. It may look that way on the surface, but not when we understand the nature of God. In regard to His eternal purposes, such as hate toward sin, God never changes. His attributes of holiness, love, grace, mercy, etc., are changeless. This is borne out by the declaration in Hebrews 13:8: "Jesus Christ, the same yesterday, and today, and forever." But in regard to His dealing with men in the working out of His divine plan and program, God does change. His goal is always the same, but He may change the process or manner of getting the work done. For instance, if I am going to Chicago, I can go by way of U. S. Highway No. 30 or No. 6. Both arrive at the same place, but by different routes. God always hates murder, but on different occasions has commanded both non-capital punishment and capital punishment. In the example before us, God was willing to save a doomed city because of the prayers of a saint; but let no one think that He changed His attitude toward the terrible sin of those cities.

Many expositors believe that Abraham's faith failed at the figure ten and that God would have saved the city if he had reduced the number to 3. May we not let our faith weaken before the goal is reached. But it must be remembered that God did answer the prayer in part, for although 10 righteous people could not be found, yet God saved the 3 righteous people who were there, but not the city. In other words, God did more than Abraham asked.

This was true of Christ and the thief. The one thief asked Christ to remember him when He came to His kingdom. Christ went further than the thief asked, for He promised him that he would be with Him that day in Paradise. Christ gave him more than the kingdom too, for Paradise is greater.

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A helpful thought on answers to prayer is that found in Psalm 37:4: "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Naturally we do not desire the right things. But when we come close to God, filled with the Holy Spirit, our erstwhile selfish and unholy desires are changed into those which are in harmony with God's mind. Note that the passage places the supply of the desires of our hearts *after* we have delighted ourselves in the Lord.

III. ABRAHAM'S HUMILITY

Genesis 18:27

More than once in this prayer does Abraham mention the fact of his nothingness and that in himself he has no right to ask God to do anything. Godly humility is the frank recognition of our insufficiency and His all-sufficiency. In speaking on the parable found in Luke 11:5-8, Andrew Murray says the following: "I have nothing to set before them: as this consciousness takes possession of the minister or missionary, the teacher or worker, intercession will become their only hope and refuge. I may have knowledge and truth, a loving heart, and the readiness to give myself for those under my charge; but the bread of heaven I cannot give them. With all my love and zeal, I have nothing to set before them." Blessed is the man who has made that 'I have nothing' the motto of his ministry."

Any man who is not humble, or in other words believes in his own sufficiency, has no business coming to God for help. Such a thing is incongruous. Christ said, "I came not to call the righteous, but sinners to repentance" (Mark 2:17). It was on this same occasion that He said: "They that are whole have no need of the physician, but they that are sick." He referred to spiritual illness, although we often make the application to the physical side. All men are weak, undone, helpless, and sinners; but God cannot do anything for them until they *admit* it. Mr. Sankey's little boy was out strolling with him on an icy street when the dad asked the little fellow to let him take his hand. The boy protested, keeping his hands in his pockets. In a moment, he fell, receiving a severe bump. He then said to his dad, "I'll take your hand." On

they went a few paces, but the little hand wasn't strong enough, and down he went again. This time with tears on his chubby face, he said, "Papa, you take my hand."

IV. ABRAHAM'S CHARITY

Genesis 18:23, 32

Abraham's prayer is a model on intercession for others. No doubt he thought mostly of his backslidden nephew; but he must have been thinking of others too, for there were not ten in Lot's family. It looks to us like Abraham anticipated that Lot had been faithful in winning souls for the Lord even in that wicked city. But his faith was ill-placed, for Lot was as generous with the Gospel as most church members in the U. S. A missionary asked a Chinese Christian who had been saved six months, how many he had won to Christ. He received the reply that, being young in the faith, very little should be expected of him. The missionary then asked him how soon a candle started giving out light after being lighted. The Chinese Christian answered, "Immediately." He saw the point and came back in a few weeks with some converts.

THE LESSON ILLUSTRATED

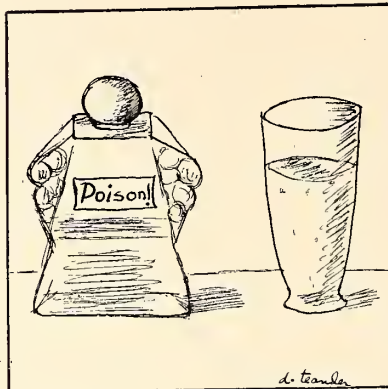
"The effectual fervent prayer of a righteous man availeth much" (James 5:16).

John Rutledge sailed from Buffalo as first mate on an Erie vessel before the lake was clear of dangerous ice. More than two-thirds of the voyage was accomplished, when, to the astonishment and dismay of all on board, they found themselves running in a furrow of water between two immense masses of ice, which were gradually closing together to crush them in! Forward as far as the eye could see ran that ever-narrowing channel, their only way to safety; but the wind was against them, and sails would not serve to get them through in time. The captain, not himself a religious man, impressed by the fearful emergency of the moment, called all into the cabin who were not needed on deck, and told them plainly that if they would be saved they must ask God to interpose, for *no human effort could avail them now*. After a moment's silence, John Rutledge said softly, "Let us pray"; and immediately every one in the cabin knelt down with him. With childlike words he told in the ears of the Father on high the peril and distress of the ship, and tearfully sought Divine mercy and deliverance for the sake of Christ, the Redeemer. They rose from their knees and went on deck. Imagine their feelings when the man at the wheel sang out, "All right, Cap'n! It's blowing nor' by nor'-east now." While the mate was at prayer in the cabin the wind had changed. The ship was moving forward, and the same

power that was wafting them through the channel now pushed the great ice-floe back so that it could not crush them. "Shall I put on more canvas, Captain?" asked John Rutledge. "No," said the Captain, don't touch her. *Some one else is managing this ship.*

—Dictionary of Anecdote

OBJECT LESSON



OBJECTS: A pretty colored bottle labeled "poison" and a plain glass filled with orange juice or tomato juice.

INSTRUCTIONS: The purpose of this lesson is to set forth God's willingness to answer prayer. Holding up the pretty colored bottle, mention the fact that small children often cry for pretty things. (Turn the bottle so that the label "poison" will show.) A mother would not give her child this harmful bottle, but she would gladly give him the glass of orange juice because that is good for him. So it is with God. He is glad to grant our requests (Ps. 84:11).

Explain that God is not only pleased to grant the requests we make for our-

selves, but He is also glad to have us pray for others as Abraham did. When Abraham changed his prayer so many times, it was not because of God's unwillingness to answer, but it was because Abraham lacked faith to use the smallest number first. Bring out the fact that we need to be concerned about those who are unsaved and to pray for them as Abraham prayed for Sodom. And since God is more concerned about them than we are, and since He loves them so much (John 3:16), He is willing to save them.

POINTED QUESTIONS ON THE LESSON

1. Does God desire communion with man? (I John 1:3; I Cor. 1:9)
2. From whence comes our strength to live the Christian life? (Phil. 4:13; John 15:4-5; Eph. 3:16)
3. Does God ever deal unfairly with man? (Ps. 92:15; Deut. 32:4; Ps. 18:30; II Sam. 22:31; Heb. 6:10)
4. What are our possessions in Christ? (Eph. 1:7; I Cor. 2:9; Ps. 31:19)
5. Does God hear us when we cry unto Him? (Ps. 34:4; Jer. 33:3; Ps. 46:1-5)
6. Does God desire that we reckon His sufficiency and our insufficiency? (Isa. 6:5; 64:6-8; II Cor. 3:5)
7. Should a Christian grow faint-hearted in time of testing? (I Cor. 10:13; Luke 18:1; Gal. 6:9)
8. Should Christians be faithful in the winning of souls? (Prov. 11:30; Matt. 4:19; I Cor. 9:19-23)
9. Was Abraham saved by faith or by His good works? (Rom. 4:1-3)
10. Does sin bring judgment? (John 3:18; 5:24; Jude 15)

ISAAC PRACTISES PEACE

THIRD QUARTER, LESSON 7

SUNDAY, AUGUST 16, 1942

Lesson Text: Genesis 26

Printed Text: Genesis 26:18-31

Devotional Reading: Matthew 5:38-45

Golden Text: "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9).

King James Version

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is our's: and he called the name of the well Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and

multiply thy seed for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well.

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phicol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, We saw certainly that the Lord was with thee: and as we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the Lord.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

LESSON EXPOSITION

(By the Editor)

A small portion of Isaac's life is presented to us in this chapter. From it we hope to gain some hints and suggestions for our own conduct which is not very much different from his. Our three point outline is as follows:

- I. Isaac Conquers a Problem
(Genesis 26:18-23)
- II. Isaac Communes with God
(Genesis 26:24-25)
- III. Isaac Covenants with Abimelech
(Genesis 26:26-31)

I. ISAAC CONQUERS A PROBLEM Genesis 26:18-23

It is quite a coincidence that both Isaac and Abraham should have an incident occur in their lives, nearly one hundred years apart, in which both lied about their wives, in the same city, and to kings of the same names (Gen. 20 and 26). The Abimelech with whom Isaac dealt was not as kind as his predecessor. He seemed to forgive Isaac but immediately afterward Isaac's trouble started about the wells and the king apparently made no effort to stop the evil deeds of his men. In Abraham's case the king gave him gifts of sheep and oxen and invited him to stay as long as he pleased and assured him of peace, but not so with Isaac.

Isaac's unpopularity with Abimelech seemed to increase and presently he was told to leave Gerar (Gen. 26:16). Isaac did as he was bidden but did not go very far. We read in verse seventeen that he stopped in the valley of

Gerar. He soon found out that he had made a mistake, for the Philistines, herdmen of Gerar, claimed the well which he digged and sorely needed. Formerly they had filled up the wells of Abraham; now they tried to steal this well for their own use. Isaac did not desire to fight over such a point, for he knew that there was more water to be had for the digging. Therefore, he named the well Esek which means strife, and let the Philistines have it. His servants digged a new well evidently not very far from the first one, and it too was claimed. Isaac again chose to let his enemies have the well and this time named it Sitnah which means hatred. The next well which he dug was at Rehoboth about forty miles from Gerar, and this time he had peace. After staying here a while he went on to Beer-sheba to one of his father's wells, and it was in this last place that God spoke to him again.

We can learn by another's mistakes. Isaac, like Lot, lived too close to the world in Gerar. God let a little persecution come, in order to get him out, but Isaac did not go far enough. He stayed close to the border line and as a result got into trouble. It was not until he made the separation clear and clean cut that he had rest and peace. None of us can serve both God and mammon. We must be out and out for the Lord. It has been well said that the apple tree that has the most clubs and stones thrown at it is the one by the fence. A Christian who is partially separated will be criticized by both the world and fellow Christians. The world will deride his attempted piety and the saints will disrespect his unspirituality.

We cannot help but mention here the physical blessing in wells of water. Have you ever been impressed by the marvellous provision of God in making water available in the heart of the earth? Almost everywhere man sinks a shaft he finds water. What would men in the country do if this were not true? God has placed virtually rivers of water under the soil for the creature made in His image. Just as there is enough water for every man and without it he cannot exist, so God has provided enough water of life for every one. It is easy to get, and without it no man can have eternal life (John 4:14).

We do not know Isaac's strength at this time in servants and swords. We do not know whether he would have had a chance of victory if he had opposed the thieves who stole his water. What we do know is that he chose to live in peace. He believed that as much as lieth in him he should live peaceably with all men (Rom. 12:18). Neither his honor nor the personal safety of his family or servants was involved, so he did not argue with the Philis-

tines. We who love the truth of Divine Inspiration, the Deity of Christ, Blood Atonement, the Second Coming of Christ, etc., should take a lesson from this example. Why fight with men who disagree with us on the minor points of the faith? We can keep our belief and they can keep theirs, but let us make our basis of fellowship the cardinal, major doctrines of the faith. We dissipate our strength in skirmishes among ourselves and have no power to fight the real battle against atheism and modernism. The result is that our camp is divided and the modernists are united. We cannot get free time on the Radio or a voice in our nation's government at Washington because we cannot prove that there are 100,000 people who believe in the fundamentals of the faith. On the contrary, the Federal Council of Churches now represents Protestantism both in Washington and on the Air and yet they do not believe in the Inspiration of the Bible, the Deity of Christ, or Blood Atonement. They are not a true representation of Bible-loving Protestantism, but they hold this place because of unity. We have failed to preserve the unity of the spirit in the bond of peace.

Two other applications of this section about the wells have been made by different expositors. One is that since water stands for truth, Isaac is pictured as going first to the faith of his fathers for the foundation and then later digging new wells which would represent our advancing with the times in learning and understanding the needs of the people. Modernism has accepted this as meaning that a new idea about God must be found. We do not need a new idea about God, but it is well to be up-to-date in our approach to spiritual things. The other application is that the wells of our testimony can be choked by the debris of unbelief, prayerlessness, selfishness, etc., and these wells must be unstopped so that the clear water of obedience, faith, and love can flow in our lives.

II. ISAAC COMMUNES WITH GOD Genesis 26:24-25

There comes a time in every man's experience when he comes, as it were, to the end of his rope. It is true that God desires our fellowship all of the time and not only just at the time that we have failed. But God is a "city of refuge," and He wants to help those in special need. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe (Prov. 18:10). Isaac came to just such a place in his life. He had done the right thing—the Christian thing—in not striving over the wells that rightly belonged to him, but there came a depression over his soul because of the injustice. Unlike Lot who kept getting a little closer to Sodom (Gen. 13:12),

Isaac kept getting a little further away. Beer-sheba was farther away than Rehoboth, and it was not until he got to this place where Abraham had formerly called on the name of the Lord and where he had returned with his father after he had nearly been offered as a sacrifice (ch. 21:32-33; 22:19), that God appeared unto him. The prodigal found no fellowship with his father in that pig pen in the far away country, but he did find it as soon as he separated himself and came home. Isaac and all the rest of us must follow this example of separation from the world, sin, and self-sufficiency if we would hear God's voice.

This was not the first time that Isaac had heard the reassuring voice of God. Here in this very chapter God spoke to him warning him not to go down into Egypt but rather to sojourn in the land of Palestine (vss. 2-4). He renewed the Abrahamic covenant with him then, and again confirmed it at Beer-sheba. The former well dug by Abraham must have been filled or else could not be found, for the servants were compelled to dig another one (vs. 25). God blessed, and it was not long until the precious water was found and Isaac blessed the name of the Lord.

III. ISAAC COVENANTS WITH ABIMELECH

Genesis 26:26-31

As stated above, this Abimelech was not the same king with whom Abraham dealt, but he was perhaps a son and ruled the same group of Philistines in Gerar. He was not very kind to Isaac in asking him to leave the country, for this seemed to be an implication that he was the aggressor in the trouble. However, wise men change their minds, although it is said of fools that they never do. Abimelech changed his mind. He took one of his statesmen and the general of his army and paid Isaac a visit, but this time it was friendly.

Naturally, we are interested in the cause of this change of heart. The king himself tells us about it in response to Isaac's skeptical query: "We saw certainly that the Lord was with thee." Did they see God? Could they hear God talking to Isaac? If not, then what did they see that convinced them that God was on Isaac's side? There were two things that proved it: God's evident blessing on Isaac in providing wells whenever he needed them as well as the hundred-fold harvest before the trouble (ch. 26:12); and the humble, godly way in which Isaac had met the unkindness of the herdmen of Gerar as well as the rebuff of Abimelech himself. There had to be inspiration and help from above in order for



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Isaac to act this way which was so pleasing and yet so unnatural. Abimelech knew that naturally men meet problems and injustices with the carnal spirit, and if they meet them any other way it is because of help from Jehovah. These men watched Isaac's life and were influenced for good by it. Note this truth as emphasized in Proverbs 16:7, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." And who of us has not been inspired with the testimony of Peter and John: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13). The world watches our lives and is drawn closer or pushed further away from Christ by the things which we do and say.

When Isaac was convinced that Abimelech and his companions were in good faith, he took them into his heart and made the covenant of peace which they desired. It is true that Abimelech in verse twenty-nine justified himself, but Isaac overlooked that and made the covenant. We are especially impressed that Isaac did not demand redress, i.e., the return of the stolen wells and the punishment of the thieves. He forgave and forgot as a true Christian should. Paul shows us the will of God in this matter as well as do the other writers: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19). (See also Proverbs 20:3; Matthew 5:9; I Corinthians 14:33; I Timothy 2:2; and Hebrews 12:14.)

THE LESSON ILLUSTRATED

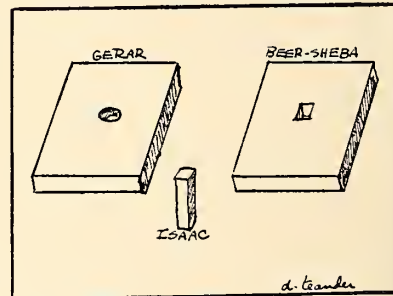
"Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9).

Anthony Blanc, one of Felix Neff's earlier converts, was very earnest in winning souls to Christ. The enemies of the Gospel were angry at his success, and used both scoffs and threats against

him. One night, as he was returning home from a religious meeting, he was followed by a man in a rage, who struck him a violent blow on the head. "May God forgive and bless you!" was Anthony's quiet and Christian rejoinder. "Ah!" replied his assailant furiously, "if God does not kill you, I'll do it myself!" Some days afterwards Anthony met the same person in a narrow road, where two persons could hardly pass. "Now I shall be struck by him again," he said to himself. But he was surprised, on approaching, to see this man, once so bitter toward him, reach out his hand and cry to him in a tremulous voice, "Mr. Blanc, will you forgive me, and let all be over?" Thus this disciple of Christ, by gentle and peaceful words, had made a friend of an enemy.

—Clerical Library

OBJECT LESSON



OBJECTS: A large square peg, a small board with a round hole, a small board with a square hole (into which the peg will fit).

INSTRUCTIONS: This lesson shows that God brings joy and peace to those who are in God's place for them. Let the peg represent Isaac; the board with the round hole, Gerar; the board with the square hole, Beer-Sheba. Talk about Isaac's trouble in Gerar and show that he did not fit in that place. He could not even have the necessary water. Later he went to Beer-sheba, where he belonged (show that the peg fits the hole). Here he built an altar and worshipped God, and here he was able to have a good well of water. God appeared to Isaac and said, "Fear not,

for I am with thee." Compare Isaac's condition with that of the child or the man or woman who is not in God's place at first. Explain that the first thing to do to be in God's place is to accept His Son as Saviour. Then He wants us to live for Him, and He will bring joy to our lives, and He will bring peace. Just as Isaac's enemies came and made peace with him there at Beer-sheba, so God has promised that "when a man's ways please the Lord, He maketh even his enemies to be at peace with him" (Prov. 16:7). This lesson can be used to emphasize either the salvation message or the yielded life truth.

POINTED QUESTIONS ON THE LESSON

1. Does God want Christians to be at peace with one another? (Rom.

12:18; Col. 3:14-15; Matt. 5:9)

2. Should Christians live close to the border line of the world? (II Cor. 6:17-18; Num. 16:26)

3. Who is the water of life? (John 7:37-38; 4:14)

4. Can unbelief harm a believer's testimony? (John 11:40; Heb. 4:6, 11)

5. Who is our city of refuge? (Prov. 18:10; Isa. 4:6; Ps. 46:1)

6. Was Isaac's life pleasing to God? (Gen. 26:24, 28)

7. Should a true Christian seek for revenge? (Rom. 12:17, 19)

8. What effect should our lives have upon other Christians? (Acts 4:13; Gen. 26:28)

9. Did God tell Isaac not to go down to Egypt? (Gen. 26:2-4)

10. Does God bless a man whose ways please Him? (Prov. 16:7)

JACOB'S VISION OF GOD

THIRD QUARTER, LESSON 8
SUNDAY, AUGUST 23, 1942

Lesson Text: Genesis 27—28

Printed Text: Genesis 28:10-22

Devotional Reading: Isaiah 6:1-8

Golden Text: "I am with thee, and will keep thee in all places whither thou goest (Gen. 28:15).

King James Version

Genesis 28:10 And Jacob went out from Beer-sheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13 And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave

thee, until I have done that which I have spoken to thee of.

16 And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place Bethel: but the name of that city was called Luz at the first.

20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the Lord be my God:

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

LESSON EXPOSITION

(By Hilland H. Stewart)

Jacob, the vessel chosen of God to continue in the steps of Abraham and Isaac, at first appears to be a rather sorry figure to follow these two patriarchs. But God made a noble Christian character out of a rogue.

It is not our purpose to make light of Jacob as we point out his failures, but it is our purpose to show how God took this vacillating character and demonstrated what His grace can do.

We shall examine some incidents

from the entire lesson text. We observe:

- I. God's Plan to Bless Jacob
- II. Rebekah's Method of Obtaining the Blessing
- III. God's Purpose in Setting Jacob First
- IV. God's Method of Dealing with Jacob

I. GOD'S PLAN TO BLESS JACOB

Before Jacob and Esau were born God revealed to Rebekah that Jacob the second son was to take precedence over the elder.

And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. (Gen. 25:23).

So we see that in God's plan Jacob was to be set before Esau.

II. REBEKAH'S METHOD OF OBTAINING THE BLESSING

Genesis twenty-seven tells the story of the stolen blessing.

Overbearing Isaac planning with Esau to bestow his paternal blessing and birthright to the elder son, Rebekah at once connived to frustrate this plan. She quickly fixed up Jacob to resemble Esau and ushered him into the presence of the near-blinded Isaac. And old Isaac perceived not the difference, and gave Jacob that which he intended for Esau.

One might ask, "How can a person steal that which belongs to him?" Now it is evident that the blessing or the birthright belonged to Jacob. God had told Rebekah that it should be Jacob's, and what God purposes to do is the same as done. Therefore, the blessing belonged to Jacob. Thus, we ask, "Why excuse Rebekah of theft and deception in getting the blessing for Jacob?" The answer is that she obtained it for him in that manner. It seems that it was her special love for this son Jacob that motivated her rather than a zeal to work out God's plan.

But it is to be here noted that God never needs artifice to work out His plans. Had Rebekah really been concerned about seeing God's purposes worked out, she needed not have resorted to trickery. What method God intended to use, we know not, but suffice it to say He had a method and it was an honorable and upright method.

III. GOD'S PURPOSE IN SETTING JACOB FIRST

Much has been said about the contrast between Jacob and Esau. Some pertinent observations in this connection might be made. However, if Jacob did exhibit qualities superior to those

of Esau it is certain that this was not the reason. Jacob exhibited enough culpable faults to have barred him from any place in God's favor on the basis of his own merit. However, we need not speculate about this matter for the Scripture makes it clear.

For the children being not yet born, **neither having done any good or evil**, that the purpose of God according to election might stand, not of works, but of Him that calleth:

It was said unto her, The elder shall serve the younger (Rom. 9:11-12).

It was **not** because of good or evil which they had done that God set Jacob first.

It was **"not of works"** that God set Jacob first.

It was "that the purpose of God according to election might stand," that God set Jacob first.

Now it is our problem to determine just what is meant by "God's purpose according to election." It is obviously a plan whereby the first (elder) is set aside to establish the second (younger).

Paul in the Corinthian letter clarifies the matter a great deal.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

The first man is of the earth, earthy: the second man is the Lord from heaven

(I Cor. 15:45-47).

Here we observe that all of us receive physical life in Adam. But this is only natural life.

The Second Man, the Lord from heaven, became a quickening spirit. In Him we receive spiritual life.

Now in the immediate context to the passage in Romans which we have been considering, God makes the distinction between the physical life and the spiritual life. The fact that a person was a child of Abraham did not make him an heir to God's spiritual blessings. These came not through physical birth but through spiritual birth. In Adam all die (Jew and Gentile alike). In Christ shall all be made alive (Jew and Gentile alike).

God is anxious to make the distinction very clear. He wants to make it plain to all that His blessings can come not through a natural birth (Adamic life) but through spiritual birth (Christ-life). In order to make this very clear, throughout the Old Testament God has set forth this truth by many types. The Orientals attached great significance to the first-

born son. To him went the birthright (a double portion of the inheritance, leadership among the children, and chief family honors). Accordingly, to show the worthlessness of these recommendations for spiritual blessings God in His plan would set aside the first-born son and establish the second. Observe, Cain and Abel, Seth later established (Gen. 4:1-2, 25); Ishmael and Isaac (Gal. 4:22-31); Jacob and Esau (Rom. 9:9-12); Reuben and Joseph (I Chron. 5:1-2); Manasseh and Ephraim (Gen. 48:15-20).

Thus we see that the elder son is a type of the flesh and the younger son is a type of the Spirit.

God did not choose Jacob because he was more righteous than Esau. He chose him because he was the second son and God wanted him for a type. And God wanted to demonstrate what His grace was able to do for Jacob. This same grace is able to do the same thing for any man.

IV. GOD'S METHOD OF DEALING WITH JACOB

We now observe a little of God's dealing with Jacob. Jacob, the supplanter, the schemer, went through a great transformation before he became Israel, a prince with God.

This process started soon after Jacob had to flee from his father's home to escape his brother's wrath.

God revealed Himself to Jacob in a dream and renewed the covenant He had made to Abraham and Isaac (Gen. 28:13-15). God's love and grace are surely revealed in these great promises to such a person as Jacob. However, the same love and grace is still proffered to sinners like Jacob.

Apparently Jacob responded somewhat to these marvelous promises by making a vow to God. However, we are convinced that Jacob still knew very little of God's grace. His vow sounds like Jacob still thought that God's blessing came on the ground of merit rather than on the basis of free grace. Whether or not this is the case, Jacob finally learned that God's blessings came to undeserving men—for there is no other kind of man.

Next Sunday's lesson takes up the real change that finally came in Jacob's life.

THE LESSON ILLUSTRATED

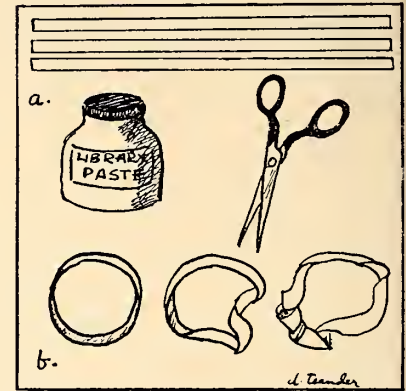
"I am with thee, and will keep thee in all places whither thou goest" (Gen. 28:15).

A company of poor Christians were banished into some remote parts; and one standing by, seeing them pass along, said, "It is a very sad condition those poor people are in, to be thus hurried from the society of men, and to be made companions with the beasts of the field."

"True," said another, "it were a sad condition indeed, if they were carried to a place where they should not find their God: but let them be of good cheer—God goes along with them, and will exhibit the comforts of His presence wherever they go. He is an infinite God and filleth all places."

—Spencer

OBJECT LESSON



OBJECTS: Three strips of paper (preferably light weight) each about 3 feet long and about 2 inches wide, paste, scissors.

INSTRUCTIONS: The purpose of this lesson is to set forth the truthfulness of God in contrast to the deception of men. As you tell the story of Rebekah's partiality to Jacob and her plan to turn the father's blessing to him by means of deception, put a twist and a half in one strip of paper (calling it "Rebekah") and paste the ends together to form a circle. Then as you tell of Jacob's deception, how he both acted and spoke a lie, put a full twist in one strip (calling it "Jacob") and paste the ends together. Do not show that the circles are made crooked. Then speak of the dependability of God's Word. Paste the ends of the third strip together without any twists. (This one represents "God's truthfulness"). Carefully insert the scissors (representing God's Word) in the untwisted circle and cut down the center of the strip. As would be expected, you then have two untwisted circles. God's truthfulness can be depended upon. Now take the scissors and cut the circle representing Rebekah in a similar manner, telling them that God's Word searches our hearts so we will search Rebekah's heart. This circle, instead of making two circles when cut in two makes one long strip, crooked and tied in a knot. Rebekah's heart is found to be undependable. Do the same with the "Jacob" circle. This one comes out two complete crooked circles linked together. Let these represent both his evil words and evil act. Just as two of these circles are tricky and fool you, not coming out as you expect them to, so people by nature cannot be depended on, but God can make us dependable

and true. Jacob was crooked, but when he turned to God and worshipped him, we can be sure that God gave him a true heart. And God can make us dependable and true when we ask Him to come into our hearts.

**POINTED QUESTIONS
ON THE LESSON**

- 1. Did Rebekah know beforehand that Jacob would rule over Esau? (Gen. 25:23)
- 2. From whom do we receive spiritual life, the first Adam or the second Adam? (I Cor. 15:45-47)
- 3. Can God change man's life from a life of deception to one of real blessing? (Rom. 12:2; II Cor. 3:18)

- 4. Does man deserve God's grace? (Heb. 9:27)
- 5. Can we have salvation on our own merits or the merits of our loved ones? (Eph. 2:8-9; Titus 3:5)
- 6. Did Jacob recognize God's presence at Bethel? (Gen. 28:16)
- 7. Did Jacob set up a place of worship at Bethel? (Gen. 28:19-22)
- 8. Did God renew to Jacob, the covenant made with Abraham and Isaac? (Gen. 28:12-15)
- 9. What is the condition of man before he finds salvation? (Jer. 17:9; Rom. 3:23; Isa. 64:6)
- 10. How did Jacob respond to God's wonderful promises? (By making a vow—Gen. 28:20-22)

JACOB SEEKS GOD'S HELP

THIRD QUARTER, LESSON 9
SUNDAY, AUGUST 30, 1942
Lesson Text: Genesis 31—33
Devotional Reading: Psalm 34:1-8

Golden Text: "God is our refuge and strength, a very present help in trouble" (Psalm 46:1).

LESSON EXPOSITION
(By The Editor)

Today's lesson covers the same character as that of last Sunday—Jacob. We have chosen the three interviews found in the three chapters as the basis for our remarks. You will note that we have used all of the lesson text.

- I. Jacob's Covenant with Laban (Genesis 31)
- II. Jacob's Blessing from God (Genesis 32)
- III. Jacob's Reconciliation with Esau (Genesis 33)

**I. JACOB'S COVENANT WITH
LABAN**
(Genesis 31)

Last week we were introduced to the deceitfulness of this man Jacob. Today we are still investigating his perfidy. In fact it is hard to tell which one, Laban or Jacob, was the most crafty and crooked.

It is a well-known story of how Jacob got into trouble with Laban. He had fled from his brother Esau because Esau had vowed to kill him on sight. Arriving in Laban's land, Syria, he met Rachel and there his troubles began. The clever father made him take Leah first and deceived him about the number of years that he had to work for both girls. In other ways the father tried to cheat Jacob such as changing his wages ten different times. Jacob was not to be out-smarted and in the end Laban was the loser and Jacob the gainer. He was, at the time of his departure, a very wealthy man.

In the opening verses of chapter thirty-one we read that Jacob had grown suspicious that Laban was getting jealous and that the best thing he could do was to move. He consulted with Rachel and Leah and they agreed that their father had not been fair with them and that to leave was the best thing. However, we cannot admire Jacob for his "french leave." He sneaked away from the man who was not only his father-in-law but who indirectly made his prosperity possible. By this we mean that Jacob came to Laban penniless and after twenty-five years had a large family, servants, and very much cattle, sheep, and camels. In spite of all of Laban's faults, he did let Jacob remain under his roof long enough to prosper. For this Jacob should have been grateful and should have left honorably. He waited until Laban was away shearing sheep (vs. 19) and then he pulled "stakes."

There is no doubt but that God endorsed the move (verses 11-13), but not the manner in which it was executed.

It took Laban seven days to catch up with the fleeing Jew, and from all the evidence he had evil intentions, doubtless, to the shedding of blood. Rachel had stolen his gods and he was especially sore about it. Thank God, that we have a God, not made with hands, eternal in the heavens, which no one can steal. Then God came into the picture and did one of those rare things—gave orders to an unbeliever. He did this to Belshazzar, Nebuchadnezzar, Pilate's wife, and now to Laban. His orders were in essence, "Keep your hands off my servant Jacob." Laban may have been an atheist but he did not mistake the voice of God because he told Jacob what God had said. Furthermore, he obeyed him and that is more than a lot of Christians do.

The meeting of the two men was not a pleasant one, and Jacob was plainly

afraid (vs. 31). Jacob was innocent of the theft of the images and it was fortunate for him and Rachel that the images were not found. When they could not be found Jacob took advantage of the embarrassment of Laban in his failure to find them, and rebuked him for his unreasonableness through the years. Laban may not have liked the verbal spanking but he had to take it because God had warned him. It was Laban who first suggested the making of a covenant and Jacob agreed. The covenant (verses 49-53) bound the two men to deal honestly with each other. It is very evident that neither of the men trusted each other and this covenant was mutual protection.

We could not leave this portion without making a comment about the "Mizpah Benediction" as it is so frequently called. It is used by Young People's Societies far and near. It was even placed on a large gateway which stood for many years in front of the Union Railroad Station in Denver, Colorado. "May the Lord watch between me and thee while we are absent one from the other." If people only knew the real significance back of that benediction they would never use it unless they were in the same frame of mind as these two men. It is a self-protective treaty between two deceitful men.

II. JACOB'S BLESSING FROM GOD
(Genesis 32)

No sooner had Jacob been delivered from one problem than he met another. This time his consternation was much greater even than before. He realized that he was about to enter his brother Esau's territory and that he had better make things right with him or Esau would keep his vow and kill him. He sent messengers ahead and when they returned all they could tell him was that Esau was on his way to meet him with 400 men. Jacob's normal conclusion, dictated by a vivid memory and guilty conscience, was that Esau was going to settle the old score. A careful reading of the chapter will reveal the careful strategy planned by Jacob in the meeting of his brother. He arranged a very large gift of live stock, over five hundred fifty, and divided them into five different flocks to make the gift more impressive. Even at ten dollars a head the gift would top \$5000.00.

When the plan was all carefully worked out and nightfall had come, Jacob was alone on one side of the Jabbok, for he had sent everyone else across the ford. Alone, God had a chance to do something with him. It is true that he was a coward in sending the women and children to meet Esau first, but we are glad that he was alone with God. When Abraham prayed for Sodom, he was alone; when Moses prayed for Israel, he was alone;

Joshua was alone; Gideon was alone; and John was alone on the isle of Patmos. A man wrestled with Jacob until the break of day. Some people have doubts about the identity of this man but Jacob had no such doubts. Listen to him, "I have seen God face to face, and my life is preserved" (vs. 30). We believe the Bible when it tells us of such real men as Abraham, Isaac, and Jacob, and of real women named Sarah, Rebekah, and Rachel; then, why not believe the same book which tells us that God wrestled with Jacob? We believe in accepting every word in the inspired original writings.

Since we know that no man hath seen God at any time, meaning the Father, we know that Jesus Christ was the one whom Jacob saw even if his theology did not interpret it that way. Dr. F. B. Meyer says, "We know that the Son of God sometimes anticipated His incarnation by assuming literal physical shapes. 'His delights were of old amongst the sons of men.' And it would have been as possible for Him to wrestle literally with Jacob, as for Him to offer His hands to the touch of Thomas after His resurrection."

God blessed Jacob and changed his name. Before he had been the supplanter, crook, and deceiver, and his name meant just that. Now he is to be "Israel," the prince—one who has power with God and men. It is true that Jacob still made some mistakes because he took a long time to get to Bethel, but we believe that here was the place where he was broken that God might make him over into a vessel that could be used. He carried the mark of this day for the rest of his life. God smote his thigh and it was more than an imaginary halt that is mentioned in verse thirty-one.

Dr. Albert Hughes has summarized the blessings of this Peniel experience in Jacob's life and we quote from his book, **A Supplanter Becomes a Prince**. "There are five things that took place in Jacob's life at Peniel, which indicate the breaking of the self-life. 1. His self-energy was gone (Genesis 32:31). 2. His self-exaltation was gone (Genesis 33:3). 3. His self-boasting was gone (Genesis 33:5). 4. His self-pride was gone (Genesis 33:10). 5. His self-consideration was gone (Genesis 33:12-14)."

III. JACOB'S RECONCILIATION WITH ESAU (Genesis 33)

After such a glorious meeting with God, Jacob was better prepared to meet his brother. There was nothing to fear, for Esau had let the years mellow him. From Jacob's analysis of it we would assume that Esau had let God do something for him: "For therefore I have seen thy face, as though I had seen the face of God, and thou wast

pleased with me" (vs. 10). Jacob meant that he had seen the love of God in his brother's face and actions. Do others see such things in us? Esau fell on Jacob's neck and kissed him and congratulated him on his family and possessions. Esau declined the lavish gift of his brother but Jacob prevailed on him and he finally accepted. We like the credit given by Jacob to God (vs. 11).

What a grand old world this would be if broken families could get together this way: "Forgiving one another, even as God for Christ's sake hath forgiven you." Grudge carrying is too heavy a load for anyone to bear.

We are sorry that we have to draw your attention to the fact that Jacob deceived Esau as they parted and that Jacob did not go to Bethel where God had told him to go but rather tarried at Shechem. Jacob told Esau to go on ahead and that he would follow on "softly" to Seir, Esau's dwelling place. However, as soon as Esau was out of sight, Jacob went the other way. One sin leads to another and that is what happened. He next tented in front of Shechem, a wicked city, as is afterward revealed in chapter thirty-four. Does it not remind one of Lot tenting toward Sodom? It does not pay to stay near the world. The little girl said that the reason she fell out of bed was because she slept too near the place where she got in. Pretty good reasoning. Yet many Christians live on the edge of the world, just on the borderland; far enough away to justify a religious profession, yet near enough to run into it for sweets. In some such way professing Christians sometimes try to find an antidote for a week of worldliness in the religious observances of the Lord's day. But spirituality is just like shaving—you cannot store up a week's supply. It must be a daily practise.

It is not until we get to chapter thirty-five that we find Jacob back in God's place, Bethel, and then he began to receive some of the missed fellowship and communion with God.

THE LESSON ILLUSTRATED

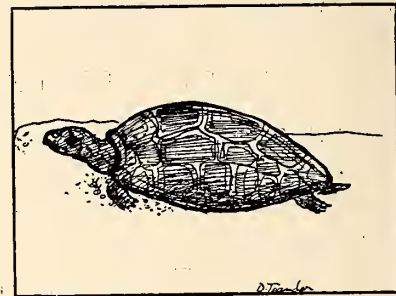
"God is our refuge and strength,
a very present help in trouble"
(Ps. 46:1).

A party of travelers in the desert were overtaken by the fierce simoon. Like blinding snow, driven by the winds of March, came the hot sands. Before the simoon had reached its height, they came suddenly upon a rude building of stone, well protected with roof and doors, which the hand of charity had erected there in the desert for a shelter. With joy they rushed into it, closed the doors, and were safe. So when the storm of indignation sweeps the earth; when the blasts of the Almighty hide

the sun and rock the solid globe; when at mid-day, there is darkness that may be felt; when man and beast groan with terror, and the pilots of the desert lose their reckoning and resign themselves to fate—then is heard a voice above the tempest, "Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself for a little moment, till the indignation be overpast; for, behold! the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity."

—*Cyclopaedia of Illustrations*

OBJECT LESSON



OBJECTS: A real turtle, or a toy or picture turtle.

INSTRUCTIONS: This lesson brings out the truth of the golden text. Talk about the value of the protection which the turtle always carries with him. Mention the fact that he always has a shelter and that for this reason it is difficult to harm a turtle. Then explain that Jacob had a better protection, but he forgot about it. God had promised many years before to be with him and to keep him (Gen. 28:15), but Jacob forgot this when he feared Esau. Bring out the fact that we, too, have Christ as our Refuge and Strength, when we accept Him as Saviour. And although we have done wrong in the past, as Jacob had done, Christ paid for all those sins and they are buried in the depths of the sea. Hidden in Christ, we have no need of fear for the past, present, or future. We have His protection at all times.

POINTED QUESTIONS ON THE LESSON

1. Did Jacob take honorable leave of Laban? (Gen. 31:19-20)
2. Did God protect Jacob from Laban's wrath? (Gen. 31:24)
3. What was the covenant between Jacob and Laban? (Gen. 31:49-53)
4. Whom did Jacob meet after he left Laban? (Gen. 32:6)
5. When can God best deal with us as individuals? (Gen. 32:30)
6. What was the meaning of Jacob's new name? (Gen. 32:28)
7. Should Christians have a forgiving spirit toward one another? (Eph. 4:32)
8. When did Jacob get back to God's

place? (Gen. 35:1-7)

9. How can Christians have fellowship after they have sinned? (I John 1:9; James 5:16)

10. Does God want Christian men to be honest? (Rom. 12:17)

★

IN THE HARVEST FIELD

(Continued from page 254)

of God that in connection with the main mission station which he cares for, no less than fifty-three outposts have sprung up in a short period of time, and 10,241 men and women have handed in their names as desiring to become Christians; these are being given further instruction. Two thousand believers have been baptized since the start of this movement. Mr. Zimmerman had the pleasure of visiting a number of the outstations where night after night the attendance varied from 1800 to 3000. Each of the outstations have a chapel, and Bible teachers from the main station are in charge.

★

THE DAYS OF YOUTH

(Continued from page 257)

down to the football match which had been hurriedly arranged.

George did not appear until it was about to start, and Lionel noticed that he went straight to Kenneth and handed him a folded piece of paper. With a wink the boy took it, and tucking it carefully into the breast pocket of his coat, went off to join in the match. The incident was so trifling that it failed to arouse any curiosity in the mind of Lionel, and it was soon forgotten in the enjoyment of the game.

* * * * *

It was nearly a week later, that, at the end of afternoon school, the Head came into the Fourth classroom to announce the result of the History Examination. Lionel was petrified to hear that George Bates came first with 100 marks, while he was third with only 76! Of course George was pretty good at history, but he had never beaten him before. His surprise and disappointment were intense, and besides, he really could not imagine where he had lost twenty-four marks. Immediately after the examination he had gone through the questions with his history book and he knew that each one had been correctly answered. Surely someone had blundered, but there seemed to be no way of finding out, for the papers were always retained by the Society.

As David had expected he was a long way down the list, but he was amazed at Lionel's position. No doubt other fourth-formers were too, but as they were not on speaking terms, the two boys did not hear any remarks, although they mingled with the crowd in the school library when they went

to exchange their books. They were the last to get their numbers registered and on the way home they discussed the examination result.

"There must be some mistake," David declared.

"So I think," agreed Lionel, "but what can I do? It's no use going to the Head and telling him I ought to have been first; every fellow might do that."

"Well, I think something ought to be done. Why don't you write to the Secretary of the Society, and ask him to look into the matter?"

"Oh, no; I can't do that!"

"Why not? I would if I were you. I say, is that a piece of paper sticking out of your library book?"

"Yes."

"Why, the very thing! Let's compose a letter straight away; I'll help you."

Lionel gave in at last, and they sat down on a grassy bank beside the road, but before a single word had been written, large drops of rain came splashing down, some of them falling on the paper. Then an amazing thing happened. In every wet patch, words appeared. This was exciting! The boys crept under the hedge for shelter, but Lionel held the paper out in the rain. Eagerly they watched, as more and more words became visible, and when it was thoroughly soaked, a complete letter from George to Kenneth appeared before their astonished gaze, which gave an untruthful description of the evening when Lionel rescued him from the river.

"I reckon it was written with onion juice," David declared. "It serves splendidly for invisible ink, because the writing can only be seen when it's wet. I've often used it myself."

The contents of the letter astounded them. "He's a hypocrite and a coward," it said. "When he saw me struggling in the water, he shouted, 'Serves you right,' and left me to drown, but I managed to scramble out. Don't make any charge, he's sure to deny it; get the fellows to send him to Coventry."

"Well, one mystery's cleared up, anyway," David exclaimed excitedly, "and wouldn't George be wild if he knew Kenneth had been so careless with his precious letter?"

"Yes; and isn't it queer that it should come to me? It's amazing how truth always seems to come out in the end!"

Lionel remembered the incident on the playing field, and felt pretty certain that this was the piece of paper which he had seen George pass to Kenneth on the afternoon of the half-holiday.

"What are you going to do about it?" David asked.

(Continued on page 272)

MEN OF WAR...

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Here Are the Answers

To the puzzles on page 258

1.

1. d

4. d

7. a

9. b

2. c

5. e

8. d

10. d

3. b

6. c
2.

1. Yes—Job 19:20

2. Yes—II Cor. 9:7

3. No—Benjamin Franklin

4. No

5. No—Pilgrim's Progress

6. No—Book of Common Prayer

7. Yes—Jer. 13:23

8. No—John Wesley

9. Yes—Rev. 21:21

10. No—Samuel Johnson
3.

1. Sarah

21. Delilah

2. Miriam

22. Euodias

3. Hannah

23. Eve

4. Rahab

24. Syntyche

5. Rebecca

25. Jezebel

6. Dorcas

26. Sapphira

7. Hagar

27. Rachel

8. Mary

28. Michal

9. Keturah

29. Bernice

10. Adah

30. Salome

11. Leah

31. Herodias

12. Elizabeth

32. Zipporah

13. Ruth

33. Persis

14. Martha

34. Judith

15. Abigail

35. Tryphena

16. Anna

36. Dinah

17. Magdalene

37. Julia

18. Esther

38. Deborah

19. Lydia

39. Junia

20. Priscilla

40. Claudia
4.

1. Adam

6. Nathaniel

2. Samson

7. Jesus

3. Joshua

8. The Centurion

4. Job

at the cross

5. Abraham

9. Satan

10. Jesus
5.

1. land

2. lane

3. line

4. live

5. give

6.
6.

1. Father and son

2. Brothers

3. Husband and wife

4. Uncle and niece

5. Cities

6. Provinces in Palestine

7. Nephew and uncle

8. Cousins

9. Brother and sister

10. Mother-in-law and daughter-in-law
7.

Gen. 12:2-3

THE DAYS OF YOUTH

(Continued from page 271)

"Nothing at present; and after all, I think I won't write to the Historical Society just now. If a mistake has been made I'd prefer it to come out without my meddling with it."

"But that's an altogether different matter. There's only a week to the end of the term, and if you don't act before the last day George will pocket the guinea, and you'll have no redress."

"I know that, but I think I'll wait a day or two at any rate," and no amount of persuasion could shift him from his determination.

The shower was over in a few minutes, and by the time that Lionel reached home the paper had dried, and the writing was once more invisible.

Hermione, Lionel's sister, was in the hall.

"Can you see anything there?" he asked, holding it under her nose.

"No," she replied after careful scrutiny.

"Well, come into the scullery, I'll show you something."

She followed, wondering. He held the paper under the tap and the writing reappeared. Hermione read the incriminating letter, and it came to her in a flash that at one time it might well have been true of Lionel, but now it was impossible to credit him with so mean an action.

"I'm certain it's a lie!" she exclaimed hotly.

He nodded. Like David, she wanted to know what action he would take, and he quite expected her to snort disapproval at his decision to leave things to right themselves. Instead, she sidled up to him and whispered: "Lionel, I think you're wonderful. At first I despised you for a weakling, but I can't help feeling that you've got the real thing, and so have David and Mr. Gordon and the tramp. I'm sure I'm missing something that's worth having, and I want to be a Christian, too!"

"I say, Hermy, this is just grand," he breathed, "it's the one thing I've been longing for and praying for. What chums we shall be now!"

The next morning, when prayers were over and the boys of the Fourth had just filed into their room, the Head appeared, and it soon became evident that he had something important to say. He told them that the results of the history examination had aroused the form master's suspicions, and he had decided to investigate the matter. A request had been sent to the Historical Society for the papers to be returned, and examination of the handwriting had revealed that the numbers given to George Bates and Lionel

Sheare had been exchanged. Bates had gained the advantage, and it looked as though he were responsible.

Very pink about the ears, the boy needed no further accusation, while Lionel, remembering the incident of the examination morning, was convinced that George had deliberately swept his card to the floor, in order to substitute his own.

"Can you defend yourself?" asked the Head, but George remained silent. "Then I take it that you confess to having exchanged the numbers."

Still no response.

"Your guilty silence condemns you. This is a very serious offence; there is only one course open to me; you will leave at the end of the term. Have you anything to say, Sheare?"

Lionel would have had every excuse for gloating over George's downfall, but he glimpsed a better way.

"I'd like to ask you to reconsider your decision, sir," he replied.

"Are you offering forgiveness?"

"Yes, sir."

"You hear, Bates? On Sheare's recommendation I will offer you another chance. You're a lucky fellow."

There were remarkable scenes later that morning. In real gratitude George wrung Lionel's hand, and unaware that the facts were known to his victim, confessed the lie which had resulted in Lionel's being sent to Coventry. "It was your religion that upset me, you know, but I've been watching you. To-day you've certainly shown that there's something in it, and you've got to tell me the secret."

"'Believe on the Lord Jesus Christ and thou shalt be saved' is the simple secret of a change of life," said Lionel.

There were a good many others who felt the same. In their hearts they had admired Lionel, and were very glad to be on friendly terms with him again. In fact, Lionel was the hero of the hour. At long last, he had won through. Faithfulness to the Saviour of His soul had won the battle.

—Publishers - Pickering and Inglis.

INSIDE WASHINGTON, D.C.

(Continued from page 248)

sonal sacrifice which many of them are unwilling to make.

Washington, D. C., has more than its share of cocktail bars and night clubs. They seem to constitute the favorite hangouts of many important political office-holders. Certainly, the imposition of national Prohibition would bring a radical readjustment of living and social habits to many in high places of authority.

In the dark days of the Revolutionary War, George Washington recommended, "Put none but patriots on guard." No railroad company can take

chances with drinking engineers at the controls. These times call for sound judgment and clear heads. We cannot take chances with drinking men in Congress.

For too long, the American people have voted for a political platform, rather than for a man. Political platforms, like political promises, cannot be trusted. In these times, we ought to vote for the man ahead of the party. If a man is not dry in his personal habits, he cannot be trusted to be dry in his voting habits.

We need a dry Congress as well as a dry army. Battles are not won by liquor-soaked soldiers and sailors. The experience of France proved the truth of this statement. Neither are nations wisely directed by liquor-soaked politicians.

Every Christian American ought to support the drive of the World's Christian Fundamentals Association for one million letters to Congress demanding immediate enactment of wartime Prohibition. Follow up your letter to Congress with your vote in November. Let us put only sober men in control in Washington. Let us win the war against alcoholic enslavement here at home, even as we do our utmost to win the war for the defeat of political enslavement abroad.



ON GOOD TERMS WITH THE FATHER

(Continued from page 250)

The purpose of this brief summary of the apostle John's faith is obvious in the third verse: "That ye . . . may have fellowship with us." How natural it is for a young Christian to want to share his new found experience with another. With this apostle the experience had grown and deepened and now as an old man the urge is still possessing him to "pass it on."

How helpful would be the lives of all Christians if they were mastered by the divine passion of sharing the knowledge of salvation with others! Why not? If we really have the fulness of His fellowship that we are entitled to have under the principle of "amazing grace," we will have a continuing fellowship, a deepening fellowship, and an overwhelming fellowship with the Father and with His Son, Jesus Christ. What impelling tides of personal testimony, prayer, stewardship, evangelism, and missions would sweep out from our churches if our people cared to know and to experience the fellowship of God!

With the fulness of fellowship would come the fulness of joy. "These things write we unto you, that your joy may be full" (vs. 4). Oh, the weariness and formalism of a Christ-less religion would be overcome! The stereotyped, monotonous, man-pleasing sermons of a thousand pulpits would be cast into waste

paper baskets, if His ministers were filled with the joy of His fellowship. Sinners would be "converted and His name glorified."

The fifth verse condenses a great message in a few brief words. "This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all."

There is the light of the morning sun flooding through the mystic gates of the East; light of the midday sun in its glory as it floods downward from heaven's central heights; light of the sunset throwing its paint bucket of colors over snow-capped mountains and prairies; light of the afterglow lingering long into the twilight like a lover who watches the departing form of a loved one fade into the distance; light reflected by the moon on the placid waters of a forest lake; light of a million stars above that we catch sparkling in a baby's smile; but above all, transcending all, purifying all, revealing all, leading all, is the Light of God.

What a fellowship there is in being among those who are taking that message of God's light into the dismal darkness of a sin-cursed world! That light glowed to its whitest heat on the cross of Calvary when the Son of God prayed through the anguish of His pain: "Father, forgive them; for they know not what they do." Men and women have challenged the furies of hell to put out that light. They have carried it into the furthestmost islands of the seven seas. It has shown through the faith of the little child and the man of letters. "The light of the world is Jesus."

This message of light reveals the darkness of insincerity. There are those who say we "have fellowship with Him"; and yet their walk or behaviour is without light: it is darkness. Such are insincere, liars, and disobedient. A man of discernment once said: "What you do speaks so loudly, I cannot hear what you say." And Jesus said: "If ye love Me, ye will keep My commandments." So it is possible to make a profession of Christ without being possessed by Christ. "In Him is no darkness at all." Light and darkness are opposites, not affinities. They can have no fellowship one with the other. Neither can sin and righteousness. "No man can serve two masters."

The message brings assurance as well as conviction; blessing as well as judgment. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (vs. 7). Surely He knows our infirmities of the flesh, and the walk of the most sincere child of the Father here on earth is not one of completions or perfections in the degree that the Saviour's walk was. We may walk in the light, as He is in the light, in proportion to the willingness, our yieldedness, our faith; and it is in that sense that we

have a fellowship with the Father and with one another.

The constancy of our fellowship is determined by our promptness to repent and be restored to fellowship when we find we have sinned. It is the child, who, having sinned, delays the matter of reconciliation with the Father, who loses fellowship, joy, and assurance, and drifts into that terrible "orphaned" state of backsliding.

Sin is real, but there is a blessed relief from it for the child of the Father. We cannot ignore it; we cannot overlook it; we dare not wink at it—we must face it as the major problem of the soul. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (vs. 8).

No, beloved, we cannot say we have not sinned, for "we make Him a liar and His Word is not in us." Since there can be no continuing fellowship where there is sin in the heart, the message gives the way of restored fellowship.

"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Now it is not *relationship* that is affected when the child of God sins, but *fellowship*. I can sin (and have sinned many times) against my earthly father, but I am still his son, because he is my sire. The prodigal son arose from the depths of the hog wallow in the far country and remembered that he had a relative back home. He remembered that his father still lived. "I will arise and go to my father." The father never refused to acknowledge the relationship of the prodigal, although the prodigal had broken his heart. So it is with my Heavenly Father. So it is with you and your Father "who art in heaven." If you have been born from above, an eternal relationship has been established between you and God—that of son and Father or daughter and Father. You and I, through disobedience and unfaithfulness oftentimes break the fellowship with the Father. We cannot look Him in the face. We are filled with remorse and shame. We are strained in His presence and therefore become prayerless.

There is a way back—a blood-stained way. "If we confess our sins . . ." "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" (Luke 15: 18-20). What a beautiful picture of restored fellowship. What compassionate forgiveness! What love overflowing like a cascade of mercy!

Oh, child of God, if you are one of the prodigals, if you have been in the far country, if you have spent all in riotous living, if you are weary of your man-planned, God-forgetting way of living, come back to the Father's house tonight.

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THE SEED AND THE SOIL

(Continued from page 251)

grew; one grew but never fruited; *only one bore fruit*. How solemn! In the first soil, no moisture—no wish to learn, no receptivity of soul; in the second, no depth—no love of truth, no resolution of character; in the third—no cleanness—no singleness of heart, no real consecration; the fourth soil—soft, deep, clean. *Our present character and future destiny are shaped solely by our treatment of the Word of God.*

"These hear the Word"—search the Scriptures—"accept it"—believe it, and "bear fruit"—obey it: "having heard the Word"—attention—they "hold it fast"—meditation—"and bring forth fruit" (Luke 8:15)—obedience. By hearing, the soil opens: by meditation, the seed germinates: by obedience, the doctrine becomes life. *The doctrinal is the seed-bed of the practical:* truth is the root, out of which springs life, the fruit (James 1:21-25).

The wise hearer consults the Oracle in his lap, unwestringly (II Pet. 3:16), unrebellingly (Isa. 66:2), undeceitfully (II Cor. 4:2), unwearyingly (Deut. 6:7).

So let us (1) *hear*. The soil of itself is empty; we must *take* in the seed if we are to give out fruit; and the amount of fruit given out will be exactly regulated by the amount of seed taken in. Every doctrine rejected is a fresh impossibility of a hundred-fold yield: every new truth received and obeyed lades a new branch with fruit. Let us (2) *hold it fast*. Seed once absorbed can be expelled; and the fruit peculiar to that seed can never be borne. Every abandoned truth is a crippling of character, a damage to testimony, a mutilation of life: whereas seed absorbed, and kept buried in an *honest and good heart*, itself does the rest; with the lovely unconsciousness of a springing flower, it fruits in a faithful life. Let us (3) *bear much fruit* (John 15:8). How immense the chasm between thirty-fold and a hundred-fold!

We are nearing the last cataracts: let us make our hearts a seed-bed for the whole book of God—for only so can our characters grow to the full-orbed character of the Divine Author.

GLORY OF THE GOD-HEAD

(Continued from page 253)

do the deed. It is a good thing to pray "Even so come (down) Lord Jesus," but it is a better thing to believe that He can work wonders even in the midst of a sinful and adulterous generation though still physically absent from it.

It was then that our Lord said to the father, "Go thy way; thy son liveth." The father had been encouraged to the

measure of believing faith, and went off to discover that the distance of twenty-eight miles was nothing to Him who held all power in His hand. Time and space cannot hinder Him working.

"Thy son *liveth*." There was no need for medical prognostication. It was not a matter of feeling the pulse to find out how feeble it was, or knowing how many days the fever had already run, or how many sicknesses the lad had experienced previously to this one, or the condition of the family he had sprung from. Nor was the cure gradual, from strength to strength. "Thy son *liveth*." The word was spoken and it was done. Immediately death lost its hold, and life in all its fullness and glow was seen by all to be in the lad. The father enquired of the servants the hour of his son's enlivenment, and, on comparing notes, he found that at the moment of the Lord's utterance it was done. "The fever *left*." Without any question the sickness was gone at the very moment that the Master had spoken the word.

(To be continued)

GIFTS FROM THE ASCENDED CHRIST

(Continued from page 249)

held you captive? That seems to be the meaning of Psalm sixty-eight and also of this quotation in the epistle to the Ephesians.

In the fourteenth chapter of Isaiah we have a similar expression which would be an adequate interpretation of the term. We read, "And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors" (Isa. 14:2). This surely makes the meaning clear. In our present passage, the teaching is this, that our blessed Lord in His triumph over death led captive him who had the power of death up to that time, that He might deliver those "who through fear of death were all their lifetime subject to bondage" (Heb. 2:15).

In other words, our mighty enemy Satan, is now a conquered foe. He has been led captive at the chariot wheels of Christ; and our Lord has now ascended as man and taken His place upon the throne of the Majesty in the heavens, and there from His exalted seat in glory He gives these gifts to His Church for its edification and blessing. We are reminded that He who has gone up higher than any other man ever went, once for our redemption went down lower than any other man has gone.

"Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things." I wonder if our souls really take in the fact that He is a man like ourselves; only glorified, sinless and holy, sitting today upon the throne of God; that a man's heart beats in His breast, and that there are no sorrows that come to His people but what He enters sympathetically, compassionately into them, and therefore, "having not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tested like as we are," we, "Come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15-16).

"There's a Man in the glory I know very well,
I have known Him for years and His goodness can tell,
One day in His mercy He knocked at my door,
And asking admittance knocked many times o'er;

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*But when I went to Him and stood face to face
And listened a while to His stories of grace,
How He suffered for sinners and put away sin,
I heartily, thankfully welcomed Him in."*

And now I have the blessed assurance from the Word of God that that Man sits there at the Father's right hand ever living to make intercession for His needy people as they go through this scene.

Go to Him in the hour of trial—tell not half the story but the whole, and be assured that He will listen sympathetically and undertake for you according to the riches of His grace. He always has undertaken for His people in a marvelous way.

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ." These are the gifts that Christ Himself has given. We have in the twelfth chapter of First Corinthians special operations of the Holy Spirit which were for the Church in the beginning of its early conflict with heathenism, and in giving its chief testimony to Judaism. But here the gifts are for the edification, for the maintenance of the Church given by the risen Christ to enable the Church to carry the message to a lost world and to build up its individual members in the knowledge of Christ. The apostles and prophets laid the foundation. We read in Ephesians two, verse twenty: "And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." You do not lay a foundation for a building every few stories—but the foundation is built once for all; and then the superstructure is erected. Long ago—nineteen hundred years ago—the apostles and prophets fulfilled their ministry. We are not looking for new apostles and prophets.

A young Mormon elder came to me one time and said, "What church do you belong to?" I knew at once what he had in mind and so I replied, "I belong to the one true church that has apostles and prophets in it."

"Oh," he said, "then you must be a latter day saint."

"No, I am a former day saint."

"But ours is the only church that has apostles and prophets."

"I do not think so. The Church that I belong to is building upon the foundation of the apostles and prophets; and although they themselves have passed off the scene long ago, they are still members of this Church, for it does not exist only on earth. They are part of the host, though they have passed the flood and are in the presence of God. They are still members of the Church."

"But we have apostles and prophets in our day."

"But you see," I said, "the apostles and prophets were to lay the foundation, and if I understand the Word of God aright, this blessed temple of the living God, this wonderful Church He is erecting, has been building for nineteen hundred years and it is now just about completed, and you do not put a foundation on the roof. It is away down there nineteen hundred stories below and the temple has been rising upon that foundation all through the years. We are now just putting the finishing touches on the roof. We are gathering in poor sinners, just one and another, here and there. They are not coming in large numbers these days, but those that are coming are being built in upon the roof; and it will not be long until it will all be complete; and then we will all go to heaven."

And now the other gifts are very manifest today. What is the evangelist? He is the bearer of glad tidings. The ministry of the evangelist is particularly to the world outside. If God gifts a man as an evangelist, He fills his heart with fervent love for a lost world, gives him the ability to proclaim the Gospel in freshness and power. What a marvelous gift is that of the evangelist! We do not all have it in the way we should like to have it. It is a privilege to try to teach the Word, to seek to build up the saints; but when I think of the mighty men that God has qualified and sent forth as evangelists to win the lost, I covet such a gift. If you are a young preacher and have the evangelistic gift, thank God for it; cherish it—do not despise it. Do not say, "I wish I could teach the Bible like certain men, exhort like some of these wonderful men of God, explain the Scripture in the way that some can." It is very good if God gifts you for that, but I would rather be used of God to win poor sinners to Christ than even to teach and instruct Christians. Somebody at one time reproved old Duncan Mathison for preaching the Gospel at a great conference of believers; and said, "You kept all those people sitting here for an hour listening to what they already know when they came to hear a wonderful unfolding of new truth."

"Why," he said, "were there no sinners here today?"

"Oh, there may have been a few."

"Very well that is all right; then I did not make a big mistake because, you know, if people are Christians, they will manage to wiggle awa' to heaven some way if they never learn another thing; but poor sinners will have to be saved or be in hell."

Never forget that. And if you are a poor sinner today, you are Christless, lost, hopeless. Let me impress it upon you. It must be Christ or hell, and to neglect the one is but to choose the other. I wish I could sound that out in a way



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that dying men would hear, and hearing would believe and flee from the wrath to come. That is the special province of the evangelist. He goes out into the world and wins souls for Christ and then the Spirit of God brings them into the Church of God.

And then we read that He gave some, pastors. The word means "shepherds." A true pastor is a shepherd who has a heart for the sheep of God's flock. When our blessed Lord challenged Peter with the words, "Lovest thou Me more than these?" and after Peter earnestly confessed, "O Lord, Thou knowest all things, Thou knowest that I love Thee"; Jesus said, "Feed My sheep, feed My lambs, shepherd My sheep"; and in that He constituted Peter a pastor of His flock.

What a blessed gift that is! The evangelist finds them as lost sheep wandering in the wilderness and brings them into the flock; and then the pastor seeks to lead them into the green pastures of God's Word, to minister to them when they are sick, to be with them when they are dying, to point them to the cross in the hour when faith may be weak, to enter into their sorrows—and that is what constitutes the work of a real pastor. No theological seminary, no college or university can make a pastor. It is the Holy Spirit of God alone who gives a man a pastor's heart and fills him with yearning love for the people of God.

And then the next is that of the teacher. What is the difference between the pastor and the teacher? In the twelfth chapter of First Corinthians we read, "For to one is given by the Spirit the word of wisdom; to another the

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word of knowledge by the same Spirit" (I Cor. 12:8). We may say that the pastor has in a peculiar sense the word of wisdom, the teacher the word of knowledge. It is the special province of the teacher to open up the truth of God's Word in a clear, orderly way so that people may grasp it and profit by it, that they may understand the divine plan and thus apply the truth to their own needs; and it is the responsibility of the pastor to press the truth home upon the conscience in the power of the Holy Spirit.

Do you remember an experience such as this? Maybe it was a time in your life when you were going through some special trial and perplexity; and you said, "I must find my way down to the place where the people of God are gathered." You entered in with a heavy burden. The meeting went on and some one stood up to expound the Word of God, and you were edified. He took a certain portion of Scripture and made

it clear and beautiful, and it did you good; but as you left the place you said, "Well, it didn't touch my case at all. I have no more light upon my trouble than I had when I came in. I am glad I came in, for I was blessed. I shall always understand that portion of Scripture better than I have in the past. It was indeed good to be there." But you went away with the trouble, with the burden, with the perplexity. On another occasion you slipped down again, and this time some one read a portion of Scripture, and as he began to expound it you said, "Why, he seems to know exactly what I am going through. He seems to understand exactly what my trouble is. That is just what I need." And as the Word was unfolded your soul was stirred and your heart blessed, and you went away saying, "Blessed Lord, I thank Thee that Thou hast given such gifts to Thy people; I thank Thee that through the opening up of Thy Truth my perplexity has been removed." You were listening to the teacher in the first case, and in the second, to the pastor. One had the word of knowledge and the other the word of wisdom. What is wisdom? It is knowledge applied to meeting a distinct and definite case.

Look at verse twelve. Why did he give apostles, prophets, evangelists, pastors, and teachers? "For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ." Now, just as you have it punctuated in our Authorized Version, what would you understand the work of these special gifts to be? Would you not take it that their ministry was threefold, that the Lord had given pastors and teachers for three purposes—for the perfecting of the saints, for the work of the ministry, and for the edifying of the Body of Christ? And what would that conclusion lead you to? That the work of perfecting the saints and the work of the ministry and the edifying of the Body belongs entirely to those who have been set apart in a special way as pastors and teachers. That is the conclusion many have come to, and people are quite content to depend upon the man in the pulpit and say, "Don't we engage him to do the work of the ministry; isn't he to do the work of the edifying of the Body of Christ?" But there are no punctuation marks in the original text—they have simply been put there by editors. I am going to take the liberty of removing those commas. Go back to verse eleven: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers; for the perfecting of the saints for the work of the ministry for the edifying of the Body of Christ."

Do you see any difference? It is not that the pastors and teachers are a kind of close corporation whose business it is to do all these things. But when God gifts a man as a preacher or

a teacher, he is to exercise that gift for the perfecting, the developing of the saints in order that they might do the work of the ministry and thus edify the Body of Christ. This is an altogether different thing.

A dear young fellow came to me and said, "Are any of your sermons copyrighted?"

"No, indeed they are not," I said.

"I am glad to hear it, because I heard you a week ago and went out and preached your sermon at a mission. I wondered whether I had any right to do it."

I said, "If something gripped your soul that you can pass on to somebody else and make it a blessing to them, I thank God for it. If you get a convert, you will be the father and I will be the grandfather."

I read in Moody's life story that years ago he would go on Sunday mornings to hear the different preachers of the day, and then in the afternoon and evening he would be out in the missions and on the street corners preaching. He would come back and say to one of these ministers, "Doctor, I preached your sermon five times last week and won about forty souls"; and the preacher would look at him in a queer way, for he had probably not seen a soul saved for weeks or months.

The blessed risen Lord gives some the gift of apostles, some prophets, some evangelists, some pastors, and some teachers—but it is in order that all may profit thereby, for it is for the perfecting of the saints for the work of the ministry and for the edifying of the Body of Christ. Do not be content to come to meeting and just be a spiritual sponge. Fill up and then let the blessed Lord do the squeezing. Give it out to somebody else and then you will be carrying out the true principle of New Testament ministry.

How long will this go on? "Till we all come in the unity, of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." What does that mean? It means until at last the entire Church will be gathered home to heaven, and Christ will be fully displayed in every one of us.

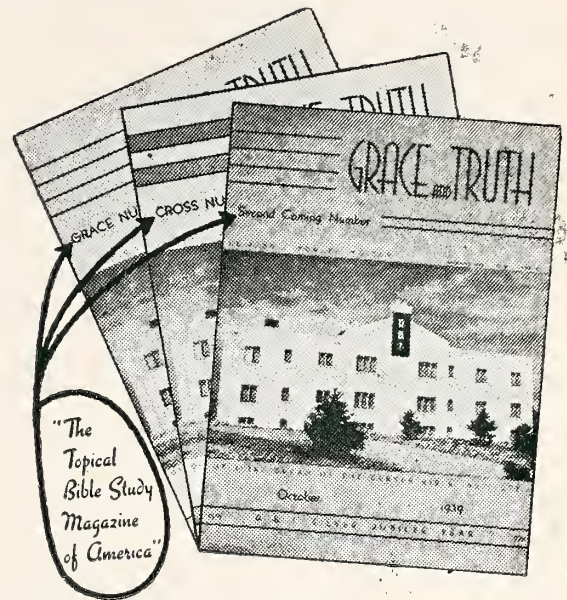
What is the fulness of Christ? We read in chapter one, verse twenty-three: "Which is His body, the fulness of Him that filleth all in all." Christ is the Head up there in glory—we are the members of His body and constitute His completeness as the one new man. When at last we have gone home to heaven, our day of toiling over, and we are in all perfection like Himself, then this kind of ministry will be ended. There will be no room for the pastor, for the teacher, for the evangelist in heaven, for there we will all praise alike the name of our blessed Lord Jesus Christ.

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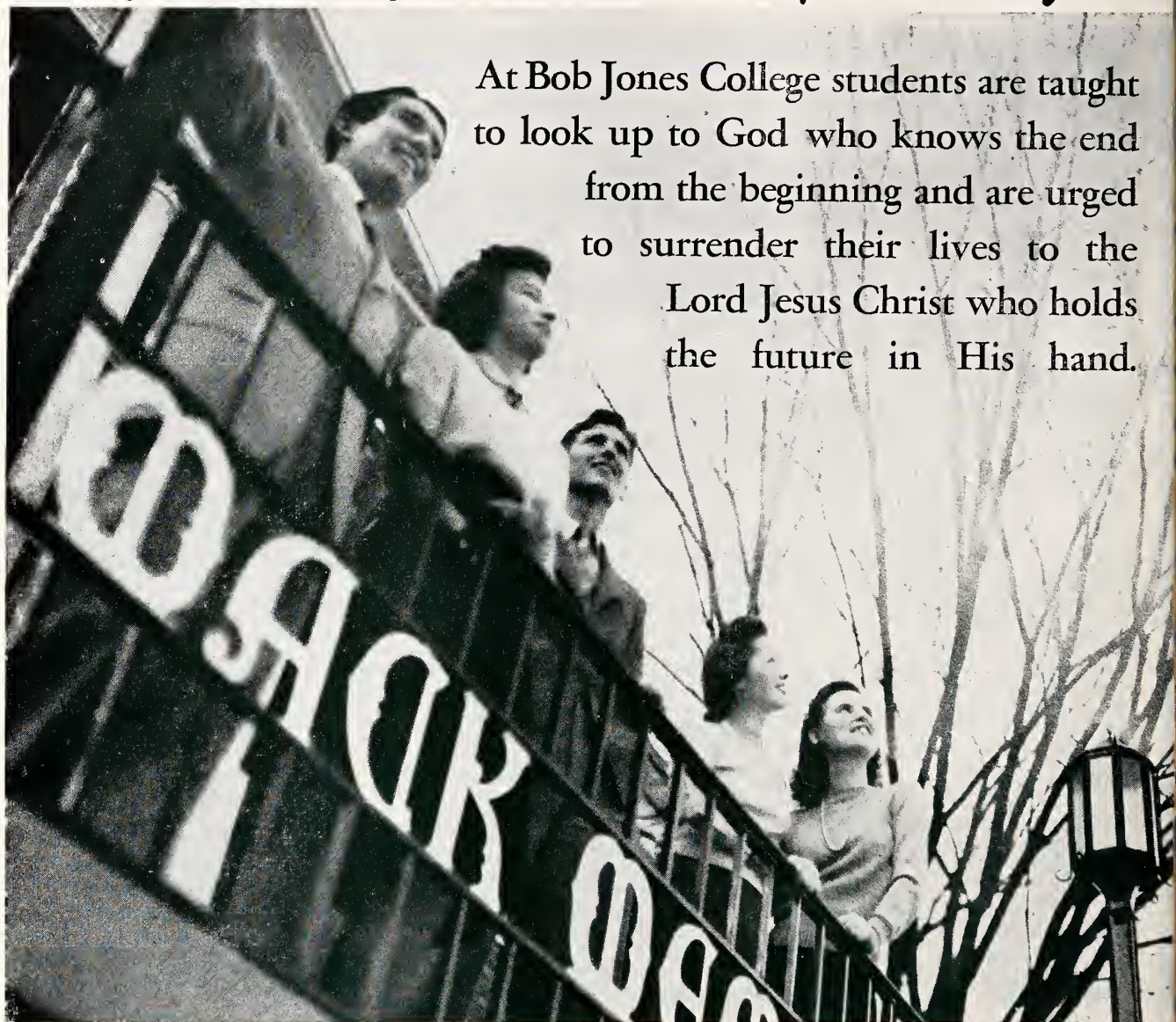
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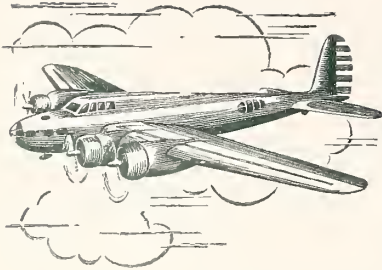
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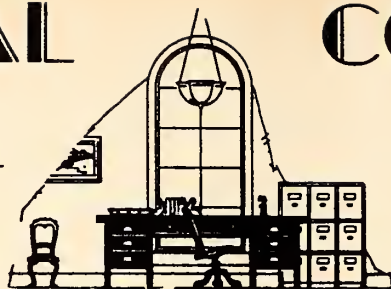
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AS WE go to press the Seventh Annual Summer Bible Conference is just getting under way. The Spirit's blessing has already been experienced in a marked way in the opening sessions.

The ministry of Dr. W. S. Hottel, well-known Bible expositor and conference speaker, is being well received. His practical messages on every-day Christian experience is meeting a definite need in the hearts and lives of all present.

We are fortunate indeed to have the Spiritual Jubilee Singers from Chicago on this year's program. Under the leadership of Mr. Edward Lango, they have delighted our hearts with their beautiful and talented rendering of the old Southland Spirituals. Their manifest devotion to the Lord is reflected in their singing.

Many pastors from Denver and nearby towns are also included in the conference schedule, thus making for a varied program.

We anticipate great blessing from the Lord as the conference progresses. —C. R. L.



BIBLES AND THE STOCK MARKET

A REPRESENTATIVE of a great Bible publishing house told me recently that his company could not supply the demand for Bibles. I asked if paper shortage or foreign imports from their English office was the cause of this, and he replied in the negative. He went on to say that their sales were 50 per cent higher than they were before the war. He also pointed out that this same phenomenal rise in sales occurred in the first World War, and always has surged upward whenever any catastrophe overtook the people.

In contrast to this, all of us are familiar with the falling off that comes in the stock market when calamity sweeps over the country. The market is even affected by a defeat of the United Nations in a major battle.

The market goes down during trouble, but the Bible goes up in popularity.

Why do people buy more Bibles? Why do they run to God's Word for help? The answer is found in Psalm 9:9: "The Lord also will be

a refuge for the oppressed, a refuge in times of trouble." Almost unconsciously men remember a sermon, radio talk, a verse of Scripture, or something about the Bible being a help and strength in times of trouble. When the natural methods fail, they seek the supernatural. When the material gives way, they turn to the spiritual. When the transitory quakes and quivers, they rush to the Eternal Word of the Living God.

Our prayer is that they will not be like the poor lady on a raft in the middle of the ocean: "Lord, I haven't bothered you for twenty-five years. If you get me out of this scrape, I'll let you alone for the rest of my life." God does not want to be left alone. He says in all sincerity, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Yes, the people are coming since we are in a war. Will they forget Him after the war is over? —E. E. L.



The Savior Can Solve Every Problem

*The Savior can lift every burden,
The heavy as well as the light;
His strength is made perfect in weakness,
In Him there is power and might.*

*The Savior can strengthen the weary,
His grace is sufficient for all;
He knows every step of the pathway,
And listens to hear when we call.*

*The Savior can break sin's dominion,
The vict'ry He won long ago;
In Him there is freedom from bondage,
He's able to conquer the foe.*

*The Savior can satisfy fully
The heart that the world cannot fill;
His presence will sanctify wholly
The soul that is yielded and still.*

*The Savior can solve every problem,
The tangles of life can undo;
There is nothing too hard for Jesus,
There is nothing that He cannot do.*

—Oswald J. Smith

DO NOT UNDERESTIMATE THE ENEMY

THIS warning to America was made recently by Richard C. Wilson and Robert T. Bellaire, news correspondents, at a neutral port in Portuguese East Africa enroute to New York after years of service in the Far East, and six months of Japanese internment. We quote: "We and our Allies are fighting a strong, well-prepared foe. He has seized vast potential resources. He is grinding millions of people, including his own, under maximum hardships to exert the greatest possible military strength against us. He will risk anything and everything in this all or nothing gamble. Victory over such a foe requires willingness to match the Japanese in effort, determination, and sacrifice." This is a timely warning. It is dangerous to underestimate a foe.

We are thinking of another powerful adversary. He is the Christian's foe. He is the adversary of souls. He is a relentless foe. Peter warns us to "Be sober, be vigilant, because your adversary the Devil, as a roaring lion, walketh about seeking whom he may devour" (I Pet. 5:8). It is folly for us to blind ourselves to his power and program. Paul speaks of the necessity of Christians to have a forgiving spirit toward one another "lest Satan should get an advantage of us; for we are not ignorant of his devices" (II Cor. 2:11). We need to beware of underestimating the strength of our powerful adversary. The Lord Jesus, in Matthew the twelfth chapter, refers to him as "the strong man." We need to realize that he is stronger than we are, and in ourselves we are not powerful enough to overcome him. But in the same passage, Christ speaks of One Who is "stronger than the strong man" and Who is able to bind him. This is none other than Christ Himself. Let us not underestimate the strength of our adversary; and, more important yet, let us not forget that the One Who is stronger than the Devil dwells in every believer (Gal. 2:20), and we can meet the foe in the strength of Him Who is infinitely "stronger than the strong man."

—E. G. L.



HAS THE MYSTERY OF LIFE BEEN SOLVED?

PROFESSOR ALPHONSO L. HERRERA, director of the Laboratory of Plasmogeny in Mexico City, has, according to *Science*, weekly organ of the American Association for the Advancement of Science, created microscopic objects that look and act like living organisms. His method is to dissolve ammonium thiocyanite in formalin and to spread it in thin layers on glass. Within a few hours, he has a weird menagerie of lifelike, microscopic forms.

Now here is the professor's theory: Thiocyanite can be synthesized from sulphur, ammonium nitrate, and carbon; and sulphur it-

self can be made to yield patterns similar to living cells. Now, sulphur, cyanic, and ammonium gasses are among those belched out by volcanoes. Therefore, he reasons, is it not possible that microscopic forms of life have been and still are being created by a natural chemical synthesis of these volcanic gasses? The good professor is planning to continue his studies of this great subject at the Popocatepetl Volcano outside Mexico City.

While this is all very interesting, yet it is only a theory; and it leaves one unsatisfied as to the origin of life. But there is a dependable and satisfying source of information on this subject—it is the Bible. Listen to the inspired writer's declaration as to life's origin: "With Thee (that is, with God) is the fountain of life" (Ps. 36:9). Then listen to another prophet of God, St. Paul, as he speaks to the intellectuals of Athens: "God . . . made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things" (Acts 17:24-25).

God is the Source of life. He is the Giver of life. Without Him, there would be no life. He is also the Source of eternal life. That sinful men might have everlasting life, He gave His Son as our Sin-bearer on Calvary's cross. Is this wonderful Savior yours? —A. H. Y.



CHRISTIAN CONQUERORS' CONFERENCE

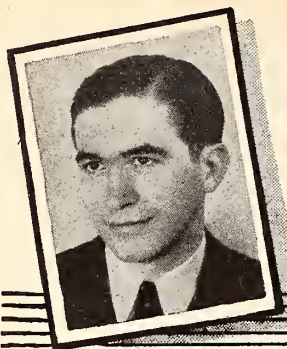
Nay, in all these things we are more than conquerors through Him that loved us (Rom. 8:37).

In spite of obstacles created by the war, such as conscription, tire rationing, and defense work, God gave us a blessed time in our Fourth Annual Christian Conquerors' Youth Conference held July 24 to August 2 at Institute Park.

Forty-nine young people came from seven states to hear the Word of the Lord on the mountain top. Testimonies of definite spiritual help received were given and a large number dedicated themselves to our Lord.

The ministry of our guest speaker, Dr. Vincent Bennett, University pastor of John Brown University, Siloam Springs, Arkansas, was marked by the blessing of God. Eugene Clark of North Platte, Nebraska, contributed to the music of the Conference by his fine work at the piano, Solo-Vox, and Vibra-Harp; and Rev. Ernest E. Lott's selection of choruses and song leadership were a source of real inspiration.

Already we have heard of additional victories experienced by some of the young people who attended the Conference, and we are expecting to hear of more, for the Christ met and enthroned in hearts on the mountain top will lead in triumph in the valleys. —A. H. Y.



Inside WASHINGTON D.C.

By
• DAN GILBERT •



Although he was living at the time, a rumor was once circulated to the effect that Mark Twain was dead. When it was called to his attention, the famous humorist commented, "The report is greatly exaggerated."

In recent years a report has been widely circulated to the effect that the Supreme Court of the United States has lost its independence, integrity, and importance in the American form of government. The fact is that this report is, to say the least, "greatly exaggerated."

During the past five years the Supreme Court has been a center of controversy. In 1937, an attempt was made to "pack" the Court, by artificially enlarging it to contain a majority of justices possessing a "liberal" viewpoint. This proposal failed of adoption in the United States Senate.

However, in the following years a majority of the members of the High Tribunal were removed by death or resignation. This gave the President an opportunity to appoint their successors. The present Supreme Court consists of nine members, seven of whom were appointed by President Roosevelt. Only Justice Roberts and Chief Justice Stone were appointed by former presidents; Mr. Roberts was appointed to the Court by President Hoover and Mr. Stone by President Coolidge. Upon the retirement of Chief Justice Charles Evans Hughes, President Roosevelt elevated Justice Stone to the position of Chief Justice. Hence, eight of the nine members of the Court were appointed by President Roosevelt to the positions which they now occupy.

The fact that Mr. Roosevelt has had the opportunity to appoint the overwhelming majority of the justices has given wide currency to a totally false impression. Radicals, who were disappointed over the defeat of the Court-pack plan, have jubilantly declared, "In the long run, we have won. The Court is now securely packed, just as it would have been had our scheme been carried out."

Conservatives, now disappointed by some of the decisions of the Court, have uttered the lament, "The Court is packed, after all. It has lost its independence. Our judicial system has been undermined."

This judgment is entirely unwarranted by the facts. The Supreme Court of the United States has proved itself to be a rugged and sturdy branch of our system of government. It has been through crises before. It has been under attack before. Its power and independence have been temporarily undermined on previous occasions. But it always has come back, to enter upon a new period of growth and service in the cause of Americanism.

The Court is, most decidedly, not dead; and its independence is, most certainly, not a thing of the past. The Court has never been willing to function as a mere rubber stamp, and it is showing a decided unwillingness to be converted into that role in the present period. Those who hastily presumed that all the justices who were appointed by the administration would function on the bench as "yes-men" are in for a rude awakening.

One must have a very low opinion of the caliber of man appointed by the President to take this position. Of course, it is human nature to assume that the Supreme Court is discredited, merely because new appointees are not in accord with all the opinions which we may hold personally. It is natural to assume that the Court has lost its independence merely because it does not agree with us in all its decisions.

But the vitality and prestige of the Court does not depend upon whether it hews to a conservative or a liberal line of interpretation of the Constitution; throughout history, it has often changed its emphasis, first in one direction and then in the other. The vitality and prestige of the Court depends upon its independence.

Members of the Supreme Court are appointed for life. This gives to them a high sense of independence. Historians of the Court have noted that many of its members who were deemed to be "liberals" at the time of their appointment have grown "conservative" as their judicial experience increased and vice versa.

The best evidence that members of the Court are not rubber stamps, and are exercising a full measure of individual independence, is seen in the large number of 5-to-4 decisions which have recently been handed down.

Following the tradition of the Supreme Court, its membership has divided into two wings: the liberal and the conservative. On the conservative side, habitually, are Chief Justice Stone and Justice Roberts. The stalwarts on the liberal wing are Justice Douglas and Justice Black.

Strangely and upsettingly enough, to those who insist on maintaining that the Court is just a bloc of yes-men for the Administration, Justice Felix Frankfurter has aligned himself with the conservative wing so frequently that some commentators regard him as a full-fledged member of the Stone-Roberts Team. Justice Murphy has, to an equal degree, aligned himself with the Douglas-Black faction.

In the middle ground, swerving independently, first to one side and then to the other, are Justices Reed, Byrnes, and Jackson. They hold the balance of power, but the three seldom agree among themselves. When they do, there is usually a 6-to-3 decision. More frequently however, the three justices divide in such a way as to create more of the famous 5-to-4 decisions.

Before ascending to the Supreme Court, Mr. Jackson was the chief legal light of the present administration. He argued twenty-four cases for the Administration before the Supreme Court in the 1938-39 term and won twenty-one of them. Yet, as a member of the Court, Justice Jackson has shown himself to be anything but a 100 per cent rubber stamp yes-man.

His independence has been such that his dissents from the majority opinion have teamed him with every man who is a member of the Court except Justice Murphy. He has voted with Douglas in three disputes, along with Black. Two of his dissents have grouped him with Roberts, two with Frankfurter, and one with Stone.

Justice Byrnes has divided his votes equally between the two wings of the Court. He has voted four times with the Douglas-Black liberal wing and four times with the Stone-Roberts conservative wing.

Justice Reed has maintained almost equal impartiality. On four occasions he has been on the conservative side; in
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of Prophecy

Another Lockyer "gem"

By Herbert Lockyer, D.D.

SCHOLARS inform us that the word "prophecy" carries a four-fold implication.

1. A declaration of future things. "He pronounced this prophecy against me."

2. A revelation of hidden, obscure, important matters. (See Proverbs 30:1.)

Here the word implies the ability to predict future events beyond human sagacity; to see and foretell the future, a miracle of knowledge.

3. The preaching of the Gospel. ("Whether prophecy"; Romans 12:6)

4. The gift of explaining obscure passages or foretelling things to come. (See I Corinthians 12:10.)

The word used has to be determined by the context.

Considering the Scriptures as a whole, there are certain aspects of prophecy that seem to stand out in bold relief. In this chapter, therefore, let us try to classify these features in a way easily communicated to others, if we have any opportunity of witnessing for the Lord.

1. The Bible Is the Charter of Prophecy
2. Holy Men of God Were the Heralds of Prophecy
3. The Church Is the Custodian of Prophecy
4. The Human Race Forms the Object of Prophecy
5. The Earth Is the Stage of Prophecy
6. Christ Is the Goal of Prophecy
7. Sanctification and Service Are the Results of Prophecy

1. THE BIBLE IS THE CHARTER OF PROPHECY

IT HAS been asserted that about one fourth of the Bible is taken up with prophecy. Preachers and teachers who have a tendency to over-emphasize prophecy, should preserve the biblical balance in their presentation of the truth. Prophecy is a vital part of the divine revelation, and should not be neglected. Balance, however, must be maintained, and a full-orbed message preached.

In these dark days, when so much chaos and confusion exists, it is blessed to turn to the Word of God for counsel and direction. Apart from the Bible we have no certain interpretation of present and future events. If prophecy is history written beforehand, then we are safe in turning to the Scriptures, in which the Holy Spirit caused men to testify beforehand the divine unfolding of the ages. "Thus we have gained fresh confirmation of the prophetic word. Pray attend to that word; it shines like a lamp within a darksome spot, till the day dawn, and the day-star rises within your hearts—understanding this, at the outset, that no prophetic Scripture allows a man to interpret it by himself; for prophecy never came by human impulse, it was when carried away by the Holy Spirit that the holy men of God spoke" (II Peter 1:19-21, Moffat).

How true it is that the prophetic element within the Bible is like a lamp shining within a darksome spot! This war-torn world is certainly a darksome spot, but we have the lamp of prophecy to cheer and enlighten us as we await the dawning of the Day.

2. HOLY MEN OF GOD WERE THE HERALDS OF PROPHECY

PROPHETS and apostles were humanly responsible for the declaration of prophecy. Peter combines old and new prophets when he says, "Be mindful of the words which were spoken before by the holy prophets, and of the new commandment of us the apostles of the Lord and Saviour." Then Peter goes on to say that their
(CONTINUED ON PAGE 303)

HAS GOD FORGOTTEN ?

Ry R. S. Beal, D.D.

PASTOR, FIRST BAPTIST CHURCH, TUCSON, ARIZONA

OFTENTIMES when men are brought face to face with calamity and long periods of distress, they imagine that God has forgotten them, that He has gone off to some remote corner of His universe with deaf ears, folded arms, and utter indifference to human need. This is abundantly borne out in Scripture. The entire thirteenth Psalm gives expression to man's feeling in this respect: "How long wilt Thou forget me, O Lord? For ever?" Psalm 35:17: "Lord, how long wilt Thou look on? Rescue my soul from their destructions." Psalm 94:3-7: "Lord . . . how long shall the wicked triumph? . . . They slay the widow and the stranger, and murder the fatherless. Yet they say, The Lord shall not see, neither shall the God of Jacob regard it." Habakkuk 1:2-4, 13: "O Lord, how long shall I cry, and Thou wilt not hear? . . . Wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devoureth the man that is more righteous than he?" Zechariah 1:12: "How long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had indignation these three score and ten years?" Thus the Word of God witnesses to the fact that there are times in human experience when men feel that the God above has completely blotted them out from His memory.

At times it looks as though God has forgotten when we think of the suffering of children. The first and perhaps the worst to suffer are the little folk. The most tragic pictures which have come out of the war are those showing the suffering being borne by babes and youth. Their little bodies look like skin bags of bones. Multiplied thousands of them have died, and even larger numbers have been frightfully injured by bombs; and still others are dying by starvation. Is God deaf to the bleating of these little lambs?

The cold shivers run up and down the spine as we read of the slain multitudes of men and women in war-torn countries, of lives snuffed out in an instant of time—not combatants, but those of innocent people. Has God forgotten these? I think of the Jews, His chosen ones through whom He is working out His purposes in the world. What of their persecutions? Has God turned from them? Do they cry to Him in vain? Sometimes one is tempted to ask the question if God has not forgotten Himself. The Bible reveals Him as a God of love whose heart is welling up with compassion for men. Has He forgotten His benign nature? Is He a mere onlooker, a spectator of tragedy, unmoved to act?

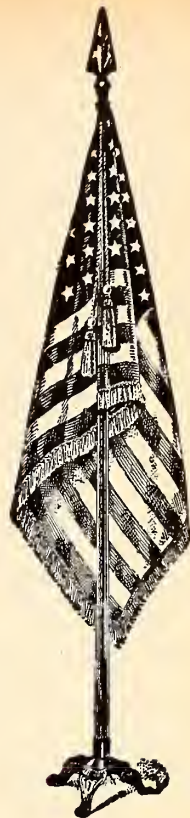
I am going to ask five simple but direct questions, each one having a definite bearing on the question which forms the title of my message. These questions are successive in character, and each one is a step forward in dealing with this issue which seems so troublesome.

FIRST: *Is there a God to forget?* Frequently, I have heard people say they did not believe there was a God, for if there were a God, He would never allow this present world calamity to continue. He would put a stop to it and not allow a half-dozen men, crazed with an ambition for power, cause so much distress. This feeling is buttressed by a growing materialism which has sprung out of the Devil-inspired theory of evolution. Nearly all modern religious cults talk about God, but present Him as an impersonal being, as cosmic energy, as impersonal force permeating and penetrating all things. God and nature are one and the same, so they claim. But Jesus satisfies my heart concerning God and His being. When He taught His disciples to pray, "Our Father

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THE HAPPY BALANCE

By Herbert T. Bacon



Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's (Matthew 22:21).

According to this text, man has obligations both to his Creator and his fellow man. The one must not crowd out the other. He can become overbalanced by laying too much stress on one than on the other. This possibility makes it imperative that he strike the happy balance between the two duties. If he does this, then he will be guilty neither of over-emphasis nor under-emphasis. Both are dangerous.

We need not fear that we will displease God if we perform our obligations to other men, that is, earthly authority, for He it is Who tells us what to do. The Holy Spirit in speaking through Paul says in unequivocal language, "Let every soul be subject unto the higher powers, for there is no power but of God: the powers that be are ordained of God" (Rom. 13:1). For clarity we quote the Weymouth translation of this, "Let every individual be obedient to the ruling authorities, for there is no authority not under God's control." God does not indorse everything these governments are doing but the principle of governmental authority bears His stamp of approval.

Equally clear statments are to be found concerning man's responsibility to God. Note the testimony of the apostles who were arrested for preaching: "We ought to obey God rather than man" (Acts 5:29). It is given to us again in Christ's summary of the Law, "Thou shalt love the Lord thy God with all thy heart, and with

all thy soul, and with all thy mind, and with all thy strength" (Mark 12:30).

There is no common ground between these two duties. Each must have its rightful place. We would say, however, that God must have first consideration. The "coin" of the two realms cannot be mixed. Both are right in their place. One cannot pay taxes with the "coin" of heaven. The County Treasurer will not accept love, joy, peace, goodness, mercy, etc., as payment. The same is true of the heavenly Judge. He will not accept the gold and silver of earth as payment for sin. The two are not interchangeable. These conditions were operating in the time of our Lord and the lesson before us is most interesting, for men even in our day are trying to mix their coin. Some are rendering diligently to Caesar in the hope that by so doing their obligations to God will be satisfied.

The story before us in Matthew 22:15-18 reveals the wickedness and hypocrisy of both the Pharisees and Herodians. They were bent on destroying the Lord and His testimony, and thus impair His fruitful work among the people. They were too cowardly to openly oppose Jesus. They feared that popular opinion would turn against them. Using the deceit of Satan himself, they sought to ensnare and entrap Him by asking trick questions. That is what happened in this case.

Here is the question which they asked Him: "Tell us, therefore, What thinkest Thou? Is it lawful to give tribute unto Cæsar, or not?" This was rather a slick question, for if He answered

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WE ARE on the threshold, or nearing it, as to what we shall do with the Jews.

When a well-educated man, supervising principal of a consolidated school in central New York, can calmly speak of "Kikes," tell one incident after another of his experiences in another community where he openly ordered one Jew after another to control his fellow "Kikes" and their methods—and in a subservient manner had his orders carried out—where he exacted his "pound of flesh" for infractions of the same "Kikes" in business deals; and still count himself a good Christian, we *are* on the threshold of a pogrom. This pogrom will not partake of a physical nature, but will be one that will sear the souls of the Jewish people, and leave unmistakable scars upon the Gentiles who perpetrate it. This pogrom *can be avoided*.

I am not blind to the fact that the Jewish people have a part in heading up this oncoming passion of hatred. By their crowding, jostling, unethical business methods, living in unsanitary conditions (a survival of their Ghettos), they bring on themselves, individually and their race generally, this anti-Semitic feeling, that seems too often to be only dormant in a Gentile until provoked by some overt act. This hatred the Gentiles will cloak under the guise of "repression to permit our own survival."

Years ago Mary Anton said in her book, *The Promised Land*, that we (Americans) would say with a superior tone: "the Jew peddler." Then she added that tomorrow his daughter would teach our children in school. She has

The OLD TESTAMENT a Brief for Semitism

By Alice Campbell Pease

proved to be a good prophet. Some of our finest business men, our greatest philanthropists, our scientists, our physicians and surgeons are Hebrews. For moral and ethical interpretations of our laws, has anyone shown a keener insight or stood higher than Justice Cordozo? He and Justice Brandeis were Hebrews, products of our system of education. We needed them in our courts. But did not their Hebrew heritage have something to do with their ethics in the practise of jurisprudence? Are not many of our laws founded on the teachings of the Old Testament? There were colony laws adopted in New Haven in 1656 that contain 107 references to the Old Testament as against 29 to the New Testament.

In Christian America in the early years of this century, brotherhood and Christ's teaching as to its functioning were so stressed that the Old Testament was largely relegated to the background. Leaders seemed to forget that it was the foundation of the tabernacle of faith and service that they were attempting to rear. Granted, the new teaching needed *all* the stress it was being given, but the whole thing was a case of "these ought ye to have done, and not to leave the other undone." During this period with its great hue and cry of brotherhood, the Gospels giving us Christ and His religion have been paramount in our teachings. Add to this the explanations, the doctrines, the history of the early Church, the codes by which the Christian should live as given in the remainder of the New Testament, and you have the picture of the Bible as known by a great section of the Christian Church. Surely Christ is the cornerstone and His sacrifice is the keystone in the building of Christianity. But we must have a

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THE WORD of the GOD-HEAD *In the Gospel of John*

By Albert Hughes, B.A., D.D.

THE FATHER'S FAITH.

The father's faith was imperfect, it grew, it became perfect, it was also propagative.

His imperfect faith. The father had gone to the Master in his desperation. Other help had failed, and, hearing of the mighty deeds of this new prophet, he had gone to Him peradventure something might be done for his son. Whatever faith the father had at the start had been stirred up by the reports of the signs and wonders he had heard of. Such faith is not necessarily spurious faith, but at best it is weak and imperfect. The faith that rests on signs is liable to disappear when the signs give out. Such faith is elementary and belongeth not to the spiritually advanced. Let us believe though we see not, for they who believe will one day see. Faith must rest upon the Word of the living God. He is the faithful and true witness and, let us learn that, we can depend upon His every word.

His faith grew. The more the nobleman is in the presence of the Master, the more he sees that his son's life depends upon the presence of Jesus.

We may call such faith ignorant and superstitious, but let us not be critical unless our own faith has gone beyond these bounds. It is good to believe in the power of the Presence, to believe in Him who said, "Lo I am with you always even unto the end of the age." We may feel that we have lost something by not being able to see the physical presence of Christ and our hearts may long to see Him, by that we mean to see the bodily presence. But, beloved, it is much greater to know that the power of Christ is not limited either by time or space. "I am with you *always*." He does not need to go down from Cana to Capernaum. This word and this lesson is for every Christian, at any time, and in every place. No boundaries of life or time can hinder His working. Even if the child had died it was just the same, for the Worker was "the Resurrection and the Life." The father's faith passed at last from signs to the Saviour Himself who gave the signs.

His faith grew as the Lord made plain to him its defects, revealing to him that true belief rests upon simple trust and loving obedience rather than

excitement and feeling. True spiritual understanding and conviction lead to implicit trust in the Master's word even though His presence cannot be seen. Jesus tested the inward sincerity of the man's faith, and when he grew more sincere instead of becoming ruffled and angry, the blessing desired was granted and, abundantly, more than he had asked.

Faith becomes perfect. When the formal request is refused, true faith still clings and hopes for blessing. Though Christ declined to go to Capernaum yet the father went his way on the word of Jesus, and seemed to travel leisurely, for it was on the following day that he arrived home, a distance of only twenty-eight miles.

When faith is perfected the essential petition is granted. The man soon had his desire. We do not always get the answer the way or the day we expect it, but we are always answered, if we believe. Not only was the son cured of a deadly fever, but the father was delivered from his unbelief. Christ's time and way of answering prayer is always the best, and always according to our faith. We are answered above all that we can ask or think. Perfect faith believes without seeing the miracle, and goes on its way with a light and happy heart. "Faith is the substance of things hoped for, the evidence of things not seen." Christ's word was now sufficient for the nobleman, and it ought always to be sufficient for all our need.

Faith such as this was the glory of Abraham's life, was seen in the centurion, the Syrophenician woman, and the man born blind. Let us *without delay* go on our way when we have prayed, and the might of God will be with us as with those others. It is good for us as for the servants of the wedding to hear Mary say, "Whatsoever He saith unto you do it." In this way, water becomes wine, the dying boy lives, and a thousand other miracles take place.

His faith was propagative. Such faith never ends with the heart that possesses it. The faith of the nobleman extended to the whole household. "*Himself believed and his whole house.*" Many times it happens just like that. Let the father *really* believe, and the members of the household admire and desire the father's faith. Sincere love for Christ has often spread through a whole house. I like to believe, that, even the prodigal at the swine-trough in the far country, if he has a Godly

father or mother, will eventually come home. Faith that can work wonders is admired and longed for by all. Because of such faith, a son was restored to the father, and the whole household restored to fellowship with God.

THE SIGNIFICANCE OF THE SIGN

The first miracle was *the sign of the Creator* to the rejoicing. The second miracle is the sign of the same Personality; but here *He is a Sustainer* to the dying. At Cana, the first time, He is *the Creator of life*, now He is demonstrated as *the One to keep life in the way of life*, to keep life from ebbing away.

The doctor's decision concerning the nobleman's son was that he *would die*. The parent's plea to the Master was: "Come down ere my child *die*." The Master's word to the father was: "Go thy way, thy son *liveth*." When the father went his way, he found it true what the Lord had said: his son already enjoyed *life*. Jesus filled the house of Cana with joy by turning water into wine; He brought the nobleman's boy back from the mouth of death, sustaining life that was fast ebbing away; and once again He brings joy to many hearts in a home.

One of the divine declarations found in John's Gospel is: "I am the way, the truth, and the life." Whoever goes *His way* will find it abundantly true *he will enter into life*—life wondrous and glorious. The significance of this sign is: Jesus is the Way, the Truth and the Life. Whoever takes His way, finds Him to be the Truth, and is brought into the Life of God.

HE IS THE WAY.

Our Lord had been telling the disciples that He was going away. One of them had asked the question: "Lord, whither goest Thou?" His answer had been: "Whither I go thou canst not follow Me now." The way of His going was the road to the Father. He was departing from the world, having finished the work that He came into the world to do. He was going back home to God.

Men have lost that way, and therefore they have lost God. Men apart from Christ are troubled by two difficulties. One is they have lost the way to God; the other is God's way is past finding out. There is no more pathetic study than that of the strange ways along which men have gone to try and find their way back to God. Jesus

Christ is the answer to man's constant and eternal search.

He is the Way to favor with God. When we talk of man and God, we must talk of sin: not sin in relation to God but sin in regard to man. Man is a sinner and his sin has shut him off from divine favor. It is hard for men full of sin and uncleanness to understand or appreciate aright the holy nature of God. The Scriptures have tried to give us a portrait of Him who dwelleth between the cherubim whose name is holy. In one symbol after another the clear flame of God's righteousness is made to burn brightly. Yet, though the picture may be perfect, man's perverted personality cannot take it in. When we understand aright how holy and just is the Divine Judge, we will then begin to understand how man forfeited the Divine favor and destroyed the Divine fellowship. There was a cloud over the Father's face. A conflict between the Creator and the creature has been waged for a long time. The connecting link between God and man was broken. God on high was robbed of His creature's homage, and the world in all its width was shut out from its Maker's smile and left to wither. A drape was hung over the Divine door, and man, who had always been delighted to enter, must stay out or the stroke of death from the angel's flaming sword will destroy him. For generations that veil was there. Then at last it was torn asunder, and the Holy of Holies was opened up again, so that now all men may go into the presence of the Lord to behold His glory.

Jesus Christ is the only Way to that reconciliation and harmony with Him whose laws all men have broken. Jesus Christ removes the obstacles otherwise insurmountable. Bridges, chasms, gulfs, barriers were all taken care of by Him who said, "I am the Way," and once more there is a path of safety into the Divine favor for the feet of men. So often in the records of early Christianity the Christians are said to be followers of "*the way*." Thus, in Christ, every believer is brought to God and, in the tender yearnings of grace, God greets us.

Jesus Christ is the Way into fellowship with God. It is not enough to know that the cloud is passed, that the conflict has ceased; the heart of man longs for fellowship. It is one thing to have the alienation removed; it is a far better thing to be brought into the Divine family. That we are no longer enemies is fine, but to be friends is far better.

Man was made for God and he is not truly happy away from God. Therefore, a moral union is required, and it is Christ Jesus who gives the power to produce such a likeness that fits us to go in and hold fellowship with God. Thus the sinner becomes a son, and the son is made an heir, and the heir walks with wonderful freedom over the Divine estate.

One cannot himself discover the way into that fellowship. Unaided, not a soul can find the light that leads into God's house. However wise a man may be, he cannot by his wisdom know God. Natural insight or intuitive discernment are not the attributes that are needed. Divine fellowship is found alone by revelation in Christ Jesus. "Thou wilt show me the path of life," cried David, after which he prays, "show me thy ways, O Lord; teach me thy path." Christ is the Way, the only Path to the footstool of God.

Jesus Christ is the Way to the final home of God. This is the ultimate of all that Christ does for the sinner, and probably the first meaning attached to the great declaration. Jesus was about to go to the Father, and He wished His disciples to know that in due time where He was, there they would be also. He would not stay Home alone. When all things were ready, He would come for them and introduce them to the joy and happiness of the Father's house. "If it were not so" He would have told them.

According to Thomas Whitelaw, that Home speaks of reality, locality, felicity, immensity and perpetuity.

It is a *real* Home because God is real. If God is only an abstraction or an influence, then the eternal Home is only an abstraction and an influence.

The truth of that Home depends upon the existence of God, the personality of God, the Fatherhood of God, the revelation of God. As long as these things are true and eternal, so are we sure of our Home at last.

That Home has *locality*. Jesus said: "I go to prepare a place for you." So at the end of the way upon which He leads us, we go in and find our Home. The Father dwells there, the Son ascended there. Where others have gone to live, we too shall go, and we shall find it to be Home indeed.

The Home has *felicity*. The Home of the great God and Saviour is splendid. No imagination can take in all its wonders. With the best that human language could describe, the magnificence of the Home is foretold, but no symbols or pictures can describe adequately the blessings of the Father's House. It is a place of *rest*. After all the struggles of the journey the believer rests from his labors and his works do follow him. It is a place of *happiness*. Nothing can enter therein to spoil or mar. It is the abode of pure joy, of unending delight. Every moment will bring something new for the eyes and hearts of the redeemed to feast upon. It is a place of love. *Heaven* is more than a place where a crowd is collected. There could be beauty without the delights of Home. The Father's house is a Home because Love reigns there. It is a place

"Where hate is not, where envy cannot soar,
And naught save unimaginable love,
And tenderest peace (a white and winged dove)
And beauty and perennial bloom are seen."

It is the place of the *pure*. All the just are there. This helps make Heaven. The redeemed of all time and all places and all ages make up the blest society. There will be recognition and communication with one another as there will also be with Christ.

Immensity is another mark of that Home. It is a place of "many mansions." It is far bigger than the narrow prejudices and selfish conceptions of certain creeds and of divers denominations. According to the vision of the great Seer, there is a multitude there that no man can number. They are

BOOK REVIEWS

Conducted By
Harriet McKown Johnson



GOD'S NEW CREATION or Sermons for Special Occasions

This is a nicely bound book of sermons treating topics for special days such as New Year's, Special Prayer Meetings, Palm Sunday, Good Friday, Easter, Mother's Day, Ascension Sunday, Memorial Day, Baccalaureate, Children's Day, A Wedding, Communion, Fourth of July, Labor Day, Thanksgiving, and Christmas. Each sermon is to the point, scriptural, and filled with a wealth of suggestive sermon material and blessing.

God's New Creation, by Rev. Wm. Sheldon Bowden. Publishers, Light and Hope Publications, Berne, Indiana. 176 pages. Price, \$1.00, cloth.

THE ATONEMENT

This fine volume discusses the subject clearly and to the point. The author shows how Christ had to first remove the penalty and curse of sin, and secondly, to restore man to full fellowship with God. He shows how God could lay sin upon His Son and still be *just*. He shows how Christ's death was more than that of a martyr and how it was actually an act that satisfied God. He shows how Christ became our representative and died as us on the tree. One chapter is given over to the discussion of erroneous views concerning the Atonement. In this he exposes as false: (1) the Moral Influence Theory,

(2) The Governmental Theory, (3) The Mystical Theory. If there could be found any fault with this book and its treatment on this subject it could be found nowhere except in the author's viewpoint on the extent of the Atonement. In this he teaches that Christ died for His people and not for all men alike.

The Atonement, by Dr. Loraine Boettner. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 136 pages. Price, \$1.00, cloth.

THE SURETIES OF THE SAINTS

In these days when so few, even of God's people seem to have their feet on the ground, there is great need for such a book as this one written by the former pastor of the First Baptist Church, New York City. He produces volumes of scriptural proof for the establishing of his readers in the Old Verities of the Great Cardinal Doctrines of the Bible, i. e., the Inspiration and Sufficiency of the Scriptures; the Miraculous Birth of Christ; the Vicarious Death of Christ; the Victorious Resurrection of Christ; the Great Mediatorial Priesthood of Christ; and the Visible and Personal Return of Christ. When Christians see these in their true light, they will be established.

The Sureties of the Saints, by W. H. Rogers. Publisher, Dr. W. H. Rogers, 51 W. 75th St., New York City. 112 pages. Price, 50c, paper.

brought from every tribe and tongue, from every color and creed, from every age and epoch. He will make His Kingdom out of kingdoms. "The kingdoms of this world will become the kingdom of our Lord and of His Christ."

It is the Place of *perpetuity*. The word "mansion" not only speaks of truth in the life and ministry of God's largeness and beauty, but also of permanence. It is not a tent or a cottage, but a strong, enduring, never-ending Home. The change and decay of earth will never be known in Heaven. No *abiding city* can be found this side of

the grave, but, thank God, we look for one whose builder and maker is God. What God builds will surely continue.

The truth of our Home at the end of life is more than a doctrine to be believed; it is a direction toward which we must constantly travel; it is a goal to be desired and worked for. It comes not of the works of mind or flesh lest any man should boast. It is the reward given to those who believe in a Person who said, "I am the Way." We are to follow Him, trust Him. "He that followeth Me shall not walk in darkness." The Light will be with us until at last we arrive home.

(To be continued)



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

CONTRAST—CAIN AND ABEL

I. Cain's Religion Defective

1. In Its Offering—No thought that he needed to sacrifice as a sinner

Gen. 4:3

2. In Its Power—Exercised no power over his possession

Gen. 4:5

3. In Its Sympathy — Cain's heartless question, "Am I my brother's keeper?" marks him out as a stranger to grace

Gen. 4:9

II. Abel's Religion Effective

1. In Its Offering—He possessed faith and offered an acceptable sacrifice

Heb. 11:4

2. In Its Power—Exercised a favorable power over his character

Gen. 4:8

3. In Its Sympathy—Abel's piety, depth, and spirituality cost him his life

Gen. 4:8

—L. R. S.

THE GOSPEL IN TWO WAYS

I. Whosoever

For those without
John 3:16

II. Whatsoever

For those within
John 14:13

SATAN'S PURPOSE EFFECTED

I. By A Question

Gen. 3:1

II. By A Negation

Gen. 3:4

III. By A Promise

Gen. 3:8

PRACTICAL TRUTHS

I. Praise

"Rejoice ever more"
I Thess. 5:16

II. Prayer

"Pray without ceasing"
I Thess. 5:17

III. Practise

"In everything give thanks"
I Thess. 5:18

THREE HEBREWS—SHADRACH, MESHACH, AND ABED-NEGO

I. They Would Not Bend
Dan. 3:12

II. They Would Not Budge
Dan. 3:17-18

III. They Would Not Burn
Dan. 3:25-27

—Rev. Smith

GOD'S LOVE

I John 4:19: "We love Him because He first loved us."

I. His Love

1. Demonstrated
Exod. 14:25

2. Practised
Phil. 2:7-9

3. Assured
Acts 17:31

4. Perfect
John 19:30

II. Our Love

1. Demonstrated
John 19:25

2. Practised
Acts 4:20

3. Assured
I John 2:3

4. Perfect
Acts 7:59-60

—L. R. S.

THE LOVE OF CHRIST

Ephesians 3:19—"And to know the love of Christ which passeth knowledge"

I. Its Breadth

Shows its extent to all nations
Acts 10:35

II. Its Length

Shows that it continues from everlasting to everlasting
Psalm 103:17

III. Its Depth

Shows its power to save those sunk in sin and misery
Mark 5:15

IV. Its Height

Shows its power to raise to heavenly happiness and glory
Eph. 2:6

—Bishop Taylor Smith

PRACTICAL CHRISTIANITY

Barnabas: "For he was a good man, full of the Holy Ghost and of faith" (Acts 11:24).

He had

I. An Open Hand
Acts 4:37

II. An Open Mind
Acts 9:27

III. An Open Heart
Acts 11:25-26

THE CHRISTIAN LIFE

Deuteronomy 33:29: "Who is like unto Thee, O people saved by the Lord?"

I. Happy
Psalm 144:15

II. Hard
II Tim. 2:3

III. Holy
Rom. 12:1; I Cor. 3:17

IV. Hopeful
II Thess. 2:16

V. His Life
John 10:28; Col. 3:4

SIN

I. The Cause of Sin
Satan—Gen. 3:13

II. The Curse of Sin
Suffering—Gen. 3:16-19

III. The Cure of Sin
The Saviour—John 3:16

PICKED UP HERE AND THERE

His life showed the way, but His death cleared the way.

Cain held a religion, but it did not hold him.

He who gets mad seldom gets anything else.

Men are like steel—when they lose their temper they lose their usefulness.

The person who gets cross gets nothing across.

The fellow who gets mad usually loses the argument. —Donald Nelson

Christ is your only hope of a "happy landing" in eternity; let Him be your Pilot.

HELPS

FOR GOD'S WORKMEN

SOMETHING TO THINK ABOUT

"Lovers of pleasure more than lovers of God." According to Federal records at Washington, during 1941, there was spent in the United States for gambling \$6,500,000,000; for liquor \$6,000,000,000; for bootleg liquor \$3,090,000,000; for tobacco \$1,500,000,000; for cosmetics \$1,000,000,000; for chewing gum \$100,000,000; for playing cards \$14,000,000; for motion pictures \$1,885,000,000. This is a total of over \$20,000,000,000 spent annually for luxuries and poison. If we stop and think for just a moment, we will realize that the items mentioned in the above group do not cover the field of pleasure. Think what the grand total must be, and then compare it with the small amount given that the gospel story might be taken to men! Can a people forget God as completely as we have in our land and not be judged for it?

—Glendale, California Bulletin

A STARTLING QUESTION

A poor child strayed into a Sunday-school and asked simply: "Is this the way to heaven?" The superintendent was startled. Was the school indeed the "way to heaven?" The artless question struck home to both superintendent and teachers. What were they all doing? Whither were they tending? . . . Oh! superintendents, teachers, make sure of this one thing: with all your efforts to impart knowledge, make the salvation of the soul paramount.

—Sunday School Times

\$500,000 BIBLE BURIED in BRITAIN

The oldest Bible manuscript in the world, the Codex Sinaiticus, bought for 100,000 pounds (about \$500,000) by the British Government from Russia in 1934, has been stored away in a little box and buried deep in a cellar of a country house many miles away from London.

To hide a valuable manuscript in this manner is understandable—but the most effective place in which to hide the Word of God is the heart.

"Thy Word have I hid in mine heart, that I might not sin against Thee" (Ps. 119:11).

—Now Weekly

TRUSTING CHRIST

Stonewall Jackson was once, with his sister, crossing the torrent just below Niagara Falls. The current so swirled the boat that the lady became terrified. Jackson seized her by the arms and turning to one of the two boatmen said: "How often have you crossed here?" "Continually, sir, for the past twelve years." "Did you ever meet with an accident?" "Never, sir." "Never capsized? Never lost a life?" "Nothing of the kind, sir." Turning to the lady, Jackson said: "You hear what the boatman says, and unless you think you can take the oars and row better than he does, sit still and trust him as I do."

Jesus has never lost a life entrusted to Him for over nineteen hundred years. Therefore He deserves our implicit confidence amid the swirling storms of life.

—The Prophetic News
and Israel's Watchman



PREACHING IN THE PRESENT WORLD CRISIS

"Why all this preaching?" These words from the lips of one of our modern sceptics formulate a question which is not new, but which has persisted in the annals of church history.

Savonarola, one of the greatest preachers of all time, faced the question

in his day, and his life is a graphic illustration of the place preaching has in a nation that is in the throes of political, social, and moral chaos. He retired to the monastery in despair at the seeming indifference of the people to receive his Gospel to reform. The country was torn by the ravages of war; people were driven to desperation; pestilence and famine were prevalent on every hand. Then the tide changed. Those who once rejected his preaching now pleaded with Savonarola to come forth and proclaim the truth to hungering, needy hearts. We see him in the pulpit of the great cathedral of Florence, a city of art and luxury, a city of political debauchery and social corruption. To the tired, drawn faces of the people, he speaks as an ambassador of God. He calls them to repentance and they follow him in tearful humiliation. Savonarola was a man of power—a man for the times. He transformed Florence overnight, he enthroned Christ as King and inscribed his title, "King of Kings and Lord of Lords," over the door of the palace where it still remains, a silent testimony to the power of preaching.

Four and a half centuries have passed since that time; law, science and education have wrought vast revolutions in our society; but human nature has not changed. The great need today is still a pulpit of power.

—The Northern

STRANGE THINGS HAPPEN by Thorpe

But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without hypocrisy, without guile.

REV. JOHN HANEY BUILT THE FIRST UNITED BRETHREN CHURCH IN MINNESOTA (1868). REV. HANEY CUT AND HAULED THE LOGS AND PUT THE BUILDING UP BY HIMSELF!!

BIBLE CAKE!

THANKS TO MARGARET FUNK, GOLDEN, COLORADO

4 1/2 CUPS LUKES 4:22 (FLOUR.)
1 CUP JUDGES 5:25 (LAST CLAUSE) (BUTTER)
2 CUPS JEREMIAH 6:20 (SUGAR.)
2 CUPS OF ISAMUEL 30:12 (RAISINS)
2 CUPS OF NAHUM 3:12 (FIGS)
2 CUPS OF NUMBERS 17:8 (ALMONDS)
3 TEASPOONS OF ISAMUEL 19:25 (HONEY)
6 TEASPOONS OF JEREMIAH 17:11 (EGGS)
1/2 CUPFUL JUDGES 4:19 (LAST CLAUSE) (MILK)
2 TEASPOONS OF AMOS 4:5 (BAKING POWDER.)
SEASON TO TASTE OF 2 CHRONICLES 9:3 (SPICES)
"WILL KEEP INDEFINITELY"

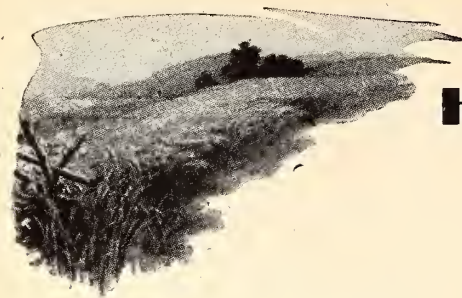
A BIBLE VERSE LE D TO THE DISCOVERY OF OIL IN EGYPT!

EXODUS 2:3 GAVE THE STANDARD OIL COMPANY THE IDEA THAT OIL WAS TO BE FOUND IN EGYPT. THIS REPORT COMES FROM CHARLES WHITSHOTT, GEOLOGIST, FOR THE STANDARD OIL COMPANY. THE VERSE TELLS OF THE PITCH IN MAKING THE CRAFT IN WHICH THE BABE, MOSES, WAS SET ADRIFT. MR. ALPHANT OF THIS OIL CO., REASONED THAT WHERE THERE WAS PITCH THERE WAS OIL. THREE WELLS ARE NOW IN OPERATION WITH MORE BEING DEVELOPED.

TO THE MEMORY OF ADAM THE FIRST MAN

IN THE GARDEN OF EDEN, MARYLAND THIS TOMB STONE NOW STANDS IN MEMORY OF ADAM, THE FIRST MAN.

THANKS TO LUTHER M. NELSON, LINCOLN, NEB.



In the HARVEST FIELD

Conducted by
B. Grace Crooks

“A grand D. B. I. fashion devotional time at sunset” climaxed a delightful day of renewing acquaintances and reviewing old times at the D. B. I. Reunion held in the Butterfield Woods near Downers Grove, Illinois, on July 4. Those present were: Rev. and Mrs. Ralph Morningstar, '35 and '37, and daughter; Rev. and Mrs. Elmer Seger, '33, and daughters; Rev. and Mrs. Gayel Bender and children; Rev. Norman Renn, '34; Mr. and Mrs. Paul Whaley, '36; Miss Ollie John, '35; Mr. and Mrs. Carlyle Wilson; Miss Ruth Purcell; Mr. John McHenry; and Miss Florence Walther.

★
Rev. Elmer Seger is pastor of the Glen Ellyn Bible Church near Wheaton, Illinois, and is attending Wheaton College. Rev. Norman Renn and Rev. Gayel Bender are enrolled in the Northern Baptist Seminary of Chicago.

★
We are glad to report that the small son of Rev. and Mrs. Henry Dahl, '35, is recovering satisfactorily from a serious illness.

★
Miss Alice Ostrander, '41, is assisting in the work of the Westervelt Missionary Children's Home in Batesburg, South Carolina.

★
Rev. Claude Fondaw, '43, is busy in his work with The Gospel Ambassadors among the negroes in Kansas City, Missouri. One of his collaborators is a Mr. Swanson who spent forty years of missionary service in Morocco where he labored with Mr. Lester Lemuth, former student. Mr. Lemuth and Mrs. Lemuth, '40, are engaged in child evangelism work in St. Louis, Missouri.

★
We rejoice to learn that Miss Lela Johnson, '39, of Three Rivers, Michigan, is recuperating satisfactorily from a recent operation.

★
Rev. Tolbert Welch, former student, has been called as pastor of the First Baptist Church of Forest City, Missouri.

★
Miss Irma Abbey, former student is being used of the Lord as Sunday-school superintendent and teacher of the Adult Bible Class in Cripple Creek, Colorado, where there is no Protestant minister.

The fifth annual encampment of the Maranatha Bible Camp opened on August 3 near North Platte, Nebraska. Rev. Ivan E. Olsen, '36, director, has a splendid group of assistants including Rev. Theo. H. Epp and Rev. J. C. Brumfield of the “Back to the Bible Broadcast;” Rev. John Vander Schie; Rev. John Paton, '29; Rev. Clyde Shaffstall; Mrs. H. J. Johnson, '29; Rev. N. P. Janzen, and others.

★
Rev. Ed. Calvin Clark recently held evangelistic services in Townville, Pennsylvania, in the historic Richmond Baptist Church which was organized on December 25, 1841.

★
Mr. and Mrs. Don Allen are in Oakland, California, where Mr. Allen is assisting Rev. Baldwin Sherwin, pastor of the Havenscourt Colonial Church.

★
Prayer is requested for the recovery of Miss Katherine Harder, former student, who because of illness was forced to leave her work with the Gospel Ambassadors in Kansas City, Missouri, and return to her home in California.

CAMPUS NEWS FLASHES

A hearty welcome was extended to Mr. and Mrs. Roy Sargent and their daughter Shirley who arrived at the Campus on July 9 from Canada. The Sargants, who so efficiently served as members of the Institute staff during 1939-40 are again laboring in that capacity. They spoke of enjoyable contacts en route with Rev. Walter Davis, former student of Lapeer, Michigan; Rev. and Mrs. Max Kronquest, '37, of Lainsburg, Michigan; Rev. and Mrs. Donald Kathan, former students, of Hazlett, Michigan; Rev. and Mrs. P. J. Clifford of Three Rivers, Michigan, where Mr. Clifford, '33, brother of Mrs. Sargent (Sadie Clifford, '34), is pastor of the Bible Church; Rev. and Mrs. V. F. Anderson, Mr. and Mrs. Harold Loving of Chicago, and Rev. '35 and Mrs. Henry Dahl.

★
Miss Freda Cassens, '39, is spending her vacation with her mother in St. Francis, Kansas. Rev. and Mrs. Charles Johnson, '35 and '41, spent their vacation at Institute Park after Mr. Johnson, with the assistance of Mr. J. M. McKown and others, had finished re-

pairing the Dining Hall which had been damaged by heavy winter snows.

★
Rev. Carl Harwood, '37, spoke at a special meeting in behalf of the Victory Prayer Bands at the Berean Fundamental Church on July 10.

★
Rev. William MacIntosh, '20, pastor of the First Baptist Church of Spokane, Washington, spoke at the morning and evening services of the Berean Fundamental Church on July 12.

★
Miss Mabel Burke, daughter of Mr. and Mrs. J. C. Burke, has been seriously ill for several weeks following a major operation. Her parents bespeak your prayers for her recovery.

★
Clarence Swihart, '42, is rendering valuable service in the printshop this summer as Shop Foreman. Clarence Clark, '42, is assisting in the industrial work at the Campus. Rev. Albert Ostrander, '42, is aiding Rev. Leonard Parcel, '36, in the D. V. B. S. at the Burlington Gospel Mission. Ernest Myers, '42, is pastor of the Brethren Church of Beaver City, Nebraska.

★
Rev. Ernest E. Lott, '33, supplied for Rev. Ivan E. Olsen, '36, pastor of the Berean Fundamental Church of North Platte, Nebraska, on July 5, when Mr. Olsen was called to the bedside of his mother who was seriously ill.

★
Mrs. Hilland Stewart, '39, had charge of the D. V. B. S. in the Sheridan Boulevard Evangelical Church during June. The following were in charge of departments in the D. V. B. S. at the Berean Fundamental Church: Rev. A. H. Yetter, '28 pastor; Mr. Leroy Selby, '43; Miss Fern Houston, '42; Mrs. F. C. Rebell, Evening School, '29; Miss Alma Waespi, '29; and Mrs. H. Merchant. They were assisted by several church members.

★
Rev. and Mrs. A. H. Yetter, '28, conducted Boys' and Girls' Camps at Institute Park during June. Mrs. Earl Hartman, Miss Fern Houston, and Mrs. J. F. Barnett, Evening School '41, assisted in the Girls' Camp; while Mr. Leroy Selby and Mrs. Harriet Johnson, '41, assisted in the Boys' Camp.

BORN

To Rev. Takeo Agatsuma and Mrs. Agatsuma (Mary Takamine, '33), a daughter, Patricia Kazuko, June 5, 1942, at Merced, California.

To Rev. Laurel Inabnit, '38, and Mrs. Inabnit, Evening School '37, a son, John Borden, July 15, 1942, at Belgrade, Montana.

WITH THE LORD

Mrs. L. W. Stewart of Portis, Kansas, beloved mother of Rev. Hilland Stewart, '37, and Miss Hope Stewart, (Continued on page 302)



The Berean African Missionary Society

The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary



Mr.
and
Mrs.
Albert
Jansen
in
their
home
at
Musuku

PRAYERS ANSWERED

We were glad to receive two letters from the field, both of them written before Rev. Irving Lindquist returned to America. One of them told about final preparations for his departure. Concerning this Mr. Jansen said, "I told my Bible class the other day that for some time we and they had been praying for more workers to come from America, and for Rev. Lindquist's recovery, and, if it were the Lord's will, for provision so that he could fly to America. The Lord answered the last two requests, but not the first. Why? I told them that I believed one reason was that the Lord wanted them, themselves, to realize their responsibility to their own people in bringing them the good news of salvation. May the Lord grant that we shall have some real soul-winners among our native people. Although the unrest in the world may hinder the missionaries from going forth with the Word to various parts of the world, it will not hinder the Word from reaching a willing soul. "The Word of God is not bound."

CHRISTIAN GROWTH

"The Lord's hand of blessing is still upon the work in that souls have been making decisions for Christ, and the Christians are showing signs of growth in grace. Last Sunday, after the morning service, Samudimino, one of our older Christians, came to me and asked, 'Why is it that every day you teach us and every day you call people to accept Christ, and yet right here among our workmen there are those who have never accepted the Lord?' I told him that maybe the Lord wanted him to be a testimony to these men, and showed

him how to deal with them. When I asked him if he had ever had the privilege of leading a soul to the Lord, he began naming those he had dealt with and had quite a list. So keep praying for our native Christians that they shall continue to grow in grace and in the knowledge of the Lord."

EVANGELISTIC REPORT

For January, February, and March

MUSUKU STATION

No. Mtgs. Atnd. Decis.

Mission Station Mt'gs	10	1418	2
Village Meetings	38	1259	5

IKOZI STATION

Mission Station Mt'gs	11	1331	20
Village Meetings	59	2561	22
	118	6569	49

SEWING AND WASHING MACHINES RECEIVED

On May 12, several months after they were shipped, the sewing machine sent by Mrs. George Prine, of Denver, and the washing machine sent by Mr. Jansen's brother were received in Shabunda. Mr. Jansen said, "Our boys, and especially the wash jack, are anxious to see the washing machine. They wonder what a machine to wash clothes might look like.

"Mrs. Jansen is busy sewing some new Sunday dresses for the girls. She just told me that she is on her fifteenth dress. They are made of cretonne material—remnants that we were able to get from Kindu at a very reasonable price. The material is very good and the dresses look real nice. She has not as yet told the girls about the dresses and wants it to be a surprise to them.

LOOKING FOR NEW SITE

As our readers already know, the buildings which were built at Musuku were only temporary leaf buildings. As a rule these temporary buildings last for only about five years. Our missionaries are therefore looking for a suitable site for the new buildings when they have to rebuild. In a letter dated April 20, Mr. Jansen said: "I do not know whether Mr. Lindquist told you about it or not, but when he was here we began looking around for another building site for this station. The reasons for thinking about leaving this site are because it is off the road that is being built through here, and to build a road and maintain it from here to connect with the government road would be quite expensive.

"At the present there are two sites on the road that we are thinking about, but we have not fully made up our minds as to which one we shall move to. Our government official was up here two weeks ago and he felt that the move would be a wise one, since we would be on a maintained road and more in the center of the population. Although the move will involve only about two miles, two miles make quite a difference to a native who has to make a special trip to come and hear the Gospel. Whereas, the new site would be right on his way and he would just drop in! If we make the move, we will plan to make it at the time we begin to build some brick buildings for this station. We will build the new buildings over there rather than here, so the move will not really be an additional expense, but rather just fit into our program."

The Days of Youth

The Three Cables

By Annie Martin Lott



Bob was Roy's next door neighbor and they had been fast friends now for several years. Boyish squabbles or differences had failed to put a barrier between them; they continually talked over their joys and problems together. Bob had been saved recently and was a radiant Christian, for he had caught a glimpse of the glorious truth that the precious Saviour was able to keep that which he had committed unto Him—his life. He had shared his new found joy with Roy and was able to lead Roy to the Saviour but somehow Roy never could see the truth of how the Saviour could so thoroughly keep him.

One bright Monday morning Bob rushed over to Roy's house and whistled excitedly to his friend. Roy bounded out the door to greet his pal.

"Hi, Bob, what brings you around so early this morning. You haven't had time to get that beauty sleep which you need so badly," Roy playfully teased.

"You big tease, don't think just because the Lord blessed you with a good looking face and that attractive brown wavy hair that you have the edge on me. I may not be much to look at but I know the Saviour loves me just the same," retorted Bob. "But don't get me sidetracked, for I have important business to carry on with you." On thus speaking Bob pulled from his pocket an Air Mail Special Delivery letter. "Here, you read it, for I might forget something."

Roy began to read the letter and his eyes grew bigger and brighter, it seemed, as each second passed by. "Why, Bob, this is too good to be true. To think that your Aunt and Uncle would include me in the invitation for that grand mountain trip; I'd say that was mighty swell of them."

"Can you go, Roy?" asked Bob.

"We'll let Mom settle that in just a minute," said Roy as he stuffed the letter back into its envelope. They both rushed into the house to see whether parental approval would be upon this plan. Roy's mother was a sweet lady—gentleness and love seemed to hover over her wherever she went or in whatever dealing she had with her children. When she saw the letter and was assured that Bob's Aunt and Uncle really wanted the two boys to go on a trip with them she gladly assented, for she

knew that Roy had long wanted to see the mountains.

Mr. and Mrs. Rushmoor, the aunt and uncle, were due Wednesday and the trip onward into the heart of the Rockies would begin Thursday. You can readily imagine that the boys planned and packed and waited anxiously for the hour to come when that dreamland trip would become a reality.

The Rushmoors arrived at the appointed time. Roy knew the moment that he saw them that it would not be hard to love them and enjoy their company for the duration of the trip.

The Pikes Peak area was where they headed for on Thursday morning. Roy and Bob had thumbled marked and almost worn out the map of this section of the country as they had pulled out the old Geography book to read up about this wonderland of towering peaks. The trip was hot and dusty at first as they crossed the plains of Kansas but the boys did not mind this; they were headed for a land of adventure and beauty. Early Friday morning as this happy group was traveling along, an outline of rather rough and ragged appearance appeared on the horizon. "See, boys," said Mr. Rushmore, "there are the mountains and before night we will be in Colorado Springs." It was hard for the boys to appreciate or see any of the passing scenery, for they kept their eyes fixed on the rugged outline which seemed to draw nearer and they fully expected to reach them long before they did. "That one peak that towers above the rest must be Pikes Peak, is it, Uncle Pete?" asked Bob. "Yes, my boy, that's the best known mountain in the Rocky Mountain Range."

"I'll bet we aren't over five miles away," said Roy.

Mr. and Mrs. Rushmoor chuckled, for they had been in this country before and were well acquainted with the deceivableness of distance when it came to reaching the mountains or guessing how far away they were. "Well, son, you made a rather bad guess, that mountain is twenty-five miles away, quite a little jaunt yet."

Near evening our party pulled into Colorado Springs and put up in a cabin court. "Boy!" exclaimed Roy, as he slapped Bob on the back, "isn't

that air invigorating? What a change from hot Kansas."

After a good meal in a nearby lunch room a conference was called of the party. "Now, we want you boys to decide what trip you would like to take tomorrow," said Mrs. Rushmoor. "There are lots of things to see and we cannot take them all in but we will do the best we can. There is the trip up Pikes Peak; then they say the Royal Gorge is a sight one never will forget; the Garden of the Gods is nearby so we will get to see that beauty spot anyway."

The boys scanned the folders telling of the various trips and almost with one breath said, "Let's go to the Royal Gorge, that's were the highest bridge in the world is and the steepest railway."

"Fine," said Uncle Pete. "It just happens that in all the trips we have made around these parts, we have never been to the Royal Gorge either and I would like to see that great chasm in the rocks. Now you boys scamper to bed and we will be up with the sun in the morning."

Bob and Roy had a cabin room just next door to Mr. and Mrs. Rushmoor and they retired to these quarters. They pulled their Testaments from their pockets and read from Psalm 25. After kneeling in prayer and thanking the Lord for such a happy vacation they quickly jumped into bed. Although there were many things to talk about, tiredness brought sleep very quickly.

As the sun was peeping over the horizon, Bob and Roy were startled from sleep by a thumping on the wall. "What's that?" said Roy. They began rubbing their eyes as the thumping continued and then Bob laughed and said, "Oh, that's Uncle Pete, he's trying to get us up."

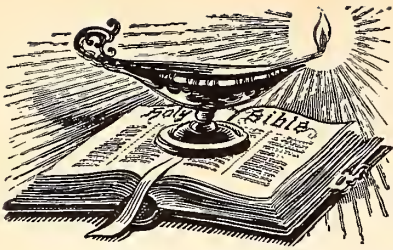
"Hi there! Uncle and Auntie," yelled the boys. "We will be with you in a jiffy."

It did not take long to dress and get breakfast, for excitement was in the air. Soon the journey was under way. Their trip took them through Canyon City and as they passed the penitentiary, Bob and Roy spoke of how grateful they were that the Lord had saved them from a life of horrible sin. The sight of some of the men whom they could see looking out the windows filled their hearts with pity to think that they were shut up behind bars for life.

The different rock and sand formations and colorings kept them busy asking questions and exclaiming about this or that. As they rounded a bend, Roy was the first to let out a whoop, for he saw a fine line connecting two huge rocks. There it was—the highest bridge in the world.

Everyone was eager to get out of the car and get a little closer to view
(Continued on page 302)





LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by E. E. Lott & H. H. Stewart
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist

THE ALCOHOL PROBLEM, Past and Present

THIRD QUARTER, LESSON 10
SUNDAY, SEPTEMBER 6, 1942

Lesson Text: In Ancient Sodom
Genesis 13:13; 19:23-25
Deuteronomy 32:31-33
In Ancient Israel
Amos 6:1-7

Devotional Reading: Psalm 1

Golden Text: "The way of the ungodly shall perish" (Psalm 1:6).

King James Version

Genesis 13:13 But the men of Sodom were wicked and sinners before the Lord exceedingly.

Genesis 19:23 The sun was risen upon the earth when Lot entered into Zoar.

24 Then the Lord rained upon Sodom and upon Gomorrah brimstones and fire from the Lord out of heaven;

25 And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

Deuteronomy 32:31 For their rock is not as our Rock, even our enemies themselves being judges.

32 For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:

33 Their wine is the poison of dragons, and the cruel venom of asps.

Amos 6:1 Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!

2 Pass ye into Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines:

be they better than these kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant to the sound of the viol, and invent to themselves instruments of musick, like David;

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

7 Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

LESSON EXPOSITION

(By Hilland H. Stewart)

As will be noted from the lesson text, our committee has divided the lesson into two parts: The Alcohol Problem in Ancient Sodom, and The Alcohol Problem in Ancient Israel. It shall be our purpose in this lesson to point out, in addition to the alcohol problem, the two types of judgment which fell because of sin. Accordingly our outline is:

- I. God's Judgment on Unbelievers
Gen. 13:13; 19:23-25; Deut. 32:31-33
- II. God's Judgment on Believers
Amos 6:1-7

I. GOD'S JUDGMENT ON UNBELIEVERS

Gen. 13:13; 19:23-25; Deut. 32:31-33

We note first of all the sin of Sodom. The first verse in our lesson indicates that they were exceedingly wicked. As to the nature of their sin, it was primarily fornication (Jude 7). Whether the Deuteronomy passage in our lesson indicates that the Sodomites were given over to intemperance is questionable. However, it is not at all improbable that they were drunkards, for immorality is often accompanied by drinking.

It might be profitable right here to digress just a moment and consider a serious condition that exists in our armed forces due to immorality and alcohol. Commander Gene Tunney in an article in the July *Reader's Digest*,

"The Bright Shield of Continence," brings out the gravity of the situation. He says that the A. E. F. of 1917 suffered 100,000 more casualties from venereal diseases than from enemy bullets. Then he adds that the same dangers are again threatening to seriously impair the efficiency of our armed forces. One place in the article he says that alcohol is usually to blame for the negligence of the boys to secure proper treatment. But we would go a step farther and add that alcohol is responsible for more than negligence of treatment—it often is responsible for the act that makes treatment necessary. Liquor often is the instrument that weakens the morals and will-power until the boys capitulate to the diseased prostitutes who frequent the army camps. In view of this it is surprising indeed when we hear a high ranking government official protesting vehemently at the prices which are charged for beer and wine, and declaring his intention to see that all the beer and wine the boys can drink shall be furnished to them at low prices. Liquor and immorality go hand in hand, and to strike a blow at liquor is to strike a blow at immorality.

The next thing we note about Sodom entirely of unbelievers. God promised was that it was a city made up almost Abraham that he would spare the city if ten righteous souls could be found. Since the city was destroyed we know that there were less than ten. Furthermore, before the city was destroyed the righteous were taken out. Second Peter 2:6-7 makes this very clear. So this judgment before us was a judgment upon unbelievers.

Very few times in the history of the world has God stepped in and brought ungodliness to an end by judging the sinners. The reason is that He is "long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

In this age in which we are now living God is not imputing trespasses unto men. There will be no judgment of unbelievers in this age. The age following this—the Tribulation—will end in judgment upon all unbelievers. At that time the career of all blood-thirsty dictators will suddenly be checked when our Lord descends from heaven and crushes His enemies.

But there is a judgment for believers in this age, which we shall now consider.

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II. GOD'S JUDGMENT ON BELIEVERS

Amos 6:1-7

We have in this passage before us a description of Israel reclining in luxury, enjoying the best of food, singing idle songs (R.V.), and drinking wine. Yet, says the Word, they were not grieved for the affliction of Joseph. This was a condition in which those that had plenty were absolutely indifferent to the needs of those that had not. To make graphic this complacency in the midst of dire need the prophet alludes to the sin of the brothers of Joseph—casting him into the pit and then sitting down to eat bread (Gen. 37:24-25).

Because of this indifferent attitude the prophet warns of the judgment that is to follow: "Therefore shall they now go captive with the first that go captive; and the revelry of them that stretched themselves shall pass away."

Now Israel is a saved nation. The nation is guaranteed their perpetuation. They will never be judged in the manner that many ungodly nations have been judged, and others will yet be judged, at the judgment of the living nations: that is, cast into hell. But as a saved nation this nation is subject to a certain judgment—a chastening from God. Now that is exactly the thing the prophet Amos was speaking of in the seventh verse. This captivity and all the other judgments which have fallen upon Israel were never intended for her destruction, but only for her correction. Israel is a picture of the individual believer in Christ (I Cor. 10:6, 11). As God dealt with the nation Israel in corrective judgment, He also deals with the believer in Christ.

The believer in Christ has passed from death unto life (John 5:24) and has therefore forever escaped the judgment unto condemnation (Rom. 8:1). So it is evident that whenever God's Word speaks of judgment on believers it must be of a corrective measure. And that is exactly the thing that Paul is speaking of in I Corinthians 11:31-32: "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

We can judge ourselves. The communion service, of which Paul has just been speaking in the immediate context is a place of examination (vs. 28) in which a person may lay his life along side of God's Word and see whether he is living as he should. But this examination or self-judgment is not confined to the communion service. At any time, the Christian may investigate and see whether he is living as God would have him.

And God's promise is that if a person will so judge himself and let the Spirit of God correct the wrongs in

his life (intentional or otherwise), then he will not need to be judged of God.

But those who do not so judge themselves must come under God's corrective hand. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12:6). God loves His children too much to stand idly by and see them carried away into sorrow and suffering by the snares of sin Satan lays for them. And so He brings a judgment of chastening and correction so that He will not have to condemn His child with the world. Praise God for a Saviour Who not only can save, but also can correct and keep His own so that they never need to come into the judgment of condemnation.

This lesson today is of special importance for the Christian. God is not going to pronounce judgment on the unbelieving world in this age. That is reserved for the coming age of the end time. But God is going to pronounce judgment on His people unless they judge themselves. And if God's people will truly judge themselves and then consider God's corrective measures, they will doubtless view the situation very much as does a minister of Great Britain. He is quoted as saying:

We have been a pleasure-loving people, dishonoring God's day, picnicking and bathing—Now the seashores are barred; no picnics, no bathing.

We have preferred motor travel to church going—Now there is a shortage of motor fuel.

We have ignored the ringing of the church bells calling us to worship—Now the bells cannot ring except to warn of invasion.

We have left the churches half empty when they should have been filled with worshippers—Now they are in ruin.

The money we would not give to the Lord's work—now is taken from us in taxes and higher prices.

The food for which we forgot to give thanks—now is unobtainable.

The service we refused to give to God—now is conscripted for the Country.

Lives we refused to live under God's control—now are under the nation's control.

Nights we would not spend in "watching unto prayer"—now are spent in anxious air raid precautions.

The evils of modernism we would not fight—Now see what Germany, the seat of this teaching, has produced!

Amos' picture of a complacent and luxury-loving people to a great extent pictures the Church of Jesus Christ today. We have been very indifferent to the needs of those who know not Jesus Christ. May this lesson arouse us

and stir us from our indifference and make us willing to say with Paul: "I am a debtor . . . So, as much as in me is, I am ready to preach the Gospel" (Rom. 1:14-15).

THE LESSON ILLUSTRATED

Harootune, a converted Armenian on the Harpoot mission field, is a strong temperance man. He lives among those who love "native wine." To one who drank a glass of wine, and by way of excuse asked, "Didn't God make grapes?" he indignantly exclaimed, "God made dogs: go eat some dog-carcass! He made poisons too: go eat them, and kill yourself!"

—*Cyclopaedia of Illustrations*

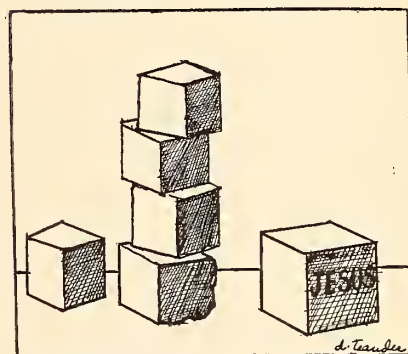
"Tell me," said a gentleman to a poor drunkard, when urging him to give up the intoxicating cup, "where it was you took your first steps in this intemperate course." "At my father's table," replied the unhappy young man. "Before I left home to become a clerk, I had learned to love the drink that has ruined me. The first drop I ever tasted was handed me by my now heart-broken mother."

—*Cyclopaedia of Illustrations*

There is no sin which doth more deface God's image than drunkenness: it disguiseth a person, and doth even unman him. Drunkenness makes him have the throat of a fish, the belly of a swine, and the head of an ass. Drunkenness is the shame of nature, the extinguisher of reason, the shipwreck of chastity, and the murderer of conscience. Drunkenness is hurtful to the body. The cup kills more than the cannon: it causes all manner of ailments—it fills the eye with fire, and the legs with water, and turns the body into a hospital.

—*Cyclopaedia of Illustrations*

OBJECT LESSON



OBJECTS: Five or six wooden blocks, one of which is crooked; one large block with the word "Jesus" printed on the side (to be used in the last part of the lesson).

INSTRUCTIONS: The purpose of this lesson is to set forth the value of the Christian life in contrast to that of the ungodly life. As you talk, build a very crooked tower, using the crooked block as a base. Explain that this rep-



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POINTED QUESTIONS ON THE LESSON

1. What is God's first consideration toward the unbeliever—judgment or mercy? (I Tim. 2:4; II Pet. 3:9)
2. Does the righteous man (the believer) come into condemnation? (Isa. 54:17; John 3:18; Rom. 8:1; II Pet. 2:6-7)
3. Will the wicked unbelievers receive the judgment they deserve at the close of the Tribulation? (Matt. 24:29-30; II Thess. 1:6-10; Rev. 6:15-17; 14:19-20)
4. Is God's dealing with the unbeliever different from that of the believer? (Jer. 30:11; 46:28)
5. Is chastening preferable to judgment? (Ps. 94:12-13; I Cor. 11:31-32)
6. Is God's chastening an evidence of His faithfulness and love for His own? (Job 5:17; Ps. 94:12; 119:67, 75; Prov. 3:11-12; Heb. 12:6-11; Rev. 3:19)
7. Does the Word enjoin the Christian to examine himself? (I Cor. 11:28; II Cor. 13:5)
8. What is the Christian's standard for judging himself? (Ps. 119:104-105, 130; II Tim. 3:16)
9. Should every Christian be deeply concerned about other members of the Body of Christ? (I Cor. 12:25-26; Gal. 6:2; Heb. 13:3; I Pet. 3:8)
10. Should the Christian be giving the Gospel to the unsaved? (Rom. 10:14-15; II Tim. 4:2)

LESSON EXPOSITION (By Hilland H. Stewart)

In last Sunday's temperance lesson we found an expression "the afflictions of Joseph." Today's lesson takes to the enactment of those scenes.

We shall not confine our discussion to the printed text, but we shall consider incidents in Joseph's life taken from the entire lesson text. Our outline is:

- I. Joseph Favored by His Father
Genesis 37:1-17
- II. Joseph Sold by His Brothers
Genesis 37:18-36
- III. Joseph Tried and Tested in Egypt
Genesis 39—40
- IV. Joseph Elevated and Honored
Genesis 41

I. JOSEPH FAVORED BY HIS FATHER Genesis 37:1-17

Joseph received an excellent rearing by the old patriarch Jacob, with the exception of one thing—Jacob favored him above all the sons.

It is evident that Joseph was well-taught in spiritual matters. As a boy he protested to the father of the evil doings of his brothers. In his later life in Egypt he conducted himself in a godly manner that reflected his early training.

But Joseph was greatly handicapped in the way Jacob favored him above the other son. This was very objectionable. It is often detrimental to a child to be highly favored. But it did Joseph additional harm. It incurred for him the animosity of his brothers.

Then there was another thing that incurred their animosity—the dreams of Joseph. These dreams indicated that the brothers and parents would one day fall down and make obeisance to Joseph. In view of subsequent events it seems that these dreams must have been from God, but perhaps Joseph was unwise in telling them. We are told not to cast our pearls before swine, nor to give that which is holy to the dogs. It is a mistake for Christians to relate deep experiences to carnal men. The milk of the Word should precede the meat. Joseph's brothers might have regarded him differently had he earnestly pleaded with them to live right before God instead of telling them of his own experiences.

II. JOSEPH SOLD BY HIS BROTHERS Genesis 37:18-36

Jacob's favoritism and Joseph's righteous conduct and dreams so incensed the brothers that they resorted to a very foolish act to get even. The story of the treachery of the brothers need not be retold, for anyone can read the story from the Bible. However, we shall make a few observations.

These brothers did not seemingly regret this terrible act even as they

resents a boy's life. First he disobeyed his mother, and that looked like a small sin to Him (place a block just slightly crooked on the basic block). The bad habits grew (each block is placed in a more precarious position). He began to drink liquor. Finally the liquor habit became so strong that he could not control it. When the tower tumbles over, pick up the crooked block and explain that this boy's life did not get started right. It needed the Lord Jesus for its foundation (I Cor. 3:11). Through Jesus the boy would have been strong enough to overcome temptations and to go straight. Build a straight tower with the block lettered "Jesus" as the foundation. Contrast the life of the ungodly (Ps. 1:6b) with that of the righteous (saved) man (Ps. 1:3), so that each child will want Christ in his life.

JOSEPH SOLD INTO SLAVERY

THIRD QUARTER, LESSON 11
SUNDAY, SEPTEMBER 13, 1942

Lesson Text: Genesis 37, 39—41

Printed Text: Genesis 37:23-36

Devotional Reading: Psalm 130

Golden Text: "Love envieth not" (I Corinthians 13:4).

King James Version

Genesis 37:23 And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him;

24 And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

26 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

27 Come, let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

28 Then there passed by Midianites

merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.

29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of many colors, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

33 And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

saw their old father bowed down with grief. But doubtless deep down in their hearts they suffered many conscience smitten pangs of regret before the matter was cleared up later. Sin always brings regrets, and we are confident that there were many times when they wished they might undo their wrong.

But we see God's hand in the matter. Joseph revealed to the brethren in Egypt years later that God sent him there to preserve life (Gen. 45:5). But in addition to that, at the time of their sin God intervened to prevent a worse crime that would have been irreparable. Doubtless even the worst of the brothers would not have wished to murder their own flesh and blood. But they had so allowed jealousy to fill their hearts that they lost their ability to reason properly. Jealousy, hatred, resentment can do this. And so in this enraged condition they planned a crime which they never could have rectified and which they would always have regretted. But God changed their course of action, and though the sin in their hearts found expression in an evil deed, God made it so it could be worked out all right. Instead of the intended murder they only sold Joseph as a slave.

How graciously God has intervened many times to avert disaster in the lives of His children. Many young men have turned from their sinful ways to God when they have seen Him restrain them from some act that would have meant ruin. But oh, how careful we should be not to let jealousy, envy, hatred and secret sins carry us away and make us lose our reasoning power. And the way to avert that is to turn to God when any of these "works of the flesh" assert themselves.

III. JOSEPH TRIED AND TESTED
IN EGYPT
Genesis 39—40

The first thing that we find out about Joseph in Egypt is that he was sold to Potiphar, an officer of Pharaoh's. And the record says, "And the Lord was with Joseph, and he was a prosperous man." And the record goes on to say that "his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand" (Gen. 39:2-3). And so we find that Joseph found grace in the sight of his master, and he made him overseer of all that he had. And the Lord blessed the Egyptian's house for Joseph's sake.

Now it is apparent that Joseph must have been living a godly life. More than that, he must have borne some spoken testimony or Potiphar would not have recognized that it was the Lord Who was with Joseph. It would seem that Joseph could just sail along with never a ripple to disturb the calm. But what might seem to be is not always the case.

Satan gets right on the job when he finds someone living and witnessing for the Lord. The instrument he used was Potiphar's wife. This immoral woman caused Joseph a lot of trouble (two year's imprisonment in a dungeon), but Satan was unable through her to make Joseph stumble, for God had a hand in the matter also.

God found in Joseph a man He could greatly trust and use. He found Joseph a person who would not give in to Satan's behests and sin against God and man. So God allowed Satan to continue to test Joseph, but God had a hand in it too (Ps. 105:19), for He wanted to work in Joseph's life the steadfastness and fortitude necessary for even bigger tasks. Joseph even testified for God in the dungeon (Gen. 40:8). And soon the time came for bigger tasks.

IV. JOSEPH ELEVATED AND
HONORED
Genesis 41

God brought a dream to a heathen king to get Joseph out of prison and get him started on the task He had prepared him for. Strangely enough, on two different occasions, God used this means of bringing forth His messenger to witness to the king. (See also Daniel 2.)

This time God gave Pharaoh a dream concerning a fourteen-year period. Pharaoh dreamed that he saw seven fat, well-favored cattle come up out of the river. These were followed by seven lean, ill-favored cattle who immediately devoured the fat cattle and still looked as thin as previously. The second night he had a similar dream concerning seven good and seven thin withered ears of corn. Pharaoh was greatly troubled at this dream, but none of his wise men could help him. Then the chief butler remembered Joseph and his ability to interpret dreams, so Joseph was soon ushered into the presence of Pharaoh, where he related his dream to the young Hebrew.

The same God Who gave Joseph his interpretation of dreams had also caused Pharaoh to dream his dream, so it was not difficult for Joseph to interpret. It is to be noted that this time, as well as previously, Joseph explained that God alone was able to give the interpretation of dreams. The interpretation, as is known to all Sunday-school scholars, had to do with seven years of plenty and seven years of famine.

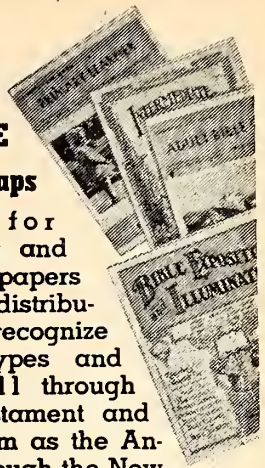
Joseph not only gave the interpretation but he also gave Pharaoh some good advice in preparing for these seven years of famine. Pharaoh not only followed Joseph's advice, but he delegated him the authority to carry out his own plans. Thus Joseph was elevated to a place of prominence second only to Pharaoh himself.

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Immediately after this appointment Joseph built huge granaries and stored up a vast amount of provisions during the years of plenty. When famine came, then he had the responsibility to administer food to the needy. All Egypt as well as the countries round about came to him for food.

Knowing Joseph as we do, the life that he lived and the testimony he bore, we have no doubt that when he administered food for the body he likewise gave out some for the soul. Thus in this way he was able to reach many, many people with the message of God's love and grace.

THE LESSON ILLUSTRATED

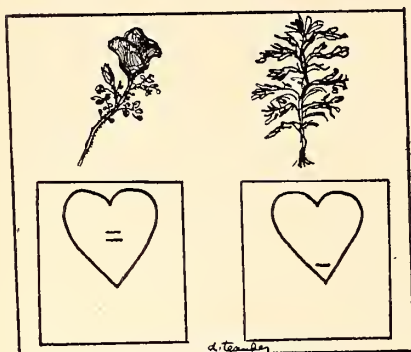
A wrestler was so envious of Theagenes, the prince of wrestlers, that he could not be consoled in any way. After Theagenes died and a statue was lifted to him in a public place, his envious antagonist went out every night and wrestled with the statue, until one night he threw it and it fell on him and crushed him to death. So jealousy is not only absurd, but it is killing to the body, and it is killing to the soul.

—*Dictionary of Anecdote, Incident, Illustrative Fact*

Columbus, after his discovery of America, was persecuted by the envy of the Spanish courtiers for the honors which were heaped upon him by the sovereign; and once at a table, when all decorum was banished in the heat of wine, they murmured loudly at the caresses he received, having, as they said, with mere animal resolution pushed his voyage a few leagues beyond what any one had chanced to have done before. Columbus heard them with great patience, and, taking an egg from the dish, proposed that they should exhibit their ingenuity by making it stand on an end. I went all around; but no one succeeded. "Give it to me, gentlemen," said Columbus; who then took it, and,

breaking it at one of the ends, it stood at once. They all cried out, "Why! I could have done that." "Yes, if the thought had struck you," replied Columbus; "and, if the thought had struck you, you might have discovered America." —*Cyclopedia of Illustrations*

OBJECT LESSON



OBJECTS: A rose (or a picture of one), a weed, two sheets of construction paper. At the top of each sheet of paper draw the outline of a heart about five inches high. Near the center of one heart cut two small slits into which the stem of the rose may be placed. At the bottom of the other heart make one slit.

INSTRUCTIONS: This lesson brings out the fact that God desires to see love rather than envy in the heart. As you place the rose in the heart, mention its beauty and the joy of having it in the garden of the heart. This heart is filled with love. But the other heart becomes envious of this one (holding the weed behind the construction paper,

push the top of the weed in through the slit). Envy keeps growing (pull the weed up, tearing the paper if necessary to get it through) until it covers the heart and leaves no room for beauty.

Now tell the story of Joseph and emphasize the father's love and the brothers' envy. Bring out the fact that God loved us so much that He was willing to give His only Son for us. Because He loved us so much, we should have love in our hearts for others (John 13:34), and when others receive good things, love never envies (I Cor. 13:4) but is glad.

POINTED QUESTIONS ON THE LESSON

1. What was the feeling of Joseph's brethren toward him? (Gen. 37:4)
2. What was their first intent as he came to seek them that day? (Gen. 37:20)

JUDAH: An EXAMPLE of SELF-SACRIFICE

THIRD QUARTER, LESSON 12
SUNDAY, SEPTEMBER 20, 1942

Lesson Text: Genesis 42—44
Printed Text: Genesis 44:18-34
Devotional Reading: I Peter 2:18-25

Golden Text: "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren" (I John 3:16).

King James Version

Genesis 44:18 Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my Lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, and buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with

3. What was the price they put upon Joseph as they sold him to the Egyptians? (Gen. 37:28)

4. How did these men deceive the father about Joseph? (Gen. 37:31-33)

5. How did the father receive the news concerning Joseph? (Gen. 37:33-36)

6. What is the fruit of the flesh? (Gal. 5:17-21) What is the fruit of the Spirit? (Gal. 5:22-24)

7. Did Potiphar respect Joseph's testimony? (Gen. 39:3-5)

8. Did Joseph fail to speak for the Lord even in the darkest hour of his life? (Gen. 40)

9. Does God permit testings to come into our lives? (I Cor. 10:13; Ps. 119:75; Luke 22:32)

10. Does God reward us for the things that we do for Him? (I Cor. 3:8; I Cor. 9:17; I Thess. 1:3)

us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two sons:

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life;

31 It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

LESSON EXPOSITION (By Hilland H. Stewart)

It is of special importance that those who study this series on Joseph and his brethren read the entire lesson text. For these three lessons one should begin with Genesis thirty-seven and read the rest of the book. This will be found to be exceptionally interesting reading

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and will be well worth the time spent (as is all Bible reading), for it will give one the complete account. These interesting and self-explanatory passages need very little exposition, but we shall try to point out some significant things. We trust that our readers will not think we are trying to explain the obvious when we narrate some of the story in order to bring out the lessons which we think need to be emphasized.

We examine the three chapters of our lesson under the following three headings:

- I. The First Journey to Egypt
Genesis 42
- II. The Second Journey to Egypt
Genesis 43
- III. The Return to Joseph's House
Genesis 44

I. THE FIRST JOURNEY TO EGYPT Genesis 42

The great famine of which God had warned Pharaoh through Joseph years before finally reached Palestine. And the news of the supply in Egypt reached Jacob. Accordingly he dispatched the remaining brothers, save Benjamin, to Egypt, to buy corn. And as Joseph was food administrator, why of course, they came to him. And they bowed down themselves before him.

The record says that they knew not Joseph but he recognized them. By what means we do not know. But we are interested in the fact that Joseph remembered his dream of many years before when he saw his brothers bow down to him.

Joseph evidently started right away to try to ascertain if there had been a repentance of the terrible sin against him and God years before. He accused them of being spies. Finally, he tells them that he will keep them in prison until they send one of their number to bring to Egypt the other brother of which they had told him.

This brought out something Joseph was glad to hear—a confession of guilt—though it did not indicate repentance.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us (vs. 21).

Joseph finally made a concession to them. He permitted them to return to their home, with the exception of Simeon, whom he kept bound. However, he told them that it would be absolutely useless to return to Egypt, unless Benjamin accompanied them.

II. THE SECOND JOURNEY TO EGYPT Genesis 43

The famine continued in the land of Palestine and the corn brought up from

Egypt finally ran out. So the old patriarch Jacob began to again urge the boys to return to Egypt for more corn.

But there was one condition he would not meet in order for the boys to go and they would not go unless this condition was met. That condition was that Benjamin accompany them. Joseph had said, "Ye shall not see my face except your brother be with you." So the brothers knew it was folly to go without him. Finally, Jacob consented and the ten with presents for Joseph and double money in addition to the money Joseph had returned with them started for Egypt.

Arriving in Egypt they were dismayed when they were taken to Joseph's house. They feared that some retribution might be made for the money which they had carried away in their sacks. However, their fears were allayed by the steward of Joseph's house as he told them the money was from their God. And then he brought Simeon out to them.

When Joseph arrived he asked after the father, doubtless, with much more concern than he intimated. Then he turned his attention to his brother Benjamin. This full brother was a small lad when Joseph had last seen him, and now for the first time in years these two meet. (Joseph and Benjamin were the only sons of Rachel, Jacob's best loved wife.) Joseph's heart yearned within him to embrace his brother, so he must needs leave the company to weep alone.

It is interesting to note that when the time came to dine, that Joseph dined by himself, the brothers by themselves, and the Egyptians by themselves (vs. 32). For it is an abomination for an Egyptian to eat bread with the Hebrews. The Hebrew nation typified the yielded life and Egypt the world. It would be proper for the Hebrews to hold to the spirit of such significance, i. e., considering it an abomination to eat with the world. But the world often thinks it a greater disgrace to be found associating with the Christians than does the Christian who runs with the world.

III. THE RETURN TO JOSEPH'S HOUSE Genesis 44

Joseph knowing the difficulty with which the brothers were able to bring Benjamin with them realized the plight they would be in should anything happen to him. So in view of this, it would appear, he planned one more trial for the brothers. He commanded the steward to load up the sacks with corn. As previously he had the money they had brought restored by placing it in the mouths of the sacks. But in Benjamin's sack he had something else added—his silver cup. The return journey was scarcely under way when the

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steward overhauled them and demanded that they be searched for the cup. Of course it was discovered in Benjamin's sack. In great consternation the group started back to Joseph's house. There Judah again refers to their sin. Joseph tells them that they may all return to their father's house in peace save the one in whose sack the cup was found. Doubtless, Joseph was very anxious to see if they were as heartless as they had been years before. But he did not have to wait long to find out.

Judah, who had been the aggressor in Joseph's sale to the Ishmaelites, immediately stepped forward. He made a wonderful plea for Benjamin. Whether or not he thought Benjamin guilty is not indicated, though it would seem that he would conclude that the cup must have arrived in the sack in the same manner the money had on two different occasions. But in his appeal Benjamin's merit is not mentioned. The love of the poor old father for the boy constitutes the entire basis of the appeal. Then in closing he tells of his guarantee to his father and he earnestly requests that he be allowed to take the place of the younger lad.

In Judah's generous, sacrificial offer, he becomes a beautiful picture of Christ, Who made the offer to the Father to take the place of the sinner. Just as Judah became surety for Benjamin before they went into Egypt so also Christ covenanted with the Father before the foundation of the world, to die in the sinner's place (I Pet. 1:20; Rev. 13:8). It was the great love of the Father and the Son that sent Jesus into the world to die for sinners and not the merit of the sinners. And as Judah offered up himself to serve in Benjamin's place, our Lord Jesus Christ offered up His own life to die for us that we might live.

Joseph after hearing this passionate appeal surely could not doubt that a great change had come in Judah's life and likely the same in the other brothers.

Next Sunday's lesson takes up the beautiful story of Joseph revealing himself to his brothers and sending for the father.

THE LESSON ILLUSTRATED

During the Civil War in America a farmer was drawn to be a soldier. He was much grieved about it, not because he was a coward, but on account of his motherless family, who would have no bread-winner in his absence. The day

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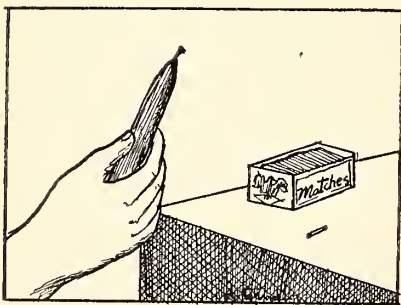
before he had to start for the campaign young Mr. Durham, a neighbor, came, saying, "Farmer Blake, I will go instead of you." It seemed too good to be true; but he grasped the hand of young Durham and praised God. The young fellow went, feeling that he was doing a noble thing, and all the village came out to bid him "God speed." Alas! in the first battle he was shot and killed. When the farmer saw the name of Charles Durham in the list of "missing," he at once saddled his horse and went off to the battlefield, and after searching for some time, found the body of his friend. He brought it to his village, to the little churchyard; and from the quarry up on the hill he cut out a plain marble tablet, on which he carved an inscription with his own hand. It was roughly done, but with every blow there fell a tear. There, in the little churchyard, he placed the body of his devoted friend, and covered the grave with grass sods from his garden. Then he put the marble tablet on the grave, and when the villagers stopped to see the little monument they wept. It did not say much, but it deeply touched them; it said:

C. D.

He died for me

—Dictionary of Anecdote, Incident,
Illustrative Fact

OBJECT LESSON



OBJECTS: A candle and a match.

INSTRUCTIONS: The truth of the Golden Text is set forth in this lesson. Use the match to light the candle. Call attention to the fact that the match gave all that it had so that the candle could be lighted. Explain that many things in life are consumed in fulfilling their purpose. In our lesson Judah was willing to give his life as a servant so that Benjamin might go free. Now tell the story of a greater sacrifice—Jesus giving His life that we might have

eternal life by believing in Him. Because He loved us so much, we should love Him enough to let Him use our lives. And our love for others should make us want to be like the candle, giving light (telling the Gospel) to others. Here is an opportunity to appeal to each one to live a useful Christian life.

POINTED QUESTIONS

1. Is there any place in the Bible that is not profitable to read? (II Tim. 3:16-17; Ps. 119:151-152)
2. Does sin always bring regrets? (Isa. 57:20-21; Hos. 8:7; Gal. 6:8)
3. In separation from worldliness, would the Christian do well to take a lesson from the Hebrew? (Rom. 12:2; II Tim. 2:4; Tit. 2:12; I John 2:15)
4. Why is the merit of the sinner never mentioned in the Bible? (He has

none: Isa. 53:6; 64:6; Rom. 3:10-18, 23; Eph. 2:1-3)

5. Does our Father love the sinner deeply? (Rom. 5:8; 8:32; II Pet. 3:9)

6. Has Christ always been in God's plan for the redemption of the world? (Matt. 1:21; John 3:17; Rom. 8:24-25; Gal. 4:4; Rev. 13:8b)

7. What was the purpose of Christ's sacrifice? (Matt. 18:11; John 10:10; II Cor. 5:14-15; 8:9; I Pet. 2:24)

8. How do we know that God has given us the Old Testament stories for examples and types? (I Cor. 10:6, 11)

9. Is man expected to love other men? (Lev. 19:18; Deut. 10:19; Rom. 12:10; Gal. 5:13-14)

10. Upon what does the Christian base his self-sacrifice and love? (John 13:34; 15:12-13; Eph. 5:2; Col. 3:13; I John 3:16)

JOSEPH--An EXAMPLE of FORGIVENESS

THIRD QUARTER, LESSON 13
SUNDAY, SEPTEMBER 27, 1942

Lesson Text: Genesis 45—50

Printed Text: Genesis 45:1-15; 47:11-12

Devotional Reading: I John 4:7-11

Golden Text: "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

King James Version

Gen. 45:1 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now it was not you that sent me hither, but God: and He hath made me a father to Pharaoh, and Lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father,

and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

LESSON EXPOSITION

(By the Editor)

The story of Joseph is one of the most fascinating in the entire Bible. Children have always enjoyed it, and the older folks get a blessing from it, too. There are so many things in Joseph's life that we should emulate. The special emphasis today is on forgiveness, but we shall see other things, too. Our outline is as follows:

- I. Joseph Discloses His Identity
Genesis 45:1-4
- II. Joseph Displays Charity
Genesis 45:5-8
- III. Joseph Designs the Moving of His Family
Genesis 45:9-15; 47:11-12

I. JOSEPH DISCLOSES HIS IDENTITY Genesis 45:1-4

Who could fail to be touched by the fervent appeal of Judah for his brother

and offer to be substituted as the hostage? This is a picture of the substitution of another on a Roman cross who while we were yet sinners "died for us" (Rom. 5:8). Joseph had been able to present a bold front through all of the other tests of his brethren, but this unselfishness was too much for him. He broke down and asked for privacy (vs. 1).

We are impressed with the delicacy which prompted Joseph to ask for privacy in which to pour out his heart between sobs to his brothers. Most of us have become so calloused by this modern age that we cannot weep except at a funeral. We must be so sensitive that we can weep over sin. Jesus did on two occasions—at Lazarus' grave (John 11:35), and when He lamented over Jerusalem (Matt. 23:37). Paul also knew how to shed tears over sin (Acts 20:19). We must *bleed* if we are to *bless*.

It is not hard to let one's imagination work in supplying the details of this scene in Joseph's house. Get the picture of him in his royal regalia surrounded by his retinue of servants and guards. He asks them all to leave except his brethren. Then he says to his own flesh and blood, "I am Joseph." Naturally enough, they would not believe him, for he was yet in his royal robes and certainly did not look like a Jew. Then he said, "Come near to me," and when they did he repeated his words, only adding more information: "I am Joseph your brother, whom ye sold into Egypt." The second announcement tended to both humble them more for their sin in selling him into slavery and encourage them to expect kindly dealing at his hand. Thus when Jesus would convince Paul He said, "I am Jesus," but when He would comfort His disciples He said, "It is I; be not afraid." Joseph proved to the most skeptical of the group that he was gracious, for he added, "Come near unto me, I pray you." All believers are enjoined by Christ to "draw near with a true heart in full assurance of faith" (Heb. 10:22).

II. JOSEPH DISPLAYS CHARITY

Genesis 45:5-8

Joseph's next words are words of grace and charity. He tells his brethren not to be angry with themselves for the former crime. How unlike the natural was this attitude. Grudge carrying and the get-even spirit too often dominate men at a time like this. Joseph was willing to leave the judgment for their sin to God, and to forgive in the same manner that Christ would. Could any of us forget what Christ said as He was dying on the cross? "Father, forgive them for they know not what they do." There was probably another reason why Joseph showed charity. He remembered that he also was dust and could fall. This angle is emphasized in Galatians 6:1 in the words, "considering thyself lest

thou also be tempted." In another passage it reads this way, "Forgiving one another, even as God for Christ's sake hath forgiven you." This is the spirit of Christ and should be our watchword.

Joseph in his charity touches on a truth that has become a big blessing to most Christians, and they usually first meet it in the New Testament. We refer to Romans 8:28, "All things work together for good to them that love God." This is possible because of God's sovereignty. God still has His hand on the throttle no matter what speed the "train" is making. God the Creator retains the control of everything in the final analysis even though for the present He has given man dominion over the earth. Therefore, men, angels, and demons are like Pilate in that they have no strength except God give it to them (John 19:11). So whatever happens is either through the directive or permissive will of God. If something unpleasant happens which God did not design, then He will bring some good thing out of the bad.

Now listen to Joseph. "God did send me before you to preserve life" (vs. 5). Then if we will turn to the last few lines of Genesis, we read this, "As for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (ch. 50:20). Thus we see not only Joseph's charity, but God's grace and mercy in putting such a principle into operation for Christians. It is seen again in the first chapter of Philippians where Paul is incarcerated in a Roman jail. In verse 12 he points out that instead of his imprisonment hindering the spread of the Gospel, it had "fallen out rather unto the furtherance of the Gospel."

In verse eight we find that Joseph was a "father" to Pharaoh. Dr. Adam Clarke says concerning this, "It has already been conjectured that 'father' was a name of 'officer' in Egypt, and that father of Pharaoh might, among them, signify the same as 'prime minister.' The Roman Emperors gave the name of 'father' to the prefects of the praetorium, as appears by Constantine's letter to Ablavius. We also see here a spiritual application in the term 'father.' Pharaoh was the earthly ruler over Egypt, but because of Joseph's entree with God (Joseph had said, 'It is not in me; God shall give Pharaoh an answer of peace—Gen. 41:16), he gave him a place next to him (vs. 40). Therefore, Joseph was the spiritual head by application." We too have an earthly ruler—our President ("Render unto Caesar the things that are Caesar's"), but we also have a spiritual head represented on earth by a pastor who in turn speaks for God. Our prayer is that every minister might be as humble and faithful as Joseph in letting God speak through them.

III. JOSEPH DESIGNS THE MOVING OF HIS FAMILY

Genesis 45:9-15; 47:11-12

One of the most prominent things in Joseph's speech of identification was the offer of a haven of rest in the land of Egypt. This was God's way of watching out for the needs of His chosen nation at this time. God's thoughts are ever in this direction. I met a Jew the other day who told me that America was the promised land for Israel and that there was no such thing as a national return to the land of Palestine. I am glad that I know other Jews who are not so liberalistic in their views and really believe the prophets. (See Isaiah 1:25-27; 25; 33:13-24; 51; 66:5-22; Jeremiah 3:14-18; 24:1-7; Amos 9:9-15.) God never intended the Jews to stay in Egypt forever, and He brought them out in the Exodus when the time was ripe. He assured Jacob of these things in a special message before his departure into Egypt (Gen. 46:1-4).

Joseph makes special mention of his father, for he had deep affection for his parent. We see him later taking a special journey in a chariot so that he could meet his father sooner (Gen. 46:29). It is a real compliment to parents when they rear their children so wisely that they maintain discipline and at the same time retain their love. Too often a barrier of hate and dislike has been built up because the parents were carnal and unspiritual in their methods.

The brothers who dealt with him so severely were not left out of this program. They were brought to Egypt both by Joseph's request and that of Pharaoh. Joseph treated them as though they had never sinned because his forgiveness was complete. When God justifies a sinner, He too treats him as though he had never sinned. The word "justified" has been made to be pronounced "just-as-if-I'd" never sinned.

Joseph is a type of Christ in suffering and glory (I Peter 1:11). (1) Joseph was the object of his father's special love and the hatred of his brethren (Gen. 37:2-11; Acts 7:9). Christ was too (John 1:11; Matt. 27:18; John 3:35; 5:20). (2) Joseph was exalted, taken from the dungeon to be made ruler of the people (Ps. 105:16-22; Gen. 41:39-44). Christ was too (Acts 2:36; Phil. 2:5-11; Luke 1:32-33; I Cor. 15:27). (3) Joseph's brethren bowed the knee in humble submission (Gen. 44:14; 45:15). They will bow to Christ (Zech. 12:10).

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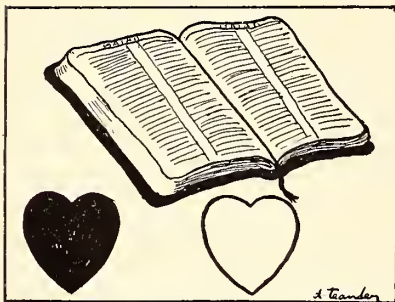
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THE LESSON ILLUSTRATED

Near the end of the seventeenth century, a Turkish grandee in Hungary made a Christian nobleman his prisoner, and treated him with the utmost barbarity. The slave—for such he was—was yoked with an ox, and compelled to drag the plow. But the fortune of war is changing; and the Turk fell into the hands of the Hungarians, who said to their enslaved fellow-countryman, "Now take your revenge upon your enemy." This was in accordance with the custom of the age; and the Turk, supposing as a matter of course, that he would be tortured to death, had already swallowed poison, when a messenger came from his Christian slave, telling him to go in peace; he had nothing to fear. The Moslem was so impressed with the heavenly spirit, that he proclaimed with his dying breath: "I will not die a Moslem; but I die a Christian: for there is no religion but that of Christ which teaches forgiveness of injuries."

—Cyclopaedia of Illustrations

OBJECT LESSON



OBJECTS: A Bible, a red paper heart, a white paper heart.

INSTRUCTIONS: This lesson shows that God's forgiveness of sin is complete. Talk to the children about forgiving others and being kind to others because God is willing to forgive us if we believe in His Son. Open the Bible to Isaiah 1:18 and ask one of the children to read the verse. Hold up the red heart and tell them that this person has a heart stained red with sin, but he believes God's promises, and so he places his heart here in the Bible beside God's promises. As you talk about God's promises, close the Bible. Show that all He asks is that we believe. Now open the Bible to another promise (Isa. 43:25). After reading the passage, take out the white heart (which has been previously placed here). The sins are gone, and the heart is pure and white.

God has blotted out the sins and will not remember them again. We are also told that He has cast them into the depths of the sea (Micah 7:19). Show that it is because of Christ's death in our place that God can forgive our sin. Close by making the way of salvation clear (John 3:16).

POINTED QUESTIONS

1. Did Joseph reveal himself to his brethren? (Gen. 45:1)
2. How did the brethren feel when Joseph revealed himself to them? (Gen. 45:3)
3. Did Joseph believe God's promise in Romans 8:28? (Gen. 45:5-8)
4. Was Joseph tenderhearted even though he had been wrongly treated? (Gen. 45:1-2; 14-15)
5. Why did Joseph believe that God wanted him in that particular place of testing? (Gen. 45:8-12)
6. Will the Jews return to Palestine? (Isa. 1:25-27; 33:13-24; Jer. 3:14-18)
7. How did Joseph honor his father? (Gen. 46:29)
8. Did Joseph take special care of his brethren even before he revealed himself to them? (Gen. 42; 43; 44)
9. Is it wrong to carry a grudge? (Rom. 12:19; Eph. 4:32)
10. Is Joseph a type of Christ in respect to forgiveness? (Gen. 45:5-15; 50:19-21 with Matt. 23:37; Eph. 4:32; Col. 3:13)

IN THE HARVEST FIELD

(Continued from page 290)

'40, was called home to be with the Lord on July 22. Mr. Stewart is Managing Editor of *Grace and Truth*, and Miss Stewart is attending Gordon College in Massachusetts.

Mrs. J. W. Jackson, beloved mother of Miss Louise Jackson, '41, was taken to be with Christ on July 14. Miss Jackson was attending Camp Wycliffe at Norman, Oklahoma, but is now at her home in Denver.

Paul Ernest Graves, son of Mr. and Mrs. Ernest Graves, Evening School students, was suddenly taken home to be with Christ on July 15 while attending the Boys' Camp at Institute Park. The boys were boating on Carter Lake under supervision when Paul fell overboard and was drowned despite efforts to rescue him. The many friends of the Graves family were saddened by the tragic death of one who gave such prospect of a life of devotion to Christ, and extend their heartfelt sympathy to the sorrowing relatives.

THE DAYS OF YOUTH

(Continued from page 292)

this wonder. They walked to the edge of the chasm and peeped over. Mrs. Rushmoor drew back a little, for the sensation of looking way, way down

to a depth of over one thousand feet was a peculiar one.

"What was that I heard?" asked Bob. It seemed as though there was a faint whistle like that of a train.

"Why, I do believe that it must be a train," said Uncle Pete, "see that thin thread of smoke way down there. That train looks as small as the one Arthur has at home; it looks like a miniature. That gives you boys a little idea as to the depth of that canyon.

"I would like to go down to the bottom of the canyon, but it just doesn't look like a fellow could find a place to hold on to keep from falling," said Roy.

As they walked around marveling at the wonder of God's creative hand and the massiveness of the rocks which rise out of the earth, they saw a sign: "Royal Gorge Highway." Upon inquiry they found that a cable car took passengers to the bottom of the gorge, and the boys were eager to go. Mrs. Rushmoor was not easy to be persuaded and finally Uncle Pete decided to stay with her at the top but let the boys take the trip down and back.

Bob and Roy were ushered into a wire cage affair with a seat in it and locked in, and pretty soon the car began to move downward. What a sensation, for it was running at a 75 degree angle—almost straight down. Bob and Roy were in the front car and an uneasiness began to creep over them. Roy clutched Bob's sleeve and said, "Oh, Bob, look at that one cable ahead of us. Do you suppose it will hold us? I would hate to go crashing to the bottom of the chasm."

"Now, Roy, I know this machinery was installed by a very reputable cable company. Their reputation is at stake. The car will surely hold. See the name on this car: 'Otis Elevator Co.' Why, when I was in Chicago I noticed that the Otis outfit has elevators in some of the big skyscrapers."

"I suppose you are right, Bob, but suppose the company made a mistake; maybe there is a flaw in the cable. What then?"

Bob then reminded Roy, "Don't you know this cable car has been in operation for eleven years and never a fatality on it? Hundreds, yes, thousands have gone up and down here and lived without an accident on the trip. Can't you rest easy because of their experience?"

By this time they had reached the bottom safely. The awe inspiring scenery was even more entrancing than it had been at the top. Looking upward to the point where they had left Uncle Pete and Aunt Alice, they could only discern a couple of dark specks which they imagined might be they. They were given considerable time to look around, and then the trip back up the world's steepest railway began. They had to ride backward going up, and again Roy voiced his fears concerning

that one cable. However, the boys reached the top without a mishap and stepped out again in the presence of Mr. and Mrs. Rushmoor.

Bob grabbed Roy excitedly and said, "Look, Roy, there were three big cables holding that car, and think of all the worrying you did. Didn't I tell you that you could trust the company that made the elevators? You know this has been a beautiful lesson to me. We can't see all the strength behind the Lord, but He has promised to keep us and there is the reputation of years behind His Word. Also many people have trusted Him before and have found that He never fails. Those three cables remind me too that the Trinity is really back of the holding power: God the Father, the Son, and the Holy Spirit are the cables holding us secure. Isn't that a wonderful assurance though?"

Roy was thoughtful for a few moments and then said, "Bob, this is the lesson I needed and I will never doubt the Lord's ability to hold me from now on. If I can trust a piece of machinery made by man and it does not fail, how much more I should trust the One Who through the ages has never failed." The boys' hearts were warm with the truth revealed in this experience of theirs.

"You know there is another thing," said Bob. "All the way down and back up that incline we could only see the one cable; our vision was limited as to the holding power of the three cables. It is true we cannot see the true strength and all that the Saviour has done for us, but when we get to glory we are going to see the might and glory in a way we never have before. We will understand things we don't know now. Do you remember what Mr. Carson told us in Sunday-school? 'Now we see through a glass darkly, but then face to face. Now we know in part, but then shall we know even as we are known.' See, we didn't know the strength of those three cables, but here on this circular it says the cables' strength is 112,000 pounds, a margin of 105,000 pounds over the weight the cables are holding. We never can exhaust the capacity of the Saviour's power and what a revelation will be ours when we step into glory."

The memory and lesson of the trip to the Royal Gorge were of great value to both Bob and Roy, and in Roy's life made a very definite change. Instead of a doubting soul, he became a trusting soul—rejoicing in the abundance of the grace and power of the Lord to care for him. He came to realize that his "sufficiency was of God."

CAMEOES OF PROPHECY

(Continued from page 281)

combined message centered upon the last days and the return of the Lord (II Peter 3:2-9).

Thinking of the Old Testament proph-

ets, it is essential to remember that they functioned in the twofold ministry of forthtelling and foretelling. As forthtellers they declared a message for their own time. As foretellers, the Spirit enabled them to look away down the avenue of time and make predictions regarding nations and periods far removed from their own. Take Micah four as an example of foretelling. In this chapter the prophet outlines characteristic features of the dark days and envisages an era of universal peace and prosperity. Presently, the nations are turning plowshares into swords and pruning forks into spears. Thus there are drives for aluminum, iron, rubber, and paper, for transformation into munitions of war. But what a day it will be when Micah's prophecy is fulfilled and all destructive weapons are melted down and changed into useful commodities!

3. THE CHURCH IS THE CUSTODIAN OF PROPHECY

Succeeding the Apostles were the Early Fathers, who, taking up the torch of prophecy, held it aloft amid the gathering darkness of their day. And so God has never left the Church without prophetic witnesses. Prophets of the Old Testament, apostles of the New Testament, Fathers of the Early Church, form a glorious company when it comes

to the proclamation of God's future purposes. And in every succeeding age there have been those who, taught of the Spirit, heralded forth the prophetic Word. Even in her darkest periods, the Church has had those who preached the blessed hope. Thus, such a message has ever been "the pole-star of the Church." And if the Church is in darkness today, and she certainly is in many directions, it is because she has failed to direct her course by the light streaming from this divine star.

The tragedy is, that to speak of prophecy to some ministers of the Church is like holding a red flag to a bull. My, how some of them hate the Lord's Return and kindred themes!

Why, a revival of this doctrine in the pulpits of our land would revolutionize church life and work, and give an incentive to that aggressive evangelism, lost to the Church for half a century or more! One reason why there is such sinful silence regarding prophecy in so many pulpits, is because those who fill them know nothing about it. Leaving halls of learning with a smattering of *Eschatology*, so many preachers are all at sea when it comes to consecutive teaching regarding the Second Advent. They have hazy ideas about a Kingdom and preach a coming Utopia in which all are to be brothers, and all relation-

Shall We Let Them Perish?

The horror of war in Russia is becoming more intensive and unbearable for the Believers. Many who have escaped from bombardments and machine guns will be freezing to death this winter because of lack of food, shelter and proper clothing, if we will not undertake for them.

Therefore, we are appealing to all God's people in America to help us with your gifts to rush all necessities to them in order that they may be saved from the consequences of the conditions they will be in during the approaching cold season.

Also we need funds for Missionary Work in the United States. Thousands of Russians in America never heard the real gospel of Christ. Our house-to-house visits and street meetings show that the hearts of Russians are wide open for the Word of God. They need the spiritual leaders to lead them to Christ in order that they may not fall into the snares of godless Communism, Nazism, or Fascism.

Recently we have received three calls for missionaries from different places to feed the people with the Bread of Life. We already have young men and women well trained for this purpose, who are willing to go, but to our great sorrow we are not able to send them yet because of lack of funds. Each missionary's support requires from \$50-\$75 a month.

Dear reader, if the Lord speaks to your heart about these great needs, while you are reading this ad, "Do whatsoever He tells you to do," and thus you will help to save the suffering Christians from a premature death in Russia or to win the Russians for Christ in America.

Russian Christian Relief Society

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REV. PETER PLESHKO, Director

ships sweetly Christianized. Well, the present bloody shambles are far removed from the Golden Age which a good many pacifist, modernistic ministers told us was just around the corner!

4. THE HUMAN RACE IS THE OBJECT OF PROPHECY

Paul gives us the three streams contributing to the broad river of humanity—the Jew, the Gentile, the Church of God (I Corinthians 10:32). And, that prophecy revolves around each section is clearly evident to all who study the Dispensations as outlined in God's Word.

Take the Jew! It is not generally known that almost one-half of the Bible is taken up with the Jew. The burden of Old Testament prophecies is associated with the future of God's ancient people. Past, present, and prospective experiences are set forth in no uncertain terms. Presently buried among the nations, Israel is to have a national resurrection and become a praise and a glory to the earth. And that the Second Advent is related to the Jew is proved by the fact that Christ is referred to as "The Hope of Israel."

Take the Gentile! By the Gentiles, we are to understand the rest of men, irrespective of race or color. Prophecies regarding past Gentile cities were literally fulfilled. Proud empires no longer exist. Nothing remains but dust where once stood their much vaunted possessions. And that present Gentile nations are doomed to destruction is the unfolding of the last book of the Bible, which depicts Christ as the coming World-Emperor, Who at His return to earth, will lay hold of the Gentile kingdoms and fashion them into His own world-kingdom.

Take the Church of God! For the revelation of her glorious future we are dependent upon the New Testament. While illustrations of the Church can be gathered from the Old Testament, Church-truth itself is not to be found in this part of Holy Writ. The fusion of converted Jews and Gentiles into one mystical body, known as "The Church of the living God" is the mystery hid from the ages, Paul mentions. And how the heart of the saint thrills at the translation, jubilation, and cooperation awaiting the Church! The whole creation, too, awaits the glorious manifestation of the sons of God as they appear with the Son of God.

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5. THE EARTH IS THE SPHERE OF PROPHECY

By the earth we mean the planet on which we live. Since its ultimate formation after the Flood, the earth has yielded wonderful and also woeful histories. Nations have come and gone. Pompous empires have vanished. The earth has witnessed triumphs and tragedies of all sorts. But never has it been the sphere of such universal sorrow and anguish as at the present time. Mother Earth is sodden with the blood of millions, and with the tears of millions more.

Coming to prophecy, we discover that the bulk of it is related to the welfare of nations as they tarry on the earth. Many of the predictions of Israel's future history are of a material nature. The re-gathering of Israel from all parts of the earth to that specific part, so dear to the heart of a Jew; and fruitfulness, once settled in that land of promise, prove that as an earthly people, the Jews are to be blessed with manifold earthly favors.

For the Gentiles, too, who have scared the earth with their wars and wickedness, there are glorious days ahead. Once their marching feet cease their bloody tramp over the rich soil of fields; and their proud, boastful rulers are subjected, then for one thousand years the earth will be a glorious Eden. With the coming of Christ to earth as "the Prince of the kings of the earth," a millennium of peace will be ushered in. For a glowing description of earthly tranquility during Christ's absolute reign, we have to turn to Isaiah eleven, where the Prophet has indicated some of the striking features of this blissful era when the knowledge of the Lord is to cover the earth, as the waters cover the sea.

In respect to the Church, not being an earthly people, all promises of her future are of a heavenly nature. She is upheld by the hope that ere long her Head will return and translate her from the sins, sorrows, and sighs of earth to be with Himself. As the Church is not of the world, she awaits the call of the Bridegroom: "Arise, my love, my fair one, and come away."

6. CHRIST IS THE GOAL OF PROPHECY

JOHN reminds us that "the testimony of Jesus is the spirit of prophecy" (Rev. 11:10). And that Christ is the center and circumference of the entire Word, prophetic and otherwise, is not hard to prove. He could expound in all the Scriptures the things concerning Himself. Coming to the "Prophets," our Lord must have had peculiar delight in His exposition. What stirring things He could reveal as He instructed those Emmaus disciples on "His glory that should follow"! Whether we think of what is before the Jews, it is Christ, as the Messiah, Who is the Center of

all Jewish prophecies. It is Christ Who is likewise the Desire or Hope of all the Gentile nations (Haggai 2:7).

The story is told of a father who purchased a jig-saw puzzle for his two boys. On reaching home he spread out all the pieces on the table, much to the delight of the youngsters, who got down to the puzzle in earnestness. They soon wearied, however, as difficulties arose in grouping the pieces. At last one of the lads exclaimed, "Why, here is a man's face! If we find the man, we can solve the puzzle." And if we would solve the prophetic puzzle, we must keep on looking for the Man Christ Jesus. In fact, all Bible study is both pleasurable and profitable as we keep on looking for the Living Word around Whom the Written Word revolves.

7. SANCTIFICATION AND SERVICE FORM THE RESULTS OF PROPHECY

Our handling of coming events, whether related to the Jew, Gentile, or the Church of God, will be of little avail unless what we discover of the future makes us more pure and practical in the present. We must hitch our wagon to the star of prophecy. Too many take up prophecy in a detached manner. They have all the facts of the Anti-Christ, Great Tribulation, Millennium, etc., clearly arranged and docketed away, but somehow such truth does not leap out of the page and influence their life for God and man.

First of all, coming events should exercise a sanctifying influence over every relationship of our present life. We cannot constantly meditate upon "things to come" and remain indifferent regarding "things present." Realizing that we may leave the world at any time, inspiration will be ours to sit loose to all that would hold us. The rest of our time will be lived to the will of God. To believe that at any moment we may be caught up to meet our Lord in the air, means that all fleshly affections and carnal desires will be brought to daily death. Holiness of heart and life will become our passion.

Separated unto Jesus,

'Loosed' from all the world beside,

Blinded by the Advent glory,

Hour by hour would I abide.

A true perspective of prophecy will likewise bestir us to diligent service for the lost among Jews and Gentiles. As we contemplate the terrible days awaiting the Jew, days of unparalleled woe, we will strive to win him for the Saviour Whom he has persistently rejected through the centuries. And because the Jew has never been so open and susceptible to Christian influences as at this present time, it is incumbent upon all who love their Lord, to labour for the salvation of those of whom Paul said he was willing to be accursed.

And, meditating upon the fearful judgment about to overtake the god-

less, we must work unceasingly for their emancipation from the thralldom of sin. Ere they pass into the horrors of the reign of the Man of Sin, and become ripe for the vials of God's wrath, Gentiles must be warned to flee from such righteous indignation. In season and out of season we must

Rescue the perishing
Care for the dying,
Tell them of Jesus,
The Mighty to save.

As sin-blinded masses march on to the certain doom awaiting all who reject the Saviour, ours must be the determination to stand in their way and, warning them, of their peril, plead with them to repent and believe.

He expecteth! He expecteth!
Down the stream of time,
Still the words come softly ringing,
Like a chime.
Ofttimes faint, now waxing louder,
As the hour draws near,
When the King, in all His glory,
Shall appear.
He is waiting with long patience
For His crowning day,
For that kingdom which shall never
Pass away.
And till every tribe and nation
Bow before His throne,
He expecteth loyal service,
From His own.
He expecteth—but He heareth
Still the bitter cry,
From earth's millions, "Come and
help us,
For we die."
He expecteth, doth He see us
Busy here and there,
Heedless of those pleading accents
Of despair?
Shall we, dare we disappoint Him?
Brethren, let us rise!
He Who died for us is watching,
From the skies.
Watching till His royal banner
Floating far and wide,
Till He seeth of His travail
Satisfied!

THE OLD TESTAMENT

(Continued from page 284)

Foundation on which to set the cornerstone and the arch for the keystone. Is not this "In the beginning, God" and on to the last of Malachi? So today we have this generation who are not rooted and grounded in the Old Testament, this generation which finds it so easy to say "Kike," "Jew," with such scorn as is entirely unbecoming a Christian and a gentleman.

There is only one way to remedy this—to know the history of the Hebrews as set forth in the Old Testament. For sheer picturesqueness and drama, you can find no more fascinating reading. It is a history of a people and their God. It tells how they frequently wandered away from Yahweh and re-

turned again. (But it also makes very plain that never did *all* of the nation forget God; a remnant always remained faithful.) What better kind of history could be offered to humanity as a guide? Human nature being full of imperfection and striving toward perfection should welcome a guide that can record its own shortcomings. Would it not seem easier to follow such a guide than perfection par excellence?

Can one read and study the thunderings of the Prophets, realize they were said to these same Hebrew people, then go out, behold his Jewish neighbor and say "Kike"? Abram Leon Sachar says in his book, *A History of the Jews* (p. 76), "They (the prophets) became a model for all rebels who placed national and individual life on a moral basis, holding conscience higher than law—their glowing words were ever on the tongue of Calvin, Knox, and Cromwell."

Study the last five-year program of the International Bible School lessons—just how many of the 52 lessons of each year were to be spent on the Old Testament? Some of those years gave it the three summer months when Bible School attendance is riding the ebb tide. Yet an intensive study of the Old Testament would be a help in preventing anti-Semitic feeling. We like to present the fifteenth chapter of the Gospel of St. John as the greatest chapter showing union with God, "I am the vine, ye are the branches"; is there any greater union with God than the "Lord God . . . breathed into his nostrils the breath of life; and man became a living soul"? For genuine simplicity in teaching Bible truth give me the Old Testament every time. I had rather present as a study the promises given to Abraham, and refer to their fulfillment in the New Testament, than to study vice versa. What could be gained from a complete study of the character David?—David and Jonathan; David and Goliath; David and Bathsheba; the Psalms of David and what prompted them; the fatherhood that could cry "Oh, Absalom, my son, my son"; the utter desolation of a heart in its contrition; agonizing in prayer; and finally that when once God chooses a man, he never can get so far away but that he may come back.

Forty years ago no finer group in church work was to be found than in the coal regions of Eastern Pennsylvania. What kind of teachers stood before the classes in the Sunday-school? Trained? Only in the school of experience and hard knocks. Some of them had entered the breaker as "breaker boys" when only eight to twelve years of age and had worked their way up until they were miners. Educated? Enough to read and write and figure a bit. But how they knew their Bibles. Because the drama of the Old Testament was so close to their hearts they

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could depict it so that it made a deep impression on those whom they taught. Most of those coal miners are gone today. I meet their pupils and find them the "salt of the earth" in those same mining towns. They do not say "Kike," for they believe the Jews are God's chosen people—chosen first to receive God's teachings and then to pass them on to the world.

Had the Christian people been studying the promises of the Old Testament for the last forty years as they did the forty years before, we should not face an anti-Semitic problem at our own doors as we do today.

Jewish exclusiveness and Jewish achievement add to this problem. In the case of the former the law of Moses was strict concerning the separation of Israel. It was given only "to safeguard its religious purity and to avoid all contamination from surrounding paganism." Instead of producing a responsibility toward other nations, as it should have, it tended rather to make Israel exclusive. Jewish achievement affects each of us personally, for our descendants must face that competition in wresting a living from our country. If they have learned that "man does not live by bread alone" they will find happiness though channels for achievement may be curtailed by the talents of these Jewish neighbors.

If we learn these lessons given to the Hebrews, by a God Who thought this nation sufficiently worth while to be set apart and taught through their own conduct, how can we have any anti-Semitic feeling? They were led, guided, upheld, cared for, punished, received again into the fold, and their history has been preserved and presented to us as a basis for Christianity. Should we scorn them today? How fine for anyone who is teaching the young to bring to that teaching the Old Testament, which sponsors the Yahweh of the Hebrews, the God of the Protestant, and the Father of the Christ Who is the Author of Christianity!

Go back to the days of the strife between the Cross and the crescent in the Holy Land. Jews hated and feared alike both of these emblems, for so often they meant persecution. Today they fear the Swastika. Will they ever fear the Stars and Stripes in enlightened America? Not if America be-

*"Judaism and Christianity," by Hans Kosmala in *International Review of Missions*

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HAS GOD FORGOTTEN?

(Continued from page 282)

which art in heaven," He taught them that God is and that He is personal. How satisfying! Said He, "He that hath seen Me hath seen the Father." All controversy about God ends at this point. There is a God, and the only things He forgets are the sins which He has forgiven through the work of His Son. There is no occasion to remember them. He remembers men in their distress and trouble.

MY SECOND question is: *Is there a God to favor?* Since there is a personal God as Jesus indicates, has He any interest in the affairs of men? Is He ever moved to act toward a suffering humanity? The Bible declares that "God so loved the world that He gave His only begotten Son." Elsewhere it states that "while we were yet sinners, Christ died for us." From these it is apparent that God has done something, in fact, He has done the biggest thing that He could do in giving His Son to die for the sins of the world. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" He is answering prayer, guiding His children, providing for their needs, and thrusting them out into His service. God is not indifferent to world needs and to international problems; but in His dispensational purposes He is not dealing directly with these issues at this hour. They are reserved for another time. No man need be without God today, and none need be without the comfort of His presence and grace. He is longsuffering toward all, as Peter reminds us, not willing that any should perish, but that all should come to repentance.

THIRD: *Is there a God to force man?* Since there is a God Who is personal and Who acts in favor toward men, why does He not assert His power and put a stop to all this carnage and waste among men and nations? "Power becometh unto God," declares the Psalm-

ist. He has all power and in an instant of time could put an end to all human controversy. He could paralyze the limbs of the combatants so they could not lift an arm or take a step against one another. He could nullify the power of their explosives so that not one bullet or shell would have a particle of value. Yes, God could stop war. But let it be remembered, God is not conducting His affairs according to the way man thinks they should be done, but according to the way He has indicated in His Word. Often people have asked me why God does not slay the Devil? God is going to bind him for a thousand years and has promised to do so, but the time is not yet. He has promised to end all war, but His time is not yet for that.

Suppose, for the sake of argument, that God were to come down. Just where would He begin in dealing with the nations? Of course, we would want Him to deal with our enemies. However, are we so virtuous that He would move on our behalf? Our sins and the sins of our allies must be a stench in His nostrils. Perhaps God is permitting our enemies to deal with us to bring us to our senses and to force us to our knees in penitence before Him. What right have we to claim any particular favors at the hand of a righteous God? We have more light than any other people, more of divine favor, more of those things that make for pleasure and prosperity; but I ask in solemnness, have we given God the glory? The goodness of God should lead us to repentance, but alas, alas, we will have to learn repentance some other way. It is perhaps a good thing for us that God does not step in just at this moment to manifest His power. No doubt we would feel the heavy blows more than any other nation. While He waits in longsuffering, let us learn to give Him the glory that is His due, and the place His Word rightfully claims.

FOURTH: *Is there a God to forecast for man?* The answer to this question is in the affirmative, for known unto God are all His works from the beginning. He has revealed His secrets unto His servants the prophets. God has made it perfectly clear in His Word that what is going on is the very thing He declared would come to pass. Terrible as all this seems today, it is only a foreshadowing of more frightful judgments yet to come upon the earth. Just as there was an appointed hour for our Lord's first advent, so there is an appointed hour for His return. He is coming according to the schedule determined in the heavens; and when He comes all wrongs will be righted and, for the first time, man shall not lift up his sword against his fellows, nor learn war anymore. In fact, he will have no weapons, for all will be converted into implements of agriculture for the blessing of man. In the language of James in his brief epistle: "Be pa-

tient, therefore, brethren, unto the coming of the Lord." Let us remember that "the Judge standeth at the door." Everything that doth offend, including the Devil, the Antichrist, the False Prophet, and all the tares, shall be cast into the bottomless pit and locked up for a thousand years.

MY FIFTH and last question is: *Is there a God to forgive?* Yes, God is waiting to forgive men their sins and to enable them to live as they ought to live. He stands ready to recreate every man who will come to Him in simple faith taking God at His word. Ever though distress may abound on every side, and peace be removed from the face of the earth; in Jesus Christ and His finished work may be found an inward and settled peace that passeth all understanding of man. Peace with God through Jesus Christ is the only peace available; but that may be had in abundance, for there is plenteous mercy with Him.

Do we not see in the present condition of affairs, man's helplessness to solve his own problems? Do we not behold the rebellion of man against God and how he needs to repent? Do we not discover in the questions men are asking about world conditions, their own blindness in relation to the purposes of God? What one is there who does not need to come to the Bible which is able to make him wise unto salvation and to inform him of things that are and that are to come.

INSIDE WASHINGTON, D.C.

(Continued from page 280)

three instances he has been on the liberal side; and in the other case he remained on the sidelines as a non-participant.

It is true, of course, that the whole trend of the Court's decisions has been in the direction of a new kind of liberalism. The Stone-Roberts brand of "conservatism" would be considered as liberalism, according to old-time standards. But this is always true: the liberals of yesterday are the conservatives of today. Certainly, the Court has not changed to any greater degree than has the Congress, the people, the Democratic party, or the Republican Party.

Terms like "conservatism" and "liberalism" are subject to change. The basic principles of liberty expressed in the Constitution do not change, but in a new era, they must be given new applications. The Court must grow as America grows, and it must change as the processes of constitutional government are subjected to new tests and new applications.

The Court would not have survived previous crises had it maintained static, inflexible positions, while constitutional government itself was undergoing peri-

ods of new development and growth. The Court has often been criticized for reversing itself; but this very power of flexibility insures its survival and its service to the cause of constitutional government in a changing world.

Constitutional government is adapted to sudden shifts from one extreme to the other. One Congress can be conservative, while the next one can be liberal, if not radical. One President can be conservative, while his successor can be liberal or even radical. The same is true of the Supreme Court. Its whole history has been characterized by shifts from the conservative to the liberal position, and back again.

This writer is frank to say that he has not personally agreed with some of the recent decisions of the Supreme Court. The Court's decisions with respect to certain labor disputes, particularly, have been subjects of much controversy.

However, there have been times when this writer has not agreed with certain acts of Congress. The point is that neither Congress nor the Supreme Court will ever lose its independence, so long as it is free to act according to its own judgment. Constitutional government is not endangered merely because such departments of our government follow a plan of action of which we may not always approve!

A "new conservatism" on the part of the Court was manifest during the past year in two of its most important decisions. By a 5-to-4 decision, the Court took a stand against the liberal line of the Administration with respect to "labor rights."

The first involved the ultra-controversial subject of the rights and limitations of "picketing." A Texas restaurant owner employed union help in his establishment. However, in erecting a new building elsewhere in the city, he used a contractor who hired non-union workers. The striking carpenters threw a picket line around the restaurant. The waiters refused to cross the line. A Texas court ordered the picket line removed, on the ground that the carpenters had no business picketing the restaurant, since it was not directly concerned in the labor dispute. Pleading that the rights of free speech were being infringed, the striking carpenters carried an appeal to the Supreme Court.

The "right" to picket any concern, under any condition, has long been claimed by labor union agitators. Thoughtful persons have long recognized that if picketing can be carried to any excess, there is little security for free enterprise and free labor under the Constitution.

In a memorable decision, the Supreme Court ruled that the Texas court was justified in restraining the carpenters from picketing the restaurant. The ma-

jority decision of the Court denied that free speech was in any way denied the carpenters. Justice Frankfurter wrote the decision, with the concurrence of Chief Justice Stone and Justices Roberts, Byrnes, and Jackson. The decision is far-reaching in its affirmations of the right of the general public to act to protect itself and private enterprisers from the use of picketing as a means of coercion.

In another case, a group of seamen carried on a sit-down strike aboard a ship docked in port. The Court held that this was a violation of the Federal Mutiny Statute; and that, because of this violation, the National Labor Relations Board had no right to order the rehiring of the strikers, even though the employers had refused to bargain with the union according to the rules laid down by the Labor Board. This decision was a 5-to-4 majority, with Justice Byrnes writing the decision with the concurrence of Chief Justice Stone and Justices Roberts, Frankfurter, and Jackson. The Supreme Court can never satisfy both sides. If its decisions are not displeasing to the liberals, they will be to the conservatives; and vice versa.

But whatever we may think of its decisions, one thing is certain and comforting to all believers in Constitutional Americanism: the Supreme Court is carrying on! It is carrying on its own tradition of independence; it is upholding its own high standard of service to the American people under the Constitution of the United States.

THE HAPPY BALANCE

(Continued from page 283)

"Yes," then He was no friend of the Jews; and if he answered "No," then He was in trouble with Cæsar. A clever interrogation, yes, but not clever enough to ensnare the Son of God. God has a way of making the wrath of men to praise Him. Here is His answer.

Jesus saith unto them, Render therefore unto Cæsar the things which are

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Cæsar's." This was the first part of His answer and showed that He Himself was willing to be obedient to the civil laws embodied in Cæsar's government. This is brought out in another portion in Matthew, chapter 17, verses 24-27. In this case He paid taxes, using a fish's mouth as His pocketbook. And how far-reaching was His answer. It not only settled the question for those who listened, but it settled it for us, too. The Apostle Paul, under the direction of the Holy Spirit, wrote the thirteenth chapter of Romans, which is but an enlargement of this short but comprehensive answer.

But Christ did not stop with this first part of the answer, for if He had, then all the world would have just cause to believe that to keep the law, pay one's honest debts, and be a good citizen would settle all claims before God, and would make one eligible to a place in heaven. Many men today have made this mistake, basing their claims to salvation on their upright dealings with Cæsar. But Jesus did not stop there. He went on to say, "and unto God the things that are God's." We are not to infer from the order in which they were given, that Cæsar is to come first and God second. Jesus gave the correct order when He was asked to define the law. He did so by summing it up in two commandments. The first was, "Love the Lord thy God with all thy heart"; and the second was, "Love thy neighbour as thyself." God has His rightful claim, and men owe allegiance

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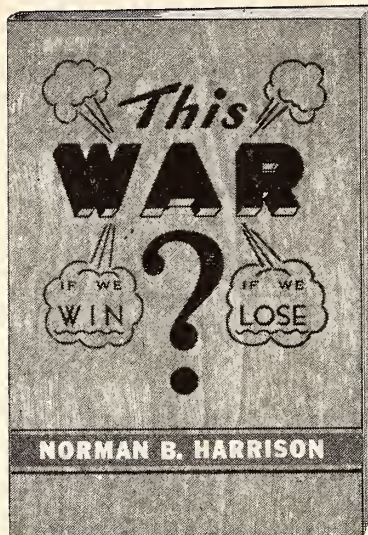
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to Him first. All men belong to Him, first by right of creation, and second by right of redemption. God's claims and the claims of Caesar cannot and must not be confused, for their coin will not mix.

The Lord's answer to His opponents involved demands in two different realms, and sooner or later both must be settled. If a man owns property, he is very careful to be diligent in paying his taxes, rent or payments on the loan, as the case might be. He knows that to neglect these legitimate obligations will result in action which will be unpleasant to himself and family. Why should we not use this kind of logic in dealing with God?

Here is a rebuke which fell from Christ's lips one day: "These things ought ye to have done, and not to leave the other undone" (Matt. 23:23). This is evidently a direct reference to men who neglect God, but are very faithful to Caesar. "The Lord is merciful and gracious, slow to anger and plenteous in mercy. He will not always chide: neither will He keep His anger forever" (Ps. 103:8-9). God has a claim on this earth and on the people who live here. Notice Psalm 24:1: "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." He claims the silver and the gold (Haggai 2:8). He also possesses the cattle on a thousand hills (Ps. 50:10).

There will be a day of reckoning in heaven, just as there is a day of reckoning here on earth. And when that day comes, every man must give an account of himself to God (Rom. 14:12). The thing for which men will be held accountable is sin. If they present their own remedy for sin, God will reject it. But if they acknowledge Christ as their Substitute on the cross and accept His cleansing blood, then they will be accepted. He who accepts God's way will have his life hid with Christ in God,

and will be the possessor of everlasting life. Men on earth will give millions of dollars for an extra hour of physical life, but of how much more value is eternity. "What is a man profited if he gain the whole world, and lose his own soul?"

A prominent business man of my acquaintance, one with whom I was closely associated for many years, once said to me in reply to a suggestion made to him regarding his responsibility to God, that his wife, a godly woman, did the praying and he did the paying. We will have to admit that both God and Caesar had a place in this household, but it was not according to God's pattern. God wants each individual soul to pay off both obligations. Therefore, both of these, the husband and wife, should have both prayed and paid. Think of the disunity and disharmony present in this home. The wife had communion, assurance, prayer, faith, fellowship, thanksgiving, and praise. The husband had popularity, riches, influence, business ability, and respect. This man—a very honorable citizen—was content with the riches of earth and rested all of his claims for eternal life upon his faithful dealings with Caesar. In contrast, his wife had the stamp of God's ownership upon her. She knew her Lord and loved to fellowship with Him and His people, and gladly gave Him the homage and devotion of her life.

The nations of the earth have made the same mistake as this man. Even though the principle of civil authority is scriptural, the operation of it in godless nations is a real heartache to God. Many of these nations have become so degraded that they have actually exalted men to the place of God. They have carried authority to the extent of dictatorship, and are like the Devil in that they would exalt their authority over the Most High God.

Public schools and universities no longer render unto God His things. In spite of the fact that many colleges were founded by Christian organizations, no longer are they light-houses of wisdom because God has not been given His rightful place. The Psalms says that "The fear of the Lord is the beginning of wisdom" (Ps. 111:10). No only do young people fail to hear God extolled in the classroom, but they are not encouraged to go to church or Sunday-school to make up for this deficiency in their training.

It is likewise true of many of our churches, that they are worshipping a Caesar's shrine. They have taken the Saviour away, and worship the man instead. They make a mock of the biblical story of creation, of the fall of man, and his desperate need of the Saviour. They do not believe in the miracles of the Old Testament or of the New. They disbelieve the Virgin Birth of our Lord and lower Him to the place of an illegitimate child. They cannot understand the miracles which He performed, including the resurrection on the third day. In short, they do not accept Him as a Saviour, but only as "a good man who died as a martyr for a righteous cause." They may be good citizens of Caesar, but aliens of heaven—outside the family of God.

Let us not forget that Christ gave two answers to the question. Be diligent to both. Since we are the product of the Creator's hand, we owe our first allegiance to Him. Therefore, let us get that account settled first. Let us also remember that we cannot mix the coin of the two realms. We cannot pay Caesar's debts with spiritual currency nor can we pay our debt to God with the filthy lucre of this world. Christianity is a balanced affair. We are citizens of heaven, and citizens of earth. Both have their rightful claim upon our lives.

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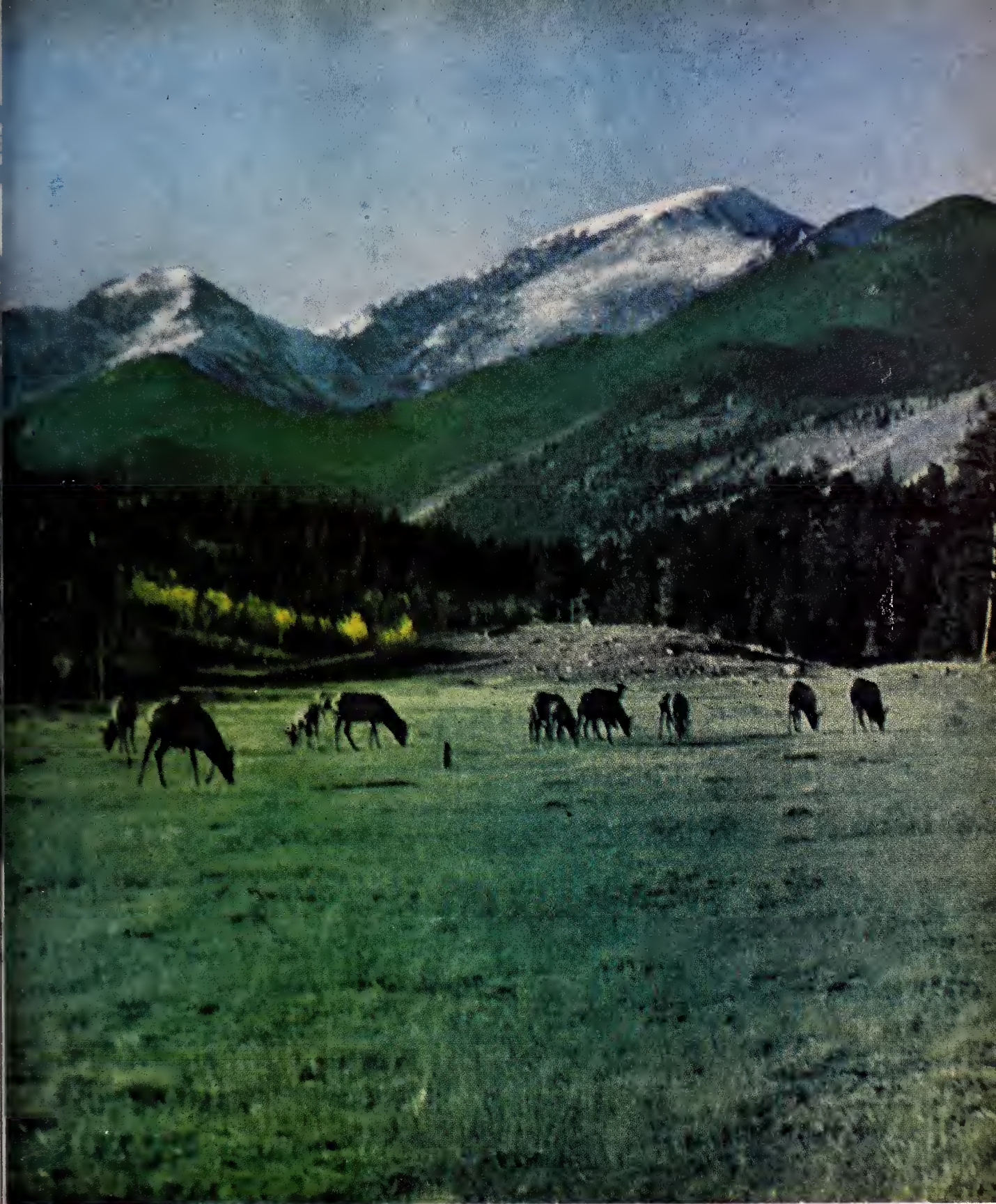
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OCTOBER FIRST

A choice group of young people will gather in the Chapel on October 1 for the opening of the 1942-43 term of the Denver Bible Institute, with Rev. W. S. Hottel, newly elected President, presiding.

The work of the Denver Bible Institute is supported by the free-will offerings of Christian people. The Institute has no endowments, securities, or guaranteed income. No tuition is charged resident students, and the majority of students are employed in the industrial departments of the school—thus defraying the larger part of the expense of their board and room. The Institute is a faith work and looks to the Lord to provide its needs through the generous gifts of interested friends.

We covet your prayers in behalf of some special needs in connection with the opening of school. Through the years we have found that **WHEN CHRISTIANS PRAY, SOMETHING HAPPENS!** Pray as we prepare; God will hear and answer prayer.



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The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practises—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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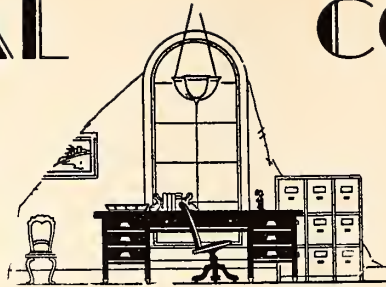
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NEW PRESIDENT of the Denver Bible Institute



W. S. Hottel, President

BEGINNING with the opening of the new school year, October 1, 1942, Rev. W. S. Hottel, well-known Bible Expositor and Conference speaker from Detroit, Michigan, will assume his responsibilities as President of The Denver Bible Institute.

Mr. Hottel is a man of wide experience and has had a long and fruitful ministry. Extending over a period of forty-three years, he has occupied several pastorates both in the United States and Canada and has been affiliated with several missionary societies. At the present time he is the Director for the Association for European Evangelization. While serving in these capacities, he has also been the Director of Bible Conferences. Thirty years ago he began writing Sunday-school lesson notes. Two years later the Union Gospel Press of Cleveland, Ohio, began publishing these lesson expositions, and have continued these publications to the present time. The principal publication is in quarterly form and is known as the *Bible Ex-*

positor and Illuminator which enjoys a wide circulation, being used by many Sunday-school throughout the length and breadth of the country. In more recent years, Mr. Hottel has devoted his time to writing and Bible Conference work.

It was his sane, practical ministry as the main speaker of the Seventh Annual Summer Bible Conference that led the Board of Directors of the Institute to extend to Mr. Hottel an invitation to serve in the capacity of President.

We predict great blessing ahead for the work of the Denver Bible Institute with this man of God as its leader. For a season it will be necessary for Mr. Hottel to devote a great deal of his time fulfilling previous conference appointments. Nevertheless as opportunity affords between engagements for the present and the later as he arranges his schedule, he expects to spend considerable time in teaching the Word in the regular classes of the Institute. In the meantime, the present arrangement in the faculty will carry on with additional faculty members to be added as the Lord leads and makes provision. —C. Reuben Lindquist



A WORD FROM THE NEW PRESIDENT

IN ACCEPTING the call of the Board of Directors of the Denver Bible Institute to the presidency of this institution, and, in assuming the duties and responsibility of this important position,



C. Reuben Lindquist, Dean

sition, let me make it perfectly plain that I am not blind as to the greatness of the task nor to the weight of its responsibility. I have not by any means sought this position, nor would I have even considered the acceptance of the call, had it not been for the fact that it was unmistakably clear that the Lord led to this end. Seeing and knowing this, I was deeply conscious that were I to refrain from accepting the call, there would be sore disappointment on the part of the Board, the Staff of workers and many interested friends, as well as harm done to the work. The condition of the Institute, the heartiness of the call, and the petition of the Staff and the many friends move me to accept, being perfectly assured that it was from the Lord. I did not, therefore, accept the call prompted by personal ambition, but, persuaded in my own mind that, great as is the task and weighty as is the responsibility, the call was from the Lord and not simply from the Board of Directors.

The occasion was one of live earnestness and tense with concern and interest. There was much and earnest prayer, and there were frank and full discussions of every phase entering into the questions involved. And there was but one conclusion, namely: "You are the man." Who was I that I could withstand? Knowing that the Lord knows all, and that He is perfectly able to lead on to perfect victory and assured success, humbly and in the fear of the Lord, I answered the call, as I have done many times during the past years of my ministry. The Lord has never failed me, and I know He will not fail me in this undertaking. We shall go forward trusting Him and waiting upon Him for future guidance.

It would possibly be fitting at this time that I should set out our purposes and plans for the future, but I shall refrain from so doing for very good reasons of my own. However, let me say that we are seriously and deeply considering plans for the strengthening and advancement of the work, the details of which are not yet clear. There is laid a good foundation upon which to build, and the Denver Bible Institute has a large and fine campus and a number of splendid buildings, so that we can go forward at once without adding any new buildings. The retiring president, Rev. C. Reuben Lindquist (still the Dean), and Rev. Ernest Lott, the Editor of "Grace and Truth," a co-worker with Mr. Lindquist, as well as all the members of the Staff, have done a splendid work down through the years in the face of many trying odds. Mr. Lindquist, in particular, has borne a heavy load, and, in the face of severe trials and many unpleasant things, has stood faithfully by the work. The Denver Bible Institute is at present a going concern, and, by God's

help, all of us hope to put new life into it and to strengthen and enlarge it, under the guidance and blessing of the Lord. As to our purposes and plans we shall have more to say in future issues of the magazine. In the meanwhile we ask all our readers to earnestly pray for the work and the workers, and, if the Lord lays it upon your heart to send us a gift, we shall receive it with deep gratitude to God and thankfulness to you, whether it be large or small. Let us all pull together to make the Denver Bible Institute all that the Lord would have it be.

Sincerely yours in the faith,
(Signed) W. S. Hottel



SEVENTH ANNUAL BIBLE CONFERENCE

WE ARE grateful to God that the war effort of our nation did not prevent our holding the regular Summer Bible Conference at the Campus under the big tent. The number of house guests was reduced but the attendance as a whole for the evening meetings was increased over former years.

Rich Bible studies were brought twice daily by Rev. W. S. Hottel, the well-known Sunday School Lesson Expositor, from Detroit. His ministry brought many pastors to the services who were blessed by his helpful and instructive messages. A number of ministers from Denver and vicinity assisted also in the preliminary service each night before Brother Hottel's Bible studies. Among those who added to the inspiration of the Conference were Rev. Ira Ward of Golden, Rev. Sam Bradford of Denver, Rev. Arthur Hottel of Hazel Park, Michigan, Rev. Joshua Gravett of Denver, Rev. E. C. Parrish of Coffeyville, Kansas, Rev. Clarence Van Der Veen of Brighton, Colorado, Rev. Archie H. Yetter of Denver, Rev. Irving Lindquist of the Belgian Congo, Rev. Thomas Murray of Denver, Rev. Edward Freeland of Denver, Rev. John Bailey of Denver, and others. The Spiritual Jubilee Singers of Chicago under the direction of Mr. Edward Lango were in charge of the special music throughout the conference and thrilled their audiences twice daily with Negro Spirituals. Their Plantation program brought 850 people to the tent which was the largest crowd ever seen on the Campus.

The fifteen days of Bible study and Christian fellowship will not soon be forgotten. Not only was the working of the Spirit in evidence in individual lives but also in the decision of the Board two days before the Conference closed to elect Rev. Hottel to the Presidency of the Denver Bible Institute. It was especially gratifying to all that this man whose ministry was such a blessing to all should now become

the leader of this school. Thus his ministry will continue throughout the year. In spite of the War the outlook for the Institute is bright and everyone at the conference was jubilant over Mr. Hottel's acceptance of the position. (See page 323 for further details.)

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PAUL'S "I AM'S"

THE life of the Apostle Paul falls into three clearly marked and distinct periods.

First, there is the period before his conversion, including his early training and religious career.

Second, there is the period between his conversion and the Roman imprisonment, including his commission as an Apostle and his earnest and laborious missionary efforts.

Third, there is the period beginning with the Roman imprisonment and closing with his martyrdom, including his experiences toward the close of his ardent ministry.

These three periods may also be defined as Saul the Persecutor, Paul the Apostle, and Paul the Martyr. As the persecutor he was inspired by religious zeal and bigotry, as the Apostle he was motivated by the love of Christ, and as the martyr he was characterized by devotion and faithfulness to the Lord Jesus Christ, his calling, and the message committed to him. He was faithful to Christ, his ministry, and the Gospel even to a martyr's death.

Paul's "I AM'S" have to do with the whole of his Christian career, from his conversion to his martyrdom. These "I AM'S" furnish an interesting and helpful study.

- I. The "I AM" of Salvation through Christ — I Tim. 1:15
- II. The "I AM" of Grace's Transformation and Qualification — I Cor. 15:10
- III. The "I AM" of Co-crucifixion with Christ — Gal. 2:20
- IV. The "I AM" of Humble Appraisal of Himself — I Cor. 15:9
- V. The "I AM" of Ministerial Authority — I Tim. 2:7
- VI. The "I AM" of Ambassadorship — Eph. 6:20
- VII. The "I AM" of Recognized Gospel Responsibility — Rom. 1:14
- VIII. The "I AM" of Readiness to Preach the Gospel — Rom. 1:15
- IX. The "I AM" of Confidence in the Gospel — Rom. 1:16
- X. The "I AM" of Readiness to Be Offered — II Tim. 4:6

General Booth lived a great life. By his influence many thousands "down," if not "out," had come to know Jesus Christ as their Saviour and had been made new again. When he lay dying a friend said to him, "Tell us, Gen-

eral, before you go, what has been the secret of your wonderful life." The old veteran of many years of service thought a moment, and then said, "If there is any secret it is this, that Christ has had everything there is in me."

Yes, beloved, that is the secret of a truly useful life. When Christ has all of me He will use me for His glory. Has He everything in you? What a searching question in these perilous days!

—W. S. H.

★

UNITED PRAYER IN WAR TIME

OUR country at war, girding itself for the climactic struggle for victory over forces of aggression and anti-Christianity, must have God as *Ally* if she is to succeed.

Taking it for granted that HE will be with us, as did the Israelites in the days of spiritual decline under Eli, will prove disastrous. We must know that GOD IS WITH US, and certainly without asking HIM to be with us as a Nation, we shall have no reason to expect His aid.

America on her knees in this tremendous conflict, or, to change the figure, "Holding up the hands of her leaders" by united prayer, is the only way we can have the aid of Omnipotence. God is with us while we are with Him.

In First Chronicles the fifth chapter and the twentieth verse we read: "They cried to God in the battle, and He was entreated of them, because they put their trust in Him."

Thanksgiving Day, when millions will be reviewing God's mercies to them as individuals, and those He has shown to our great nation, PRAYER should be blended with THANKSGIVING in greater church services than we have ever known.

Let ministers and people set themselves to fill their churches with patriotic praying people on the coming THANKSGIVING DAY.

Ernest M. Wadsworth, Director
GREAT COMMISSION PRAYER LEAGUE
808 N. LaSalle, Chicago, Ill.

FUTURE ENGAGEMENTS OF PRESIDENT W. S. HOTTEL

Sept. 8-15 — The Bible Institute in Washington, D. C. (Particulars can be had from Mr. Glenn W. Wagner, 1509 Rhode Island, N. W., Washington, D.C.)

Sept. 20-27 — Broadway Baptist Church, Lorain, Ohio. Rev. S. E. Collison, pastor.

Oct. 4 — Denver Bible Institute Auditorium, 2047 Glenarm Place, 3 p.m. Denver, Colorado.

Oct. 11-18 — Madison Avenue Baptist Church, Cleveland, Ohio. Rev. J. F. Cuthnell, D.D., pastor.

WE CAN--WE WILL

WILL ROGERS once said: "Everyone talks about the weather but no one does anything about it."

And many will say: "It's all right to talk about the missionary situation, but there is nothing we can do about it."

But they are just 100 per cent wrong. There is something we can do about it. We can

PRAY

It is not mere formality that foreign missionaries first of all request Christians to pray for them. They know that God moves in answer to prayer. They know the power of Satan in heathen lands, and they know that God is pleased to give the victory over him as Christians pray. For God wants His children to know that He alone is able to give the victory, and they will only realize this after they pray and then watch God work. Prayer is a mighty instrument in the hands of God whereby He works objectively and also subjectively. He can not only move obstacles on the field as the Christian prays, but He can work in that Christian's life a willingness to do all he can in the way of stewardship and service.

We can

PREPARE

Now is the time to get ready to herald forth the good news when the mission fields open again. For it is our definite conviction that the fields will not be reopened unless we get ready to carry the Gospel. And it is our definite conviction that God will reopen the fields of the world if His people will repent and pray and prepare to really spread the Gospel.

As never before we should work to get young people trained for the mission fields. Mission rallies and programs should immediately be put under way in evangelical churches. Every Christian should be missionary-minded as never before.

We can

PREACH

Some of the missionaries unable to return to the foreign field have gone into Mexico to witness for Christ. Others have gone to South America. Others are witnessing in the home fields. These fields are all wide open to the Gospel as never before. If we cannot reach the uttermost parts, God is mightily pleased with the work in Jerusalem, Judea, and Samaria. How eagerly every church and every individual should get back of this work and really push. God help us if we do not get in earnest about this missionary work.

We can do something about it.

The Effect of the War on Missions in the Philippines

Miss Rhoda Little

WHILE this present war is bringing untold suffering, death, and destruction to many, yet, through it—working here and there to His glory—God's hand can be seen. Acts 8:4 tells of those that were scattered abroad (through persecution)—going everywhere preaching the Word. This same thing is being repeated today in the Philippines. As the Japanese invasion of the Islands continued, missionaries and native Christians were scattered—seeking refuge and safety in the mountains—among the tribes people. Districts reached only seldom with the Word and tribes scarcely touched with the Gospel before are now being evangelized—all due to that very scattering. Word has recently come out of Mindanao in the southern Philippines from Henry de Vries, pioneer missionary in the province of Bukidnon of the missionaries finding refuge among the Moros, a fierce Mohammedan tribe; and of Christians carrying on gospel services wherever they have gone as they seek safety; of deep interest in the Word among those people.

And among Filipino soldiers—many have been converted in the cadres (training camps) as they were opened for gospel services, and they, too, are being scattered and so are spreading the gospel. A recent news item in a Chicago paper about the "troops on Bataan going religious" was fact and not fiction—men at their guns, awaiting action, read from the New Testament or Scripture Portions. The Word was precious to them—both a source of comfort and of help. And that very Word has been taken from the conquered people because the Japanese say it is against the very thing which they are trying to attain!

Mr. de Vries wrote that there is plenty of native food in the mountains. We know that God, Who in times of old fed the prophet Elijah by the raven, is able to succor His children today, for He is the same yesterday, today, and forever. Last January the large Leper Colony of Culion, some 200 miles southwest of Manila, was facing starvation—9000 lepers on that island and no food for them! It was impossible to ship food in through Japanese controlled waters, and they were dependent upon that for their very existence. But when that word reached General MacArthur on Bataan, where our troops were then still holding out—already on short rations and food stores dwindling—his heart was moved and he shared what food they had with the lepers. Their need, the Lord supplied for the time, through that great man.

ARE WE as God's people responsible to evangelize the world, or is this task optional or a question of convenience? This question should be considered with an open and unbiased mind, and in the light of what Scripture teaches. There is no room here for mere sentiment, neither for our own opinions and guesses. The Scriptures are the final court of appeal, and it behooves us God's people to humbly and reverently bow to their authority.

What do the Scriptures teach concerning missionary responsibility? A diligent and prayerful study of the chain of fundamental truths relating to the salvation of man, as they apply to the entire human race without exception, as set forth in Scripture, will and does reveal the responsibility of the people of God toward missionary work. Let us carefully follow this teaching.

1. *All men are sinful by nature and sinners in practise, and as a consequence under just condemnation and guilty in the sight of a holy God* (Rom. 1:18-20; 3:10-23; 5:12-18; Gal. 3:10-11; James 2:10).

2. *The Holy God in His infinite love and mercy sent His own Son into the world, and He by His sacrificial death has provided salvation for all men, which is to be received by simple faith in Jesus Christ* (John 3:14-17; Titus 2:11; Acts 4:10-12; 13:38-39; 16:31; Eph. 2:8-10).

3. *The Gospel of Christ, which is the good news of salvation through faith in Christ, must of necessity come to the knowledge of lost souls before they can embrace it and be saved, and therefore, God's people must proclaim it in all*

Missionary

BY W. S. HOTTEL

PRESIDENT OF THE DENVER BIBLE INSTITUTE

the world (Luke 24:46-47; Rom 1:16; I Cor. 15:1-4; Mark 16:15).

4. *It is the duty of the church to preach the gospel of salvation through faith in Christ in all the world, because hearing the gospel is essential to believing and being saved* (Rom. 10:10-17; Eph. 1:12-14).

God holds His people responsible to proclaim the gospel to every creature; the gospel is entrusted to them. To trifle and neglect is criminal. Missions are not a thing to play with, but a Divine duty which demands the utmost attention of God's people. What are you doing towards making Christ known in the ends of the earth?

God's sovereign command to His Church is "GO." This command fell from the lips of our Master and Lord over 1900 years ago, and it has never been taken back or recalled. It is binding today. And it is imperative and urgent.

There are millions of people today who have never heard of a Saviour, and God is saying to us, "Go ye into all the world, and preach the Gospel to the whole creation." In the face of such a command, coming from such a Master, how can we stay home? How can we refuse to carry the news of salvation in and through Christ to a lost world while so many are dying daily?

Think of this! If you saw a fire in a building, threatening to destroy it with its occupants and contents, would you not sound an alarm?

"There appeared to be nothing of any importance to me but holiness of heart and life, and the conversion of the heathen to God."

—David Brainerd

The Cry of the Lost!

I've heard of a land far away
Where millions in darkness are dying,
And they sadly moan as they pass alone
Through years of endless sighing:
"Oh! we're lost! we're lost, and at an awful cost,
For we heard not the Story old
Of a Saviour's love and a home above,
A Shelter within the fold."
I see them in anguish and tears
Unable to stifle their moaning;
But in vain they plead, not a soul gives heed,
Nor hearkens to their groaning.
Yet, they'll stand at last when their life is past,
And they'll tell as they leave the throne,
That since no one came in the Saviour's name,
They suffered and died alone.
Enough that the Master I love,
In sorrow and pain has been calling:
That He bids me bear of their woe my share,
For lo, the night is falling.
And they seek for light in their hopeless plight,
For the Light that comes from above;
So I gladly go, leaving all below,
To tell them of Jesus' love.

—Oswald J. Smith

Tune: "In the Garden."

Responsibility

*How you can fulfill the Great
Commission at home.*

If you saw a blind man walking toward a fearful precipice and in danger of falling into utter ruin, would you not raise your voice, run to his rescue and lend a helping hand?

But millions of souls are doomed to the destruction of fire; millions of souls in the blindness of sin and religious superstition are nearing the awful precipice of eternal death and ruin. How, then, can you refuse to obey the Word of the Lord Who so solemnly commands you to go?

We may not all be able to go in person, but we can all do something to make Christ known throughout the earth.

We can all pray for those who have gone forth upon their Divine mission, as well as for the Lord to thrust forth more laborers into His harvest field.

We may also all be able to give something so as to make it possible for others to go. To give may involve sacrifice, but this is what really counts with God. Yes, and until the spirit of sacrifice lays hold upon God's people, this great and important task will suffer and be held back. This task is so great and important that God's people should so gladly sacrifice toward its accomplishment that they will not even count their sacrifice as such. A great deal more holy enthusiasm would greatly aid the cause and speed it along. The trouble these days is, that many of God's people have permitted themselves to be lulled to sleep, or else are misled and deceived by false sentiment. The fact is,

"I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ."

-David Brainerd

many of God's people no longer believe that men are lost, or else this teaching does not grip them as it should.

L. L. Legters says in *Christ Life*, "Men, deep down in their hearts, do not believe others are lost. They hope there is some other way. They have listened to the teaching of the 'doctrines of devils' (demons).

A bishop said of South American Indians: 'They are doing the best they know. They are not lost. All they need is schools and railroads.'

"No, men do not believe the heathen are lost. But the heathen know it. The Indian, deep down in his heart, knows it. Hear his death wail. Listen to his death song. See them tear their hair and cut their breasts. Watch them as they cast away the bodies of the dead and 'drive away the spirits' of the departed. See them as they pray to trees, to waterfalls, to mountains and volcanoes, to images of 'four-footed beasts and creeping things.' Look at their hopeless faces. A happy hunting ground, his heaven full of women, such is the Indian's heaven — without Christ, having no hope, without God. One said to me, 'It is not the load on my back, it is the burden in my heart.' THEY know they are lost. And Christians do not believe they need to know Him!"

The Chinese Church of Manila

Sometimes it is not until years later that the actual result of the preaching of the gospel is seen . . . and the Chinese church of Manila is proof of this. Some 130 years ago the first missionary entered China with the gospel. Since then Chinese have gone into the Philippines, lying just off the coast of south China, for purposes of trade. Eighty to ninety per cent of trade in the Philippines is in the hands of Chinese merchantmen. Some were Christians and so brought with them their Bibles and Hymn books; and in time these Christians built themselves a church in Manila, in the land of their adoption, where they could gather for worship and for fellowship. They were neither aided nor encouraged by any foreigner—missionary or otherwise. They called a pastor from China for this large congregation. But they had a real missionary vision—many of their own Chinese people were living in the Philippines and were still without the gospel, so they released their pastor six months out of the year—salary paid—to travel throughout the Islands evangelizing their own nationals, while the laymen carried on the work of the church in Manila. Such are the results of the preaching of the Word! —Rhoda Little

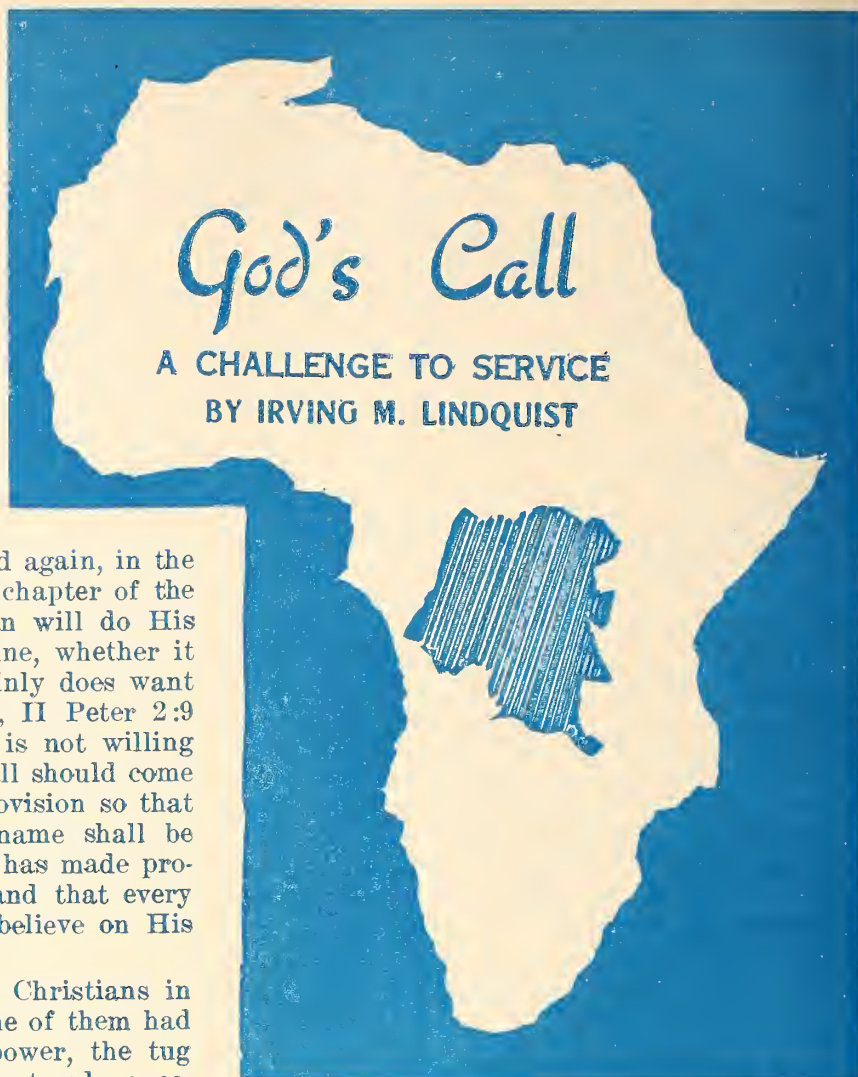
Mr. Lindquist has just returned to the U.S.A. from the Belgian Congo. He serves under the Berean African Missionary Society.

"Does God want the African to be saved?" Or, to make the question just a little more inclusive, "Does God want the man out of Christ *anywhere* to be saved?" There can be no doubt as to the affirmative answer contained in God's Word. We look at such a passage as John 12:32: "And I if I be lifted up from the earth will draw all men unto me." And again, in the seventeenth verse of the seventh chapter of the same book we read, "If any man will do His will, he shall know of the doctrine, whether it be of God . . ." God most certainly does want every man to be saved. In fact, II Peter 2:9 states definitely that "God . . . is not willing that any should perish but that all should come to repentance." He has made provision so that everyone who believes on His name shall be saved. I firmly believe that God has made provision for every soul in Africa and that every soul there has had a chance to believe on His name.

In questioning several native Christians in Congo, I have found that each one of them had been conscious of the drawing power, the tug of the Holy Spirit on his heart not only once, but several times in his youth and even before he knew of the white man or of missionaries. These men were also very conscious of having rejected this tug at their hearts and realized later that it was the same drawing power of the Holy Spirit that finally drew them to accept Jesus Christ as their personal Saviour when they came in contact with the Gospel which the missionaries preached to them. Yes, God does deal with the heathen, not only in Africa, but in civilized lands, for is not any man out of Christ a heathen in the same sense of the word as the native in the heart of the jungle who is out of Christ? Most certainly he is.

THE CALL

JUST as truly as God is dealing with the unsaved man through the Holy Spirit, so He is dealing with the saved to give their lives for service for Him. He may be calling upon you to give your life for full-time service, or He may want you to be a prayer-helper if you cannot go. But in any case, He most certainly expects His children to support Christian testimony with their material gifts, whether it be at home or abroad.



God does call His own for Christian service. We read in Acts 1:8, "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem, and in Judea, and in Samaria and unto the uttermost parts of the earth." The field is the world. Perhaps He wants you to serve here at home—Jerusalem. Someone else may be led to Judea, which represents an area just a bit removed from the home base. Or He may want you in Samaria which is just on the horizon. Then He may want you to go to "the uttermost parts of the earth."

To be sure, God has a plan for your life and He wants you to enter into that plan. There may be some soul or souls who are seeking the truth, who have felt that tug, and are responding, and He wants you to go to them with the Gospel. Are you willing? Although their blood will not be upon your head if you refuse to go (for God will find someone else who is willing to go to them) you will lose your reward because of your unwillingness, while the other person who goes in your place

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The Republic of Colombia

BY
ERNEST FOWLER

Rev. Ernest Fowler
and Rev. and Mrs.
Harvey Hammond
and son Paul are
leaving the first part
of October to re-
sume their work in
Colombia. They are
under the Evangel-
ical Union of South
America.

THE Republic of Colombia happens to be our nearest neighbor on the South American Continent, but is none the less one of the sections where most of the people are yet unreached with the Gospel. In former years no great evangelistic or missionary activity was possible because those in power in the Government and political circles were fanatical adherents to Romanism as brought over and planted by old Spain. The old Inquisition building in Cartagena still stands as a grim testimony to the extent of the power of Rome exerted there in days gone by, and the foul play now and again practised on colporteurs and messengers of the Gospel, as well as the persecution inflicted on believers by fanatical representatives of Rome in many of the smaller and less progressive cities and villages, remind us that that influence is still very much alive and powerful and pressing for an opportunity to again spring into its old place of ruthless authority.


But the present Government has shown a very open and cordial attitude toward evan-

gelical Missions. Beginning especially with the administration of the late Olaya Herrera, not only has there been complete freedom of worship and liberty for freely evangelizing in any part of the Republic, but there has been firm protection of those exercising these rights as promised by the Constitution. That there has been foul play in some parts is no fault of the central Government, but is due to the fact that in some cases local officials, because of their own attitude or pressure brought to bear on them, have abused their position and responsibility.

In an area about the size of Ontario and the State of Michigan combined, Colombia has a population nearly equivalent to the entire population of Canada. There is field for almost any type of missionary or evangelistic work for which one might be fitted and called of the Lord. There are many modern cities and towns where cultured, educated, refined Latin American families of all social positions and professional status are most numerous, but among whom for the most part the Bible is a closed and forbidden Book, and "religion" purely a matter of sentiment or formality. These are among the most difficult to reach, partly because of the usual reasons encountered among people of this class and partly because the nation is still nominally Roman Catholic in faith. It is in many circles thought to be less harmful to one's social prestige and professional standing to even be known as an atheist than to be known as a member of any of the protestant or evangelical groups. In fact many, having become disillusioned in what is to them God's only lawful representative on earth, have gone directly into atheistic philosophy, lacking as they do some one to stand in the gap and lift up to them a crucified and Risen Christ as the Way, the Truth, and the Light.

Closely related to this group, numbering many of their own children, and those from which their ranks in the future are to be filled, are the students in Colombian universities, colleges, and secondary schools. Here the problem of growing atheistic and communistic tendencies become more acute, for with no real biblical background nor any real spiritual atmosphere at home to begin with—to say nothing of any personal faith in Christ—these young men and women fall easy victims to modern materialistic and atheistic teaching in the schools. And among them there are no aggressive evangelistic groups working to counteract that influence, to point them to a living Christ, and to hold up before them the convincing example of a band of saved and Spirit-filled radiant fellow students manifesting the power

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The Real CHINA JAPAN IS FIGHTING

BY R. W. PORTEOUS

MISSIONARY TO CHINA
WITH THE
CHINA INLAND MISSION

In December of 1939 Rev. Porteous delivered a most helpful message at the Denver Bible Institute. Portions of that address are herewith printed just as they were transcribed. Although Japan has gained further successes since 1939 she has failed in two major points: bringing China under complete subjection, and silencing the preaching of the Gospel in free China. Mr. Porteous is still in China, as far as we know, and he certainly deserves a share in our prayers.

If I had my life to live over again, I would be a missionary, and most likely with the China Inland Mission. I think I would volunteer to-day after hearing that beautiful song just sung by the choir, "Here am I, send Me." I have long since learned that the secret of glorifying God is a life of fruit-bearing. The secret of fruit-bearing is abiding. The secret of abiding is obedience. The secret of obedience is love.

A NATION ON HER KNEES

I want to tell you something of what God is doing out in that war-torn land of China. Because of this invasion, the Japanese armies with their highly superior and organized forces have penetrated far into the interior of China. Their victories have been more spectacular than real. I think I am safe in saying that, and further that they are still a long way from their objective of bringing China under their subjection. Their thought was to strike one decisive blow and bring the entire nation to its knees. They have succeeded, but not in the way they expected. They have brought China to her knees, *but it is in prayer to God for deliverance.*

What is the effect of all this upon the nation of China? God has been using these testing experiences through which the nation of China has been passing to bring that nation into a wealthy place. I believe God's highways of blessing for individuals as well as nations often lie through the pathway of suffering. That is proving to be so in China at this time. God through these sufferings is softening the hearts of the people. We have never had such a free

approach to the Gospel message as we have in China today. If you take any other period of the nation's history or of the church of Christ in China, you will not find any period equal to the last few years. In our mission we have had some nine thousand gathered out and gathered into the church of Christ during the past year, in spite of the cruel warfare. (Figures as of Dec. 1939.)

GOVERNMENT LEADERS TURN TO CHRIST

I WANT to tell you something of what God had on the leadership of China. It has brought some wonderful testimonies from those in high places in the Chinese government. Here is the testimony of Chiang Kai Shek, the great leader of China, when, during the kidnapping by the rebels, his life was in jeopardy: "You can take all I have, but give me back my Bible." Listen to his wife, Madame Chiang, who attempted to fly to his rescue. She was told, "Your husband will probably never escape from the hands of these men. You must not go." Her reply was, "There are no dangers in the path of duty." They failed to dissuade her, and she flew in the plane to the rescue of her husband. On the day she arrived, the Generalissimo was reading his Bible at this place: "The Lord hath created a new thing in the earth, A woman shall compass a man." That was the day Madame Chiang flew to the deliverance of her husband.

At a missionary prayer meeting we were favored with a visit from Madame Chiang.
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The Effectual Working of the WORD IN THE PHILIPPINES

BY RHODA LITTLE

Miss Little was on furlough when war was declared. She worked on Mindanao Island under the Association of Baptists for World Evangelism.

THE amazing power of the Word of God has been remarkably demonstrated in the Philippines. In Isaiah 55 we read that *the Word* shall accomplish and *it* shall prosper, because it is the Word of God which liveth and abideth forever! In the village of Sangaya, where the missionary had never been, we saw the power of the Word and its effectual working in those who believed. (Sangaya is a small mountain village in Bukidnon province, Mindanao, of the southern Philippines.)

We reached Sangaya after a trip of several days around mountains and through forest, over trails of deep mud where leeches abound both in the mud and the dense undergrowth which brushes one as he passes along the path. The last canyon which lay between us and the village was so precipitous that we had to dismount and unload our packs to be carried down the steep descent and up again. As we rode up to the house of the Consejal he greeted us most cordially, asking if we were not bringing God's Word. In great surprise we inquired how God's Word was known to him and the people. The old man replied that they had heard of it and that the people of the village were most anxious to hear more.

He invited us to come up into his bamboo house and to be seated on the floor while he called the people together. The piece of hollow log, hanging from the floor of the house, sounded out as it was struck with the club. For fear some would miss the sound, village police were sent out into the forest clearings to bring the people in. As the house filled, and the overflow gathered underneath where they could listen through the floor of bamboo slats, the old Consejal invited us to go ahead and tell them of God's Word. They listened intently, nodding their heads in assent, as we told them the gospel story.

Then they talked over the things we had spoken to them of, saying, "These are the very words." We asked again how the Word was

known to them. They pointed to one of the young men in their midst. He told us of a long trip he had taken; how he had entered into a little bamboo chapel of a certain village where he had listened to one of his own people bring a similar message; and those words he could not forget. Then, years later, a government man had come to their village to vaccinate the people for small-pox, and to inoculate against cholera, dysentery, and typhoid fever. After finishing his work he had taken from his pocket a little booklet, telling the people that, while the medicine he had used would prevent sickness, he had something with him far more important—the words in the little booklet he held, *Ang Dios Nagsulti, What God Has Spoken*. "If they would hear and believe," said he, "they would have eternal life; and while they must all die sometime, yet, if trusting those words when death came, they would go straight to be with God." The young man, Damasco, was greatly interested and exclaimed, "Why, these are the very words that brought joy to me as I listened before." He begged to be given the Scripture portion that he might read for himself the words of God, and as he read and re-read the verses, he believed! He had been gathering the people of the village together, teaching them from the few Scripture verses contained in that booklet; and many of them

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The Glory of the God-Head

In the Gospel of John

By Albert Hughes, B.A., D.D.

HE IS THE TRUTH.

As men pursue the path that He points out, they find His Word to be the truth. It is truth because He is the Truth. They find He is the Imparter of truth, the Explainer of truth, the Maintainer of truth. He is all of these because He *is* The Truth. Christ is more than the vehicle of truth, more than the possessor of truth, more than the manifestation of truth; *He is Truth.*

All truth in its many shades and grades is beautiful. Truth is more than generalization, more than facts. Pilate asked, "What is truth?" Jesus says, "I am the truth." On matters of the highest and most important interests, the whole world is indebted to Jesus Christ. There are no intuitions of genius or conclusions of the most advanced that can at all be compared to the revelations of consummate wisdom and grace such as Jesus Christ brought to the world. This is an indisputable fact, because Jesus Christ is the Truth. He does not say, "I bring the truth," or "I teach the truth," but, "I *am* the truth." Truth in its highest expressions cannot be put into words; it is seen in personality. Truth is beyond language and rhetoric, beyond ideas and ideals, beyond emotions and exigencies; truth is life.

There was only one way in which God could get man to see the truth, and that was by His becoming Man. "The Word became flesh." We learn the truth in the life and ministry of God's Son. In His life, we see the truth concerning God's character, His death reveals the truth of God's love. Christ is the complete picture, the Divine original of all the truth. There is no other way for finite, created nature to know the truth except in Jesus Christ. He is the *Way*. He is also the *Truth*.

We come to truth then, not by scientific inquiry, nor by superficial scepticism, but by humble and reverent following of the Christ of God. We must listen to Him, watch Him, obey Him, love Him and walk with Him in faith. He is the only Way into all the truth.

FOLLOWING THE WAY, AND UNDERSTANDING THE TRUTH, WE COME AT LAST TO LIFE.

This is what Jesus told that nobleman of Capernaum. This is what He has been telling men ever since. "Go thy way, death changes to life."

He is the Prince of Life. "In Him was life," says John. This means more than that He is the possessor of life. He is the personal embodiment, the original fountain, the essential principle of life. All life came from Him and without Him there is no life. Creatures may say that they live, but no man can say, "I am life."

He is the Giver of Life. Life comes from life. Christ communicates to believers the life which is in Him. "The life was the light of men." "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Everyone who believes in Him is quickened in the way, and he is born again and begins to live. This life is an absolute necessity, otherwise man can never see God. He came that He might give eternal life to as many as God gave Him (John 17:1, 2). "He that believeth on the Son hath everlasting life and he that believeth not the Son shall not see life" (John 3:36). "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life" (John 5:24). Out of death He provided life, and this life is free to every one who

believes. "This is the record that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:11, 12).

Let the believer remember that it is never said that this life is *in himself*. "This life is in *His Son*." We have life only in Christ. It is Christ who is our Life. To be robbed of life, once we believe, we must be plucked out of Christ, and to be plucked out of Christ men must go to the right hand of God to do it.

If Christ be our Life, then Christ is the One we are to reveal as we go through the world. This is what Paul means when he says, "I live, yet not I, but Christ liveth in me" (Gal. 2:20).

These personalities become the medium for the expression of Christ. Our daily responsibility, then, is to demonstrate Christ in all that we are and say and do. We are to bear about in our bodies the dying of the Lord Jesus, and we are to show forth also His resurrection power and glory. The power to meet this responsibility is in being occupied with Christ in the glory. "We all, with unveiled face beholding the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

These are solemn realities and not mere figures of speech. We are truly to be the vehicles to present Christ to this dark and sinful world.

This Life in its fulness and perfection will one day be displayed before the whole wide world. In a certain sense this life is now hid with Christ in God. But, "when Christ who is our life shall appear, then shall ye also appear with Him in glory" (Col. 3:4).

This involves the changing of these vile, natural bodies. The living and the dead among the believers will be clothed upon with immortality. "This mortal must put on immortality." At that hour our redemption will be consummated. "Whosoever liveth and believeth shall never die." "In this we groan, earnestly desiring to be clothed upon with our house which is from heav-

(Continued on page 343)

Book Reviews

Conducted By
Harriet McKown Johnson



GREAT WOMEN OF THE BIBLE

Clarence E. Macartney in *Great Women of the Bible* clearly portrays a number of the women of the Bible in their true characters and characteristics. It is not only the good woman who is presented, but the wicked woman also. The author says, "To preach on these Biblical women is to illustrate life in its deep reality—sometimes base, ignoble, contemptible, and wicked, but oftentimes lofty, noble, godlike, and glorious." It is thrilling to the soul to read these biographies.

Great Women of the Bible, by Clarence E. Macartney. Publishers, Abingdon-Cokesbury Press, Nashville, Tennessee. 207 pages. Price, \$1.50, cloth. —H. M. J.

AT GRIPS WITH THE DRAGON

This thrilling novel, written by a former missionary to China, has the Oriental atmosphere which makes it unique in character. The story centers around two lives tied by oriental customs and traditions who are forced into pathways against their own choosing. The way the Lord finally works things out for these two lives brings the story to an interesting climax. A Christian atmosphere, battling against the forces of heathendom, is found throughout the story.

At Grips with the Dragon, by Esther Bell. Publishers, Zondervan Publishing House, 847 Ottawa Avenue, N. W., Grand Rapids, Michigan. 232 pages. Price, \$1.00, cloth. —A. A. L.

BIBLE QUIZ PROGRAMS

Do you have a hard time entertaining your guests for an entire evening? This little booklet will help solve that problem. It contains eight full programs which are full of instruction and fun. Each program has no less than six sections, some have eight sections, such as: Guess My Name; Who Am I?; True and False; Fill in the Blanks; Who Said This?; Finish the Quotation; and other similar subjects.

Bible Quiz Programs, by Mabel Hansen. Publishers, Zondervan Publishing House, 847 Ottawa Avenue, N. W., Grand Rapids, Michigan. 45 pages. Price, 25 cents, paper. —H. M. J.

PINEBROOK MELODIES

Pinebrook Melodies is the fifth in this series of chorus books. The songs and choruses are all new. It is especially

valuable in Sunday School and Young People's groups, and even in Church services these choruses are sung. You should add this book to your music library.

Pinebrook Melodies, compiled by Ruth D. Crawford, and Percy B. Crawford, M. A. Publishers, Wm. B. Eerdmans Publishing Company, 234 Pearl Street, N. W., Grand Rapids, Michigan. 181 songs and choruses. Price, 35 cents, paper. —H. M. J.

SINGSPIRATION NUMBER TWO

Singspiration Number Two is the latest chorus book out and has all the appeal in it that young people could ask. The choruses are all different from those in *Singspiration Number One*. This book would be a real addition to your list of choruses. For successful young people's work, it is necessary to have the latest materials.

Singspiration Number Two, compiled by Alfred B. Smith. Publishers, Alfred B. Smith, Department B., Wheaton College, Wheaton, Illinois. 111 choruses and songs. Price, 35 cents, paper. —H. M. J.

NEW RADIO SONGS AND CHORUSES OF THE GOSPEL, NO. 4

This chorus contains songs and choruses characteristic of the very spirit for which choruses were introduced into group singing. They have all the punch that makes for a rousing song service without bringing any dishonor to the Lord. "V Is For Victory" is a good example of what the book contains, but you must get the book and try it for yourself before you can really appreciate it.

New Radio Songs and Choruses, No. 4, by Wendell P. Loveless and Robert C. Loveless. Publishers, Wm. B. Eerdmans Publishing Company, 234 Pearl Street, N. W., Grand Rapids, Michigan. 69 songs and choruses. Price, 30 cents, paper. —H. M. J.

THE END: Rethinking the Revelation

This book from the pen of the able teacher, Dr. Norman B. Harrison, is, as its name implies, a fearless departure from the beaten path of most futuristic interpreters. The author places the Rapture of the Church at the sounding of the Seventh Trumpet (Rev. 11:15-19) instead of at the call to the Throne Room (Rev. 4:1). He teaches that the Body or Church Age, and the first half of the 70th week of Daniel's prophecy,

commonly called the Tribulation, overlap.

While the book is thought-provoking, and rings true on the cardinal truths of the Christian Faith, we do not agree with the writer as to the division of the Revelation.

We believe that the author overlooks a number of important points, and that this oversight leads to some wrong conclusions. We mention those we feel are most important.

He designates what we believe to be foreshadowings of the events predicted in Revelation 6 and Matthew 24:6-8 as fulfillments. He argues that since the Law and Church Ages overlapped at the beginning of the Church Age, it is logical to assume that the Church and Tribulation Ages will overlap at the ending of the Church Age. To our mind, however, the Scripture fails to sustain this view, but rather indicates that this overlapping of the ages at the opening of the Church age was the exception and not the rule (I Cor. 10:11 R.V.). We have held that the 70th week of Daniel's prophecy as well as the preceding 69 weeks (Dan. 9:24-27) have to do with God's dealing with Israel rather than with the Church of God. Consequently, it seems to us that the author overlooks the God-given distinction between the Jew, the Gentiles, and the Church of God by mixing them (I Cor. 10:32). The writer's contention that the Rapture of the Church occurs at the Seventh trumpet seems to us disproved by the declaration following: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever" (Rev. 11:15). We believe this refers to the Revelation of Jesus Christ as King of kings and Lord of lords, rather than His coming as Head of the Church to take the members to glory (Rev. 19:11-20:6).

The author concedes that Revelation four and five portray the throne of God as a judgment throne, but then declares, "The seals are not judgments." This contention he labors hard to prove, but to our mind his point remains unproved. In fact, in Ezekiel 14:21, God calls similar judgments, namely, the sword, famine, the noisome beast, and the pestilence, "My four sore judgments." We believe they are judgments.

We do not believe that God has "appointed us (the Church) to wrath, but to obtain salvation by our Lord Jesus Christ" (I Thess. 5:9). Consequently, our position is that our Lord will come in the clouds and the Church will be translated from earth to glory before Daniel's 70th prophetic week begins and God again turns to His dealing with Israel as a nation.

The End: Rethinking the Revelation, by Norman B. Harrison, D. D. Publishers, The Harrison Service, 3112 Hennepin Avenue, Minneapolis, Minnesota. 239 pages. Price, \$1.50, cloth. —A. H. Y.



The Berean African Missionary Society

The Foreign Missionary Department of the Denver Bible Institute



Rose Encinas, Home Secretary

It seems to take an unusually long period of time for letters to reach us from the field, but even though the letters are dated May and June the news is still news to us, and we are happy to pass it on to our friends. The following letter from Mr. and Mrs. Jansen was written one and one-half weeks after Rev. Irving Lindquist left the field.

AT IKOZI FOR A TIME

"As you can notice from the heading of this letter, we are now at Ikozi again. In the past year we have spent much time here. It was a year ago this month that Mr. Lindquist took sick so we have been away from Musuku several times. One and one-half weeks ago we took Mr. Lindquist to the plane at Kindu, and Mr. Jansen and I are still helping for two weeks in work that is needed here. Mr. Jansen has been hauling brick and rock for the building to be erected here. The brick is all hauled now, so he will continue to get more rock and do other necessary things before we go back to Musuku on June 23rd. We plan to come back in September.

"I am busy almost every day on language and translation work with Mrs. Amie or by myself. I like this work very much. I have been working in the capacity of teacher in the school because there is such a shortage of missionaries here on the field, but I am not cut out to be a teacher. I would prefer to spend my time on language work, and with my girls, and perhaps on the sewing for the mission. But I cannot choose my work; I must do what needs to be done as the others do.

MUCH PRAYER NEEDED

"We want to ask you to pray with us concerning our work. When we have to make these trips away from Musuku, we leave the station entirely in the hands of natives and the Adversary has opportunity to assail the work. Pray with us, since these trips are necessary for the present, that God shall guard the work, and that the boys and girls shall not become dissatisfied and unsteady, but rather, that this very thing shall be the making of them spiritually and that they shall through it grow in grace and in strength.

FURLOUGHS NEEDED

"We are glad, from many standpoints, that Mr. Lindquist was able to go to America. We hated to have him go because it leaves us even more short-handed than before, but we need to

get a start sometime on our furlough. Mrs. Amie and Miss Johnson are badly in need of a furlough, which is due now. Mrs. Amie was quite ill for two weeks. She is better now but not too strong and the extreme nervousness still returns occasionally. So with Mr. Lindquist getting his furlough now and returning in the not too far distant future with new missionaries, we can send the two ladies home, and after they return Mr. Jansen and I can have our furlough. Our furlough will be far overdue by then, but we are young and still in good health.

"Another reason that it was good for Mr. Lindquist to go home at this time is that he is still very nervous from his illness. He has marvelously gained strength but everyone sees that his nerves are not well. Congo is no place to heal a nervous condition. So it is all for the best, we feel. We just pray and trust that the two ladies here at Ikozi shall be able to carry the additional burden. I mention these things that you might be able to pray the more intelligently for us."

MEDICAL CARE BEGUN

For the first few weeks after Mr. Lindquist's return it was thought best that he take a little rest before going into the strenuous ordeal of physical examinations. But the latter part of August he began with dental work and certain conditions were found in his teeth that very likely contributed toward his nervous condition. That work is still going on. Meanwhile, Mr. Lindquist has been going to a very competent physician here in Denver for a thorough physical examination. The examinations, so far, have been tiring and have taken a great deal of time, but we are thankful to God for the interest shown by the physician, and pray that the Lord shall reveal the root of the difficulty. We ask the prayers of God's people not only for Mr. Lindquist but for the rest of our missionaries on the field as well.

MISSIONARY SUPPORT

We are truly grateful to the Lord that practically all of our contributors have caught a vision of the need and of the privilege of meeting the need of missionary work. When some of our donors signed the "five year" pledge for the support of their missionary, they were wondering if that were not too long a period to commit themselves.

But the five years have rolled away and these same people are still giving. It has become a beautiful and a blessed habit.

Some have asked if their pledges should continue even after the missionary returns to the homeland on furlough. We do not hesitate to answer this question in the affirmative. The missionary has to live while at home as well as on the field. The need is just the same. Although at least half of the furlough should be spent getting needed rest and perhaps medical attention, the other half of the furlough is distinctly missionary work as the missionary goes from place to place presenting the needs of the foreign field. While home deputation workers can do much along this line, it is the missionary *who has been on the field* who can give a clearer vision and present a more urgent appeal for the spread of the Gospel.

So we bespeak the earnest prayers for, and the consistent support of, our returned missionary, Rev. Irving M. Lindquist. He has labored long and hard, and is seeking, to the best of his ability, full restoration of health so that he may return to the land of God's choosing for him with the message of Jesus and His love.

Some of Mr. Lindquist's pledges are behind, as are some for our other missionaries. We trust and pray that the Lord shall remind His own stewards of this precious and glorious responsibility, and that the funds shall be poured into God's storehouse for the furtherance of the Gospel "in the regions beyond."

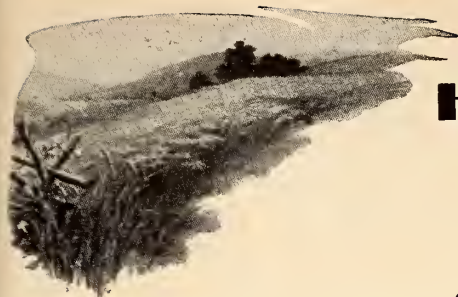
HEALTH REPORT

We were glad to know that all our missionaries were well when Mr. Lindquist left the field the first part of June. However, Miss Johnson had a bad siege of sickness, and before she had fully recovered, Mrs. Amie became quite ill. So we ask the special prayers of our constituency for our four missionaries now left alone on the field, that they may be kept in health and strength to carry on. They all will have additional responsibilities and need wisdom, guidance, and strength from our heavenly Father. But we rejoice that "He giveth more grace" as it is needed and we can commit our dear ones in His hands.

GRACE AND TRUTH

In the HARVEST FIELD

Conducted by
B. Grace Crooks



From September 20 to 27, the Pacific Garden Mission, now located at 650 South State Street, Chicago, will commemorate sixty-five years of continuous daily service as a lighthouse pointing down-and-out men and women to Christ. The Mission was founded on September 15, 1877, by a Civil War Veteran and his wife, Colonel and Mrs. George R. Clarke, on Chicago's infamous South Clark Street. Billy Sunday and "Mel" Trotter are only two of thousands of men that the Mission has snatched from sin in the past sixty-five years.

The anniversary week will climax with the traditional Saturday night meeting in the mission, when many of these men will hold their reunion and will testify how God saved them from the depths of sin. Evangelist Walter "Happy" MacDonald of Detroit, an alumnus of the Mission, will be the speaker for two days of the week, September 22 and 23. The Rev. Vance Hayner of Greensboro, South Carolina, will be present for the entire week. Since Harry Saulnier became Superintendent of the Mission in April, 1940, the ministry of the Mission has doubled and even trebled in some departments. The anniversary will mark the inauguration of still another important part of the Mission's work—the opening of a Christian Service Men's Center to minister to the soldiers and sailors in the Chicago area.

Mr. and Mrs. Otto Deming left for Mexico on August 23, after completing the Linguistic Course at the University of Oklahoma, and will be engaged as Bible Translators of the Summer Institute of Linguistics. Any one desiring to communicate with them may reach them through C. R. Huston, 2525 Hadley, Milwaukee, Wisconsin.

The First Annual Big Horn Bible Conference was held at Bear Lodge on top of Big Horns, between Sheridan and Greybull, Wyoming, from August 18 to 23. Pastors from Wyoming and Montana were speakers on the program. The Rev. Harley Pulis ('41) and his wife (nee Mary Etta Peek, former student) of Manderson, Wyoming, assisted in the boys' and girls' work and the Camp Fire services.

The Rev. and Mrs. Clifford Nixon are now in San Jose, California, seeking restoration of health for Mrs. Nixon

(Ruth Nathan, '33) who has not fully recovered from her severe illness of typhoid fever last year. While there, Mr. Nixon ('31) plans to take further studies at the State College.

The Rev. Joe Gooden, former student, conducted evangelistic services in the Faith Baptist Church of San Antonio, Texas, during June; in the Non-Sectarian Tabernacle of Washington, D. C., with Dr. John McNeill, during July; and is at present conducting a tent meeting in Canon City, Colorado.

Mr. Angus Sweet, former student, is finding joy in witnessing for Christ in numerous needy communities near Meadow Lake, Saskatchewan, Canada, and finds the Lord's grace is sufficient for hardships endured in traveling by team, etc. Mrs. Sweet, although busy caring for their small son, Hudson, finds time to help in the children's work.

We wish to correct a news item regarding Miss Katherine Harder in last month's Harvest Field. Miss Harder is much improved in health after a two months' vacation in Minnesota, and is again in Kansas City, Missouri, engaged in home and hospital visitation work with the Gospel Ambassadors.

CAMPUS NEWS FLASHES

The Seventh Annual Summer Bible Conference was not just "another" conference, but was one in which the Lord poured out "showers of blessing." While the tire rationing cut the number of the dormitory guests to 94, the attendance in the tent for the most part exceeded that of last year, with around 850 in the tent on the night of the Plantation Program. The ministry of the colored Jubilee Singers of Chicago and the Rev. W. S. Hottel of Detroit was of great blessing to all. Among the house guests was a fine group of Christian workers, including the Rev. and Mrs. Arthur Hottel of Hazel Park, Michigan; Mrs. Oscar Wago, Jewish worker of Denver; Captain and Mrs. M. A. Michalsen of Hastings, Nebraska; the Rev. and Mrs. Albert Biggs of Carbondale, Colorado; the Rev. and Mrs. E. C. Parrish and son of Coffeyville, Kansas; the Rev. Vincent Parker of Sterling, Colorado; and other Christian laymen and laywomen with whom we enjoyed delightful fellowship. Pastors from Denver, Arvada, Brighton, and Golden were in many of the evening sessions.

The Rev. Delmar Stevens and Miss Mary Wood were united in marriage on August 6 in the Chapel on the Institute Campus. Mrs. Earl Hartman played the wedding march and recessional. The Scripture was read and commented upon by the Rev. A. H. Yetter. Rev. O. O. Wood, father of the bride, performed the ceremony. "Deep Down in My Heart" was sung by Rev. Ernest E. Lott, Miss Dolores Teander, and Miss Dorothy Kuwata. A violin duet, "Sweet Will of God," was played by Rev. C. Reuben Lindquist and Rev. E. Glen Lindquist. A number of relatives and friends witnessed the ceremony, among them Mrs. O. O. Wood, mother of the bride; Mrs. Clyde Shaffstall, Miss Ruth Wood, and Mr. John Wood, sisters and brother of the bride; Rev. and Mrs. Luther Nelson and Rev. Theodore Epp of Lincoln, Nebraska; and Rev. Clyde Shaffstall of Denver. After a brief honeymoon at Institute Park, Mr. and Mrs. Stevens returned to Palmyra, Nebraska, where Mr. Stevens ('41) is pastor of the First Baptist Church.

A fine group of Alumni and former students from out of the city were also present, including: Miss Lela Johnson ('39) of Three Rivers, Michigan; Mrs. David Brynoff ('21) of Max, Nebraska; Misses Faye and Fern Arbuthnot ('39) of Longmont, Colorado; Rev. Carl Harwood ('37) of Holdrege, Nebraska; Rev. and Mrs. Clyde Shaffstall, formerly of Stafford, Kansas; Mr. Clarence Thorpe of Wichita, Kansas; Mrs. Alice Cochran Ansell of Broomfield, Colorado; Mrs. Laura Jane Elley Peterson and daughter of La Veta, Colorado; Miss Mildred Long of Tulsa, Oklahoma; Mr. and Mrs. Carol Haskins and daughter of North Platte, Nebraska; Mr. G. W. Jansen of Paxton, Nebraska; and the Rev. Irving Lindquist (E.S. '36) who recently returned from the Belgian Congo, Africa; in addition to those who are members of the Institute faculty and staff and numerous others who reside in Denver.

The Alumni Association held its annual picnic and business meeting on Thursday, August 20, at Stapleton Drive, up Mt. Vernon Canyon. A delicious meal was prepared by Mrs. Hilland Stewart ('39) who was assisted by others. A fine group of Alumni gathered around the camp fire for the business meeting conducted by the Rev. A. H. Yetter ('28), Alumni President, and for the devotional season which was addressed by the Rev. Hilland Stewart ('37).

Miss Neita Smith ('30), Mrs. E. Glen Lindquist ('40), and Miss Virginia Strouse ('43) report that there were 22 conversions in the D.V.B.S. which they held in July at the Pleasant View

(Continued on page 338)



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

CAN YOU SAY?

I. Can you say that your sins are washed away by the blood of Christ? Nothing but the Saviour's atoning blood can wash these away.

II. Can you say that you are saved? If a man does not get saved in this life, he never will in the next.

III. Can you say that you know Christ?

Can you say that He is your own Saviour?

IV. Can you say that it will give you joy to see His face?

When the Saviour comes again, will your eye look upon the face of a Saviour or upon the face of a Judge? (Rev. 1:7)

V. Can you say that, if the Lord were to come today, you would be ready?

Those who have been made ready will be caught up to be with Him forever. Those who have despised His grace will be left behind. In which company will you be? (II Cor. 6:2)

—H. P. B.

THE INDWELLING SPIRIT

I. He Sheds the Love of God Abroad in Our Hearts
Rom. 5:5

II. He Imparts Spiritual Gifts
I Cor. 12:4-11

III. He Guides Believers into All Truth
John 16:13

IV. He Shall Magnify and Glorify Christ to Us
John 15:26
John 16:14-15

V. He Instructs
I Cor. 2:13

VI. He Helps Our Infirmities
Rom. 8:26-27

VII. He Will Show Us the Things to Come
John 16:13

VIII. He Imparts Hope
Rom. 15:13

IX. He Will Quicken Our Mortal Bodies
Rom. 8:11

Application:

Eph. 4:30
Isa. 63:10
Acts 5:9

—C. R. L.

FELLOWSHIP

I. Death Fellowship
Rom. 6:6

II. Burial Fellowship
Col. 2:12

III. Resurrection Fellowship
Col. 2:12

IV. Ascension Fellowship
Eph. 2:6

V. Suffering Fellowship
Phil. 3:10

VI. Intercession Fellowship
Rom. 8:26-27

VII. Throne Fellowship
Rev. 5:10
II Tim. 2:12

—A. H. H.

UNFORGOTTEN

I. The Unforgotten Sparrow
Luke 12:6

II. The Unforgotten Coin
Matt. 17:27

III. The Unforgotten Room
Mark 14:15-16

IV. The Unforgotten Danger
Mark 4:37-38

V. The Unforgotten Bread
John 21:9

—J. H. McC.

PRAYER

I. United Prayer
Matt. 18:19-20
II Cor. 1:11

II. Persevering Prayer
Luke 11:5-10
Luke 18:1

III. Believing Prayer
Heb. 10:23-25
Heb. 11:6

—Christ Life

HIS BEQUEST

Reading: Matt. 25:14-30

I. The Resources
Matt. 25:14-15
John 3:27
James 1:17
II Pet. 1:3
Titus 2:11
Eph. 4:7
Ps. 19:1-2

II. The Responsibility
Matt. 25:16
Luke 19:13
II Cor. 9:8
II Cor. 12:9
Col. 3:16
II Cor. 6:1

III. The Reckoning
Eph. 2:7
I Cor. 3:6-23
Rom. 14:12

—C. R. L.

GOD'S REMEDY FOR SIN

I. A Divine Remedy
Rom. 5:8
II Pet. 3:9

II. A Simple Remedy
Isa. 45:22
John 7:37

III. A Free Remedy
Isa. 55:1
Rom. 6:23

IV. An Instantaneous Remedy
John 5:24
Eph. 2:8

V. An Effective Remedy
Heb. 7:25
Matt. 1:21

VI. An Individual Remedy
Ps. 49:7
John 3:16

VII. A Universal Remedy
Heb. 2:9
Rev. 5:9
Prov. 22:2

VIII. The Only Remedy
Acts 4:12
I John 1:7

—F. C. H. D.

PICKED UP HERE AND THERE

If we desire others to call us saints, we must recognize ourselves as sinners.

God hath made of one blood all nations; therefore, He gave the blood of One for all nations.

God loved and gave—man believes and lives.

We abide in Christ to our joy; Christ abides in us to our power.

If we have faith, sooner or later, God will test it.

The Bible may be disputed here by many, but it is copyrighted in heaven (Ps. 119:89). —Bishop J. T. S.

The men who move the world are the men the world cannot move.

One form of little faith is the failure to trust God about little things.

You cannot cash checks at heaven's bank without first making deposits.

There is no such thing as a private life for one who is fully surrendered to God.

HELPS

FOR GOD'S WORKMEN

These facts about alcohol were all taken from *Peloubet's Select Notes on the Sunday School Lesson*. Use them with the temperance lesson for October 25.

ARRESTS FOR DRUNKENNESS

The Federal Bureau of Investigation shows that the ratio of arrests for drunkenness per 100,000 persons increased 83.1 per cent in 1939 over 1932. It should be also remembered that during the days of prohibition, arrests for drunkenness in fifty large cities of our country greatly decreased, in some cases as much as 75 per cent.

EXPENDITURES FOR EDUCATION AND FOR LIQUOR

Almost everyone, unless he has particularly looked into this subject, will be amazed to know that while, during 1939, the people of the United States spent for the building and maintenance of their public schools and colleges something over \$2,600,000,000.00, yet this same nation, in the same year, spent for liquor \$3,228,000,000.00 or \$600,000,000.00 more for that which destroys the physical welfare and moral character of men than for their entire educational system.

SALOONS AND CHURCHES

In 1939, the United States could boast of 436,000 places in which liquor could be bought, one for every 299 persons, but in the same year, America contained only 210,000 churches, one for every 619 persons. In other words, there are twice as many saloons in America as there are churches.

THE CONSUMPTION OF ALCOHOLIC BEVERAGES

The entire consumption of all alcoholic beverages in the United States, from April, 1933, to January 1, 1941, amounted to 13,876,016,056 gallons, and cost the American people, by conservative estimate, \$23,751,452,677.00. During the same period of time, our government spent for relief a total of \$20,250,000,000.00. In other words, the

people of the United States spent nearly \$4,000,000,000.00 more for liquor, in the eight-year period here under discussion, than the government of the United States spent for relief of unemployment, the poor, etc., in our great nation.

ALCOHOLISM AND INSANITY

The last government report from the Bureau of Census states that of first admission to hospitals for mental diseases, 12.4 per cent, or 13,087, were alcoholic cases.

ACCIDENTS AND DEATHS DUE TO ALCOHOLISM

The ratio of arrests for driving when intoxicated, per 100,000 population, increased 61.3 per cent in 1939 over 1932. Deaths from alcoholism at the present time are 41 per cent higher than for the first seven years of national prohibition.

PROPAGANDA

The liquor trade has spent nearly \$300,000,000.00 in advertising propaganda, aimed principally at making customers out of millions of young men and women, who, thus far, have not become addicted to alcohol. The advertising which these liquor forces put

forth is sometimes of a most blasphemous nature, at least in the mind of the editor, for they will picture some lovely home scene, with liquor being served to all the family, as though contentment and happiness in home life is in part produced by the presence of this stuff, when everyone knows that it destroys the integrity and peace of more homes than any other single factor in modern life.

Wine to the right, Wine to the left, underneath was a beer spigot, and in the center was—"God Bless America."

The reference to God seemed strangely out of place in such setting, but there it was in a corner refreshment store.

Was it wishful thinking, a prayer, or just something to decorate the store?

LIFE AT ITS BEST

Charles Inwood once said, "Make full use of your Lord and Saviour, and let Him make full use of you."

—Christian Victory

Darling sins hidden beneath the most ostentatious profession will sooner or later discover themselves and burn sad holes in a man's reputation.

Character is what a man is in the dark.

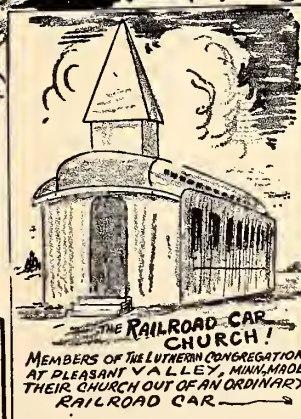
STRANGE THINGS HAPPEN by Thorpe



EARLY PRINTING OF THE HOLY BIBLE -

A GREAT STIMULUS TO THE TRANSLATION OF THE BIBLE INTO LIVING LANGUAGES WAS PROVIDED BY THE INVENTION OF PRINTING BY JOHANNES GUTENBERG, WHO FITTINGLY CHOSE THE BIBLE AS HIS FIRST PRINTED WORK. TODAY IT IS THE WORLD'S ALL-TIME BEST SELLER!

DECEMBER 25TH WAS CELEBRATED AS THE BIRTH OF A GOD BY FIVE DIFFERENT NATIONS THOUSANDS OF YEARS BEFORE THE SON OF GOD CAME....
BIRTH OF SOLIS INVICTA... ROMANS • BIRTH OF HORUS... EGYPTIANS • BIRTH OF BUDDHA... CHINESE • BIRTH OF MITRAS... PERSIANS • BIRTH OF NOLAGH... DRUIDS.



MEMBERS OF THE LUTHERAN CONGREGATION AT PLEASANT VALLEY, MINN., MADE THEIR CHURCH OUT OF AN ORDINARY RAILROAD CAR.

The Days of Youth

Jack's Fidelity



It was in the days of Southern slavery, when Willie, the master's son, brought home a spelling book. A little slave boy, Jack, asked:

"What's dat, Willie?"

"That's a spelling book, Jack."

"What's de spellin' book for?"

"To learn how to read."

"How's you do it?"

"We learn those things first."

And so Jack learned A, B, C, etc., mastered the spelling book and then learned to read a little, though the law at that time forbade any colored person to do it.

One day Willie brought home a little black book, and Jack said, "What's dat, Willie?"

"That is the New Testament that tells about Jesus."

And ere long Jack learned to read the New Testament; and, when he read that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," that He really loved us and died for us, and that "if we confess our sins, He is faithful and just to forgive us our sins," his heart went out in love to Jesus. He believed in Him, his sins were forgiven, his heart was changed, and he became a happy Christian.

Though a mere child, he at once began to tell others of Jesus' love. When he became a young man, he was still at work for the Lord. He used to go to the neighboring plantation, read the Bible and explain it to the people.

One day the master said to him, "Jack, I hear you go off preaching on Sunday."

"Yes, Mas'r; I must tell sinners how Jesus died on de cross for us."

"Jack, if you go off preaching on Sunday, I'll tell you what I will do on Monday."

"What will you do on Monday, Mas'r?"

"I'll tie you to that tree, take this whip and flog all this religion out of you."

Jack knew his master was a determined man, but when he thought of Christ's sufferings for us, and heard his Lord saying unto him, "Be thou faithful unto death, and I will give thee a crown of life," he resolved to con-

tinue his work for the Lord the next Sunday.

With his New Testament in hand he went down to the plantation and told them his master might whip him half to death the next day, but if he did he would not suffer more than Christ had suffered for us.

The next morning his master said, "Jack, I hear you were preaching again yesterday."

"Yes, Mas'r. I must go and tell sinners how Jesus was whipped that we might go free."

"But Jack, I told you if you went off preaching on Sunday I would whip you on Monday, and now I will do it."

Blow after blow fell upon Jack's back, while oaths fell from the master's lips and he said, "There, Jack, I don't believe you will preach next Sunday. Now go down to the cotton field and go to work."

When the next Sunday came, Jack could not stand straight, his back was so covered with scars and sores. But with his Testament in hand, he stood before the people of the plantation and said, "Mas'r whip me most to death Monday, an' I don't know but he will kill me tomorrow, but if he does I shall not suffer more than Jesus did, when he died on the cross for us."

Monday morning the master called and said, "Jack, I hear you have been preaching again."

"Yes, Mas'r, I must go and tell sinners how Christ was wounded for our transgressions, how He sweat drops of blood for us in the Garden, an' wore that cruel crown of thorns that we might wear a crown of joy in heaven."

"But I don't want to hear you preaching. Now bare your back and take the flogging. I told you I would give you if you went off preaching."

Fast flew the cruel lashes until Jack's back was covered with blood.

"Now, Jack, go down to the cotton field and go to work. I reckon you'll never want to preach again."

When next Sunday came Jack's back was in a terrible condition. But, hobbling along, he found his way to his friends in the neighboring plantation and said:

"Mas'r whipped me almost to death last Monday, but if I can get you to

come to Jesus and love Him I am willing to die for your sake tomorrow."

If there were scoffers there do you think they were led to believe there was a reality in religion? If any were there who were inclined to think that ministers preach only when they get money for it, don't you think they changed their minds when they saw what wages Jack got?

Many were in tears, and no doubt some gave themselves to that Saviour for whose sake Jack was willing, if need be, to die the death of a martyr.

Next morning the master called Jack and said: "Make bare your back again, for I told you that as sure as you went off preaching I would whip you till you gave up."

The master raised his ugly whip, and as he looked at Jack's back, all lacerated, he could find no new place to strip, and said, "Why do you do it, Jack? You knew that as surely as you go off preaching on Sunday I will whip you most to death the next day. No one pays you anything for it. All you get is a terrible flogging which is taking your life away from you."

"Yeh ax me, Mas'r, what I'se doing it for. I'll tell yer, Mas'r. I'se going to take all dose stripes an' all dose scars, Mas'r, up to Jesus by-an'-by to show Him how faithful I'se been, 'cause He loved you an' me, Mas'r, an' bled and died on the cross for you and me, Mas'r."

The whip dropped and that Master could not strike another blow. In a subdued tone he said, "Go down to the cotton field."

Do you think Jack went away cursing his master, saying, "O Lord, send him down to hell for all his cruelty to me?"

No! No! His prayer was, "Lord, forgive him, for Jesus Christ's sake."

About three o'clock a messenger came down to the cotton field, crying, "Mas'r's dyin'! Come quick, Jack, Mas'r's dyin'!"

There in his private room, Jack found his master on the floor in agony, crying, "O Jack, I'm sinking down to hell. Pray for me! Pray for me!"

"I'se been prayin' for you all de time, Mas'r. You mus' pray for yourse'f."

"I don't know how to pray, Jack. I know how to swear, but I don't know how to pray."

"You mus' pray, Mas'r."

And finally both prayed, and God revealed Christ on the cross to him, and then and there he became a changed man.

A few days after, he called Jack to him and said, "Jack, here is your freedom papers. They give you your liberty. Go and preach the Gospel wherever you will, and may the Lord's blessing go with you."

—Selected.

—Light House Tract Society





Wit's End Corner

Bible Puzzles, Pastimes, Quizzes and Other Helps in Presenting Truth

Conducted by Ada M. Hess

1.

Bible Foods

1. What food did the Lord send the Children of Israel in the Wilderness?
2. What food is mentioned most often in the Bible?
3. What food did the father serve the prodigal son?
4. With what food did Christ feed the five thousand?
5. For what food did Esau sell his birthright?
6. What food was stored in Egypt by Joseph?
7. What was the description of the promised land?
8. Of what fruit tree did Christ speak a parable?
9. What fruit did the Israelitish spies bring back from the promised land?
10. What did not waste or fail for the widow of Zarephath when she fed Elijah until the rain came?

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2.

Scrambled names from Genesis 46

- | | |
|-------------|--------------|
| 1. Alserie | 8. Bulunze |
| 2. Neebur | 9. Shopje |
| 3. Mosine | 10. Nabnemji |
| 4. Vile | 11. And |
| 5. Hudja | 12. Hares |
| 6. Sharasic | 13. Agd |
| 7. Cajbo | 14. Palanith |

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3.

True or False

1. Cain and Abel were Adam's nephews.
2. Noah and his three sons were the only people saved from the flood.
3. The rainbow is a visible sign of a promise God made to Noah.
4. Joseph was Jacob's youngest son.
5. Joseph had twelve sons.
6. After Joseph and Pharaoh died, the Egyptians enslaved the Israelites.
7. Moses was Pharaoh's son.
8. Moses never entered the promised land.

9. The Israelites buried Moses on Mount Nebo.
10. Joshua succeeded Moses as leader of the people.

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4.

Problem

How old was Noah when the flood came?

Take the number of chapters in Genesis, multiply by the number of Noah's sons, add the number of days the flood prevailed upon the earth, multiply by the number of each kind of common creature taken into the ark, and you have Noah's age.

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5.

Can you climb from corn to save in five moves?

- | | | | | |
|----|---|---|---|---|
| 1. | c | o | r | n |
| 2. | — | — | — | — |
| 3. | — | — | — | — |
| 4. | — | — | — | — |
| 5. | s | a | v | e |

•

6.

Do you know who was

1. A carpenter?
2. A fisherman?
3. A taxgatherer?
4. A physician?
5. A ruler whose daughter was raised?
6. A farmer?
7. A shepherd?
8. A cattleman?
9. A tentmaker?
10. The owner of a vineyard?

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7.

In the Bible

1. What person or place do you connect with Euphrates?
2. What does the word Deuteronomy bring to mind?
3. What distinctive characteristic did the Tribe of Benjamin have?

4. What brook did Jesus cross on the last night before His crucifixion?
5. What two well-known characters in the Old Testament killed a lion with their bare hands?
6. What two references are there to someone falling from heaven?
7. What famous stone tablets were given on Mount Sinai?
8. How did Elijah go up to heaven?
9. Which Psalm is called The Shepherd's Psalm?
10. How many beatitudes are there, and where are they found?

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8.

Habitations in the Bible.

1. Adam lived in a _____.
2. Noah lived in an _____.
3. Jacob was a plain man dwelling in _____.
4. Elijah lodged in a _____.
5. Samuel lived with Eli in the _____.
6. Rahab dwelt in a _____ on the wall.
7. Elijah dwelt by the _____ while fed by ravens.
8. Solomon was building his _____ thirteen years.
9. The Samaritan took the man to an _____.
10. Christ was born in a _____.
11. Daniel dwelt in the king's _____.
12. Paul and Silas sang in _____.
13. Paul lived on a _____ on the way to Rome.
14. The lepers lived in the _____.
15. When the Midianites fought the Israelites, the Israelites fled and lived in _____.

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9.

1. How many Saviours do we need?
2. How many spies did Rahab hide?
3. How many wise men were there?
4. How many men did Nebuchadnezzar see walking in the fiery furnace?
5. How many loaves had Christ to feed the five thousand?
6. In how many days did God make heaven and earth, the sea and all that in them is?
7. In the Bible what is the number of perfection or completion?
8. How many beatitudes are there?
9. How many chapters in the book of Amos?
10. How many plagues were brought on the Egyptians?





LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by E. E. Lott & H. H. Stewart
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist

Faith in Christ as Our Personal Saviour

FOURTH QUARTER, LESSON 1
SUNDAY, OCTOBER 4, 1942

Lesson Text: Acts 16:11-34; Romans 5:1-11; I John 5:1-5

Printed Text: Acts 16:13-15; Romans 5:1-11

Devotional Reading: Ephesians 1:15-23

Golden Text: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

King James Version

Acts 16:13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by His blood, we shall be saved from wrath through Him.

10 For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by Whom we have now received the atonement.

LESSON EXPOSITION

(By Hilland H. Stewart)

It is our intention to deal with only the portion of Scripture in Romans in our lesson today. We are sure that the material found there will be adequate to completely cover the subject of faith in Christ as our personal Saviour. We trust that none shall be disappointed in our failing to deal with the three verses in Acts. They are largely self-explanatory. Furthermore, they seem to be unrelated to the subject and to the material in Romans.

As we again make a study in Romans, we wish to remind our readers of the signal importance of that great book. Though we study it all too infrequently in our Sunday-school lessons, we can give much private attention to the book and receive great profit. There is probably no other book in the Bible which sets forth the great truths of the Christian life as completely as Romans. It deserves much prayerful study.

In our lesson today we go into one of the finest sections of Romans. In these eleven verses Paul just piles up the blessings that belong to the person who has placed faith in Christ.

In dealing with this fifth chapter of Romans, we must bear in mind that it is a continuation of the previous argument. Throughout the last of chapter three and all of chapter four, Paul is contending that justification before God is entirely on the basis of faith in Christ and has nothing to do with law-keeping. And chapter five is a continuation of that argument. On the surface it looks as though Paul were changing the subject from justification to the fruits of justification. But that is not the case.

The force of the argument in this section is to prove that justification by faith does produce results. For our outline, we submit the following:

I. Realities from Justification by Faith

(Romans 5:1-2)

II. Results from Justification by Faith

(Romans 5:3-5)

III. Reconciliation from Justification by Faith

(Romans 5:6-11)

I. REALITIES FROM JUSTIFICATION BY FAITH

Romans 5:1-2

"Therefore being justified by faith." As we previously mentioned, Paul has been dwelling at length on the subject of justification before God on the simple ground of faith in Christ. He began his discussion by showing the universality of sin and how all men rested under God's condemnation, for none could be acquitted on the ground of their own merit. Then Paul told how Jesus Christ paid the debt of sin and that in Him God provided a righteousness which He bestows on believers. "Being justified freely by His grace through the redemption that is in Christ Jesus." But this sounded too simple and too inadequate to the Jew steeped in the intricacies of law-keeping. But one by one, Paul bowls over their arguments, and then proves his point by citing Abraham and David as examples of those justified by faith. "Therefore, we are justified by faith," said Paul.

"But," said the Jews, "what evidence have we that this is really effective, that it will abide and stand the test of time and eternity?" Oh, how the natural man loves to place his faith and his credence in what he himself can do, rather than just facing the fact of his sinfulness and helplessness and throwing himself over on God for His free grace.

"So," says Paul in answer to the above question, "we have three great realities which God guarantees to the one who has placed faith in Christ—peace, access, and hope."

"We have peace with God through our Lord Jesus Christ." When two people are estranged, there must be a common ground on which they can get together before they can have peace. On what ground can a righteous God and a sinful man meet? God cannot and will not lower His standards. Man cannot raise his to meet God's demands. Jesus Christ became the Mediator and performed a divine transaction. He took upon Himself all of man's guilt, and God was satisfied. He offers to man His righteousness, and God is again satisfied. Thus, and only thus, was peace



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made. But when a person comes to Christ, peace with God is positively guaranteed.

"By whom also we have access by faith into this grace wherein we stand." Access to God; what a privilege! How we mortals sometimes boast, when we know some influential man whereby we have a "pull." But how that pales into insignificance along side of the privilege of the believer in Christ—access to God. His divine sceptre of favor is ever extended toward those who come to Him in Christ. But we must remember above all things that this favor can only be extended toward those who come to Him in the name of Christ. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Paul is here demonstrating to the Romans that it would be folly to presume upon God's favor unless a person were justified (declared righteous) through faith in Christ.

"And rejoice in hope of the glory of God." The third reality that the believer possesses as a result of his justification is the certainty of his future glory in God's presence. We use the word "certainty" because that is exactly what the word "hope" here means.

II. RESULTS OF JUSTIFICATION BY FAITH

Romans 5:3-5

The person who has been justified by faith in Christ now has a new outlook toward the circumstances of life. Tribulation comes to all. How shall a person view these sorrows and troubles? If he is regarding his relationship to God on the basis of law-keeping, he must of necessity view them as a mark of God's disfavor. But since God does not now deal with man except on the basis of grace, and the believer understands this, then he must view tribulation differently. And he does. He knows that he is in God's favor, so he knows that these things are for his good. He believes in Romans 8:28. He knows that God permits these things to work out His plan and purpose in the life of His child.

The justified person knows that *"Tribulation worketh patience."* And O, how all of us need it. We need to learn to wait patiently on God. And when we do, the world can see in us a fortitude and a steadfastness which they do not possess, and they must realize that this is the result of our faith in God.

"And patience worketh experience." Since in our usage, the word "exper-

ience" can mean any experimental knowledge, we are sure that the Greek word means more than that. The Revised renders this word "approvedness." Strong defines the word as "trustiness." And patience works in the person who has been justified by faith an approved trustworthy character.

"And experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." The tribulations and Christian experiences which are used to develop Christian character also work another change. They bring about a hope that maketh not ashamed. As the work of the Holy Spirit continues in the person justified by faith, the things of earth begin to lose their appeal and the future takes on much more attraction. It is a happy time in the life of the child of God when he realizes that he is only a sojourner here and that his home is over there.

III. RECONCILIATION FROM JUSTIFICATION BY FAITH

Romans 5:6-11

The last great demonstration of the efficacy of justification by faith is our reconciliation to God.

God's great love for the sinner is demonstrated by this mighty act of God. Some might be persuaded to do something for a righteous man or a good man, but God commendeth His love toward us while we were yet sinners; while we were enemies to Him, He gave His Son to die for us, and then by His Holy Spirit drew us to Himself when we were utterly destitute of human merit. What other proof is needed of the incomprehensible love of God? The answer is obviously, "None." It is the supreme demonstration of love.

Then the Apostle further evinces that the risen life of Christ will be efficacious to save the justified-by-faith ones. Christ is now seated at the right hand of the Father interceding for us. So He not only died that we might live, but He lives that we might live abundantly.

The last argument which Paul presents for the fact that justification by faith really works, that it really abides, is the joy that the Christian has in God through our Lord Jesus Christ. The human heart can never be satisfied until it finds peace with God. The sinner is alienated from God and is at enmity with Him, nevertheless there is in his heart an emptiness that can only be filled when he comes to God. Then when one day he finds out what God has done to make peace, his joy knows no bounds, as the realization finally comes over him that he is at peace with God and in His favor. There is joy unspeakable in knowing that God really loves us; that He is pleased to bless us and to work into our lives that which is best; and that He is going to receive us unto Himself eventually. And this is all pos-

sible because of the finished work of Calvary, and it can be appropriated by believing in Christ. Justification is by faith.

THE LESSON ILLUSTRATED

Air is universal, but unless each individual pair of lungs operates upon it, and puts in its claim for supplies, it might as well be in a vacuum. Here, for example, we rescue a drowning man, and we begin to induce artificial respiration. "What is wrong?" a bystander asks. We say, "The man cannot breathe." "Is there not enough air?" he asks. "Yes," we reply, "plenty of air, miles of air, but unless he can be made to draw upon it, his life will be a vanishing spark." So with salvation by the Lord Jesus Christ. Unless your faith takes hold of Him, there is but death for you.

—Sunday School Chronicle

OBJECT LESSON

OBJECTS: An American flag, large, medium, or small.

EXPLANATION: This is a very appropriate object to be used because boys and girls are thinking along the lines of patriotism more these days than usual. The teacher may easily think of other applications to be made than those listed here which are only a few of the possibilities. Turn their attention to the stars first. Show that they have five points instead of six. Five stands for grace in the Bible and it is unique that grace is made up of five letters. Here are some other words that also have five letters and in each case they teach a lesson. Start out with the word "Jesus," then "grace," "cross," and "blood." Go around a star with J-e-s-u-s then the letters in the other words.

Next bring a lesson on colors. Red stands for the blood, white for purity, and blue for heaven. We must be washed white in the blood or we will never see heaven (Rev. 5:9; Exod. 24:10). There are thirteen stripes. Ask the class if they know why there are thirteen, why not twelve or fourteen? The answer is that they represent the original number of colonies. In other words, they tell the story in brief of the history of the United States in its beginning. Then ask what verse in the Bible tells the story of how salvation began? The answer is, of course, John 3:16. From this it is easy to show how faith in Christ will save your soul and send you to heaven.

POINTED QUESTIONS

1. Was the righteousness of Old Testament saints attained, or was it imputed to them? (Rom. 4:3-8, 22-25; Heb. 11:4)
2. What is the one method of justification today? (Acts 13:39; Rom. 3:21-22, 26, 28; 4:5; Gal. 2:16; Phil. 3:9)
3. How can a just God impute right-

eousness to a guilty sinner? (II Cor. 5:21; I John 2:2)

4. Is the believer at peace with God? (Rom. 5:1; Col. 1:20-22)

5. How is it possible for man to have access to a righteous God? (Rom. 5:2; Eph. 3:12; Heb. 4:15-16; 10:19-20; I Pet. 3:18)

6. Can the justified one face eternity with confidence? (John 11:25; Rom. 8:1)

7. When the believer waits patiently on the Lord, what is his attitude toward

circumstances? (Rom. 8:18, 28; II Cor. 4:17-18; 5:1; I Pet. 1:6-7)

8. Does the believer's experience with a loving God give him hope for a glorious future? (Phil. 3:20-21; I Pet. 1:3-5; I John 3:2-3)

9. How has man been reconciled to God? (Rom. 5:10; II Cor. 5:18-19; Col. 1:21-22)

10. Is joy a result of right relation to God? (Rom. 5:11; 12:12; I Pet. 1:6-8)

LOYALTY TO CHRIST

FOURTH QUARTER, LESSON 2
SUNDAY, OCTOBER 11, 1942

Lesson Text: Mark 2:14-17; John 6:66-69; Philippians 3:7-11

Devotional Reading: Ephesians 3:14-21

Golden Text: "But what things were gain to me, those I counted loss for Christ" (Phil. 3:7).

King James Version

Mark 2:14 And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow Me. And he arose and followed Him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans sat also together with Jesus and His disciples; for there were many, and they followed Him.

16 And when the scribes and Pharisees saw Him eat with publicans and sinners, they said unto His disciples, How is it that He eateth and drinketh with publicans and sinners?

17 When Jesus heard it, He saith unto them, They that are whole have no need of the physician, but they that are sick; I came not to call the righteous, but sinners to repentance.

John 6:66 From that time many of His disciples went back, and walked no more with Him.

67 Then Jesus said unto the twelve, Will ye also go away?

68 Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life.

69 And we believe and are sure that Thou art the Christ, the Son of the living God.

Philippians 3:7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death;

11 If by any means I might attain unto the resurrection of the dead.

LESSON EXPOSITION

(By Hilland H. Stewart)

As we study this lesson on Loyalty to Christ it will be readily apparent to all that the secret of our loyalty to Him lies in His great faithfulness to us. It will be observed in every one of the three Scripture portions that it is God Who takes the initiative when men become faithful and loyal to Him. Accordingly, in our exposition we are placing the emphasis on the part that Christ does rather than on the human loyalty. Our outline is:

- I. The Seeking Christ
Mark 2:14-17
- II. The Saving Christ
John 6:66-69
- III. The Satisfying Christ
Philippians 3:7-11

I. THE SEEKING CHRIST Mark 2:14-17

In the first part of this lesson we find Christ in Capernaum with great crowds following Him and listening to His teaching. Many of them believed on Him and responded to His message. On His way to or from the sea side our Lord passed by a publican gathering taxes, and He said unto him: "Follow Me." And the man responded. This person was Levi, the son of Alphaeus, better known to us as Matthew, the writer of the first Gospel.

We shall make a few observations about this Levi or Matthew, who decides to follow Christ.

He was, as we have noted, a publican. A publican was a Roman tax gatherer. The Romans employed a system of tax-gathering which allowed for considerable fraud. Hence, these publicans, usually Jews, were thoroughly hated by their countrymen. They would have been intensely disliked just for working for the oppressors in collecting revenues, even had they been honest. But add to this their extortion and it be-

comes obvious why they were so despised.

We wonder about the willingness of this publican to immediately follow Christ. However, we know not but that he had heard Christ many times before. In any case the Holy Spirit had started to work in his heart, and our Lord was able to see into his soul. There He could see not only conflict, turmoil, but also a new found hope for something better. And He called and Levi responded. Then the old name Levi and its association with the old life, were dropped, and he became Matthew, which means "gift of God."

Next we find that Matthew invited Jesus to his home and invited a number of his friends. We note just who his friends were—publicans and sinners. Publicans were ostracized from Jewish society and were obliged to associate with one another and with sinners—those who lived in open violation to the moral and ceremonial law. So we see that poor old Levi's friends were not the type that could do much for him, but he could do something for them. He invited them into the presence of Jesus. O, that we had men and women who would do that today!

How gleefully the scribes and Pharisees pounced upon this opportunity to criticize Jesus for such associations. And our Lord, hearing their remarks to His disciples, laid down one of His great ultimatums—"I came not to call the righteous, but sinners to repentance."

How wonderful it is to know that God sent His Son into the world to



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seek sinners. And the wonder of it is that it lets everyone in, for there are no other kinds of people. But the poor old blinded Pharisees and scribes must forever remain foreign to Christ's saving power unless they realize their lost, sinful condition and respond to the seeking Saviour. For Christ does seek the lost. It would be impossible for any sinner to ever repent and turn to God except he be sought. But Christ said before His death: "And I, if I be lifted up from the earth, will draw all men unto Me." So now the Holy Spirit is constantly drawing upon the hearts of sinful men and women, seeking to bring them to Christ. Christ came to call sinners to repentance.

II. THE SAVING CHRIST

John 6:66-69

Loyalty to Christ in this section appears to be a matter of expediency rather than ethics, but this is not the case.

The incidents leading up to the forsaking of many disciples and Jesus' question to the twelve are of significance. The sixth chapter of John begins with the account of the feeding of the five thousand on a mountain near Galilee. Following this incident the record says, "Jesus perceived that they would come and take Him by force, to make Him a king." How the world flocks after the man that can satisfy the stomach. Then shortly after this miracle Jesus gives the multitude a great discussion on the Bread of Life. But the spiritual bread does not so strongly appeal to them. Finally, Jesus told them of their spiritual destitution and their need of being drawn by the Father unto the Son to be saved. And this was the stone of stumbling to these blinded religionists. Willing and eager were they to embrace anything which pertained to a great earthly kingdom with themselves as the leading subjects, but when the sphere was changed to heaven, and spiritual rebirth was the condition of entrance, their interest perceptibly waned. "From that time many of His disciples went back, and walked no more with Him."

"Then said Jesus unto the twelve, Will ye also go away?" The question elicited from Peter another of his great speeches. Peter was vacillating and impetuous, but he rose to great heights on several occasions and gave great testimonies. This was certainly one of them.

"Then Simon Peter answered Him,

Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art the Christ the Son of the living God."

We hinted at the beginning that this loyalty of the twelve was a matter of expediency rather than affection. But we certainly believe that this was not the case. Rather we believe that this utterance of Peter's was a great tribute to the one and only Saviour of the world—the Son of the living God, and one with the Father. Peter may have remembered the testimony of God Himself in Isaiah 43:11: "I, even I, am the Lord; and beside Me there is no Saviour." At any rate, Peter recognized this fact.

How foolish it is for mortal man to do otherwise than to be loyal to their only hope of salvation. But we bear in mind that were it not for His seeking, saving, keeping power it would not be possible for us to exhibit any loyal tendencies.

III. THE SATISFYING CHRIST

Philippians 3:7-11

In order that we may understand what things Paul had reference to in the first two verses of this section it is necessary to go back to verses four to six in this same chapter.

In a few sentences Paul sums up the things pertaining to the flesh that he could boast of. He was born of a proud family, who dutifully circumcized him the eighth day. He was brought up in strict conformity to all Hebrew rules and regulations. He became a Pharisee and rigorously applied himself to seek the righteousness which is in the law. And he testifies that he was blameless in that matter. O, how much Paul had to glory in! (In the sight of men.) But in the sight of God he was poverty-stricken. Of course he knew not this.

But one day he saw a great light. The scales fell from his eyes spiritually, though he became blinded physically. He saw the Son of God in His true splendor and beauty. How filthy then appeared his own garments of righteousness (Isa. 64:6) in contrast to the purity of Christ's righteousness. From that time Paul turned from these transient, earthly, valueless things to eternal, heavenly values.

So in the first two verses of this section we find Paul utterly renouncing these things which were gain to him, but were loss for Christ. He counted all things which came not from Christ as refuse.

Verses nine, ten, and eleven set forth the things Paul now infinitely values. Four things are here named as Paul's new treasures—(1) the righteousness of Christ, (2) a knowledge of Christ, (3) fellowship with Christ, (4) attaining unto His resurrection.

Paul had strived for years to find righteousness in the law. When he saw

himself that day on the Damascus road as a helpless, undone sinner, he surely realized to the fullest extent how useless it could be to seek after a righteousness of his own. But his willing soul received light from above and he found that God had provided the righteousness of Christ (Rom. 3:21-22) for those who will accept it. So Paul not only received this righteousness, but he became the greatest exponent of this great truth.

Paul's second treasure was a knowledge of Christ and His resurrected power. It is possible to know Christ as Saviour and put on His righteousness and yet know very little of Him. Paul's desire was to really know Him. He had the same desire as the Psalmist, who said, "Teach me Thy way, O Lord." Many of us, even after we are saved, are still so filled with self that we do not get to know much of Christ and His way. But He would like to show us that the God-planned life is as superior to the self-planned life as Christ's righteousness is to our filthy rags of righteousness.

Paul also desired to know the fellowship of Christ's sufferings and to be made conformable unto Christ's death. It is not to be understood that Paul thought that he might emulate Christ's sacrificial death. Paul understood more clearly than we do how Christ's death paid his own debt. But he desired to understand something of Christ's suffering. He wanted to be made more Christ-like through suffering. And the death he wanted to experience was not physical death (though he expressed willingness if that need be—Chapter 1, verse 20), but it was a daily death to self (I Cor. 15:31).

And then Paul's last desire was to attain unto the resurrection. It appears as though Paul had some doubt about so doing, but we believe that this is not the case, for he told Timothy, "I know in Whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against *that day*" (II Tim. 1:12). But Paul had such a great desire for an abundant entrance at the time of that glorious gathering together of the saints that he would willingly suffer the loss of all things.

We confess (as have many of our more capable scholars) that the above passages are difficult, and we do not claim to fully understand them. However, we find much there that we do understand, and we trust that some of the truths we have gleaned from the passage will be a blessing.

THE LESSON ILLUSTRATED

When John Huss, the Bohemian martyr, was brought out to be burned, they put on his head a triple crown of paper, with painted devils on it. On seeing it, he said, "My Lord Jesus Christ, for my sake, wore a crown of

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thorns: why should not I, then, for His sake, wear this light crown, be it ever so ignominious? Truly I will do it, and that willingly." When it was set upon his head, the bishop said, "Now we commit thy soul to the Devil." "But I," said Huss, lifting up his eyes toward heaven, "do commit my spirit into Thy hands, O Lord Jesus Christ! to Thee I commit my spirit, which Thou hast redeemed."

—*Cyclopedia of Illustrations*

Peter said, in answer to Christ's question, "Will ye also go away?": "Lord, to whom shall we go? Thou (alone) hast the words of eternal life." It was such a faith that made men like John Huss loyal to death.

OBJECT LESSON

OBJECTS: Any boy or girl in the class can be used as the object.

EXPLANATION: This lesson is on loyalty. The children must be shown that some things in life are of greater importance than others. Our first loyalty must be to the person who holds the highest or most important place in our hearts. Certainly, we should all be loyal to our fathers and mothers but Christ made both them and us, so our loyalty must go to Him above all (Matt. 10:37). We can do without our parents, although at a great sacrifice, but not without God. Now the purpose of the child for the object is to illustrate the above point. Show that the boy (if a boy is used) can get along without feet and still live. This is also true of hands, legs, arms, eyes, ears, hair. It is true that all of these are important but not vital to life. But he cannot live without a heart, lungs, and head. These are absolutely essential, and therefore deserve the first and best attention and care. It is equally true that money, clothes, education, pleasure, friends, etc. are of secondary importance when compared to Christ. "What is a man profited if he gain the whole

world and lose his soul?" No boys or girls will see God in heaven unless they take Him as their Saviour, and because God is so important and great in their lives, they should give Him their first attention and loyalty. Loyalty to parents, country, and friends is also necessary, but must be secondary.

POINTED QUESTIONS

1. Does Christ understand the heart of man? (Matt. 9:4; Luke 6:8; Col. 2:3)
2. Are there other examples of those who, like Matthew, realized that the most they could do for another was to bring him to the Saviour? (John 1:41, 45; 4:28-29; Matt. 9:2)
3. Did Christ come for the purpose of seeking and saving sinners? (Luke 19:10; Matt. 1:21; 9:12-13; 18:11; Rom. 5:6; I Tim. 1:15)
4. Does God work in the hearts of men to draw them to Himself? (John 6:44, 65; 12:32)
5. Does the Scripture establish the truth of Peter's testimony, "Thou art the Christ"? (Isa. 43:11; Matt. 1:23; 3:17; 26:63-64; John 9:35-37; Rom. 1:4; I John 5:20)
6. Is there any value in human righteousness? (Ps. 14:2-3; Isa. 57:12; 64:6; Rom. 9:31-32; 10:2-4; Phil. 3:9)
7. How can man receive God's righteousness? (Rom. 3:21-22; 4:5-6; II Cor. 5:21)
8. Does the Word of God warn us against centering our affections upon earthly glories and attainments? (Luke 12:15; Col. 3:2; I John 2:15-17)
9. Should we desire daily to gain a deeper knowledge of the Lord Jesus? (Jer. 9:23-24; Eph. 1:17-19; 3:16-19; II Peter 3:18)
10. In order to enjoy the abundant Christian life should the believer be willing to die to the self-life? (Rom. 6:4-6; 8:12-13; Gal. 5:24-25; 6:14)

GROWTH IN CHRIST

FOURTH QUARTER, LESSON 3
SUNDAY, OCTOBER 18, 1942

Lesson Text: Luke 2:40, 52; II Peter 1:1-8

Devotional Reading: Ephesians 4:11-16

Golden Text: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

King James Version

Luke 2:40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him.

52 And Jesus increased in wisdom and stature, and in favor with God and man.

II Peter 1:1 Simon Peter, a servant

and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And beside this, giving all diligence, add to your faith virtue; and to

virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

LESSON EXPOSITION

(By the Editor)

We are very much pleased over the material assigned for today's lesson. It deals with the growth and development of the Christian life. We consider the growth of a Christian soul a very important part of the Gospel. However, there are many Christians who apparently enjoy remaining babes in Christ. Listen to this statement by Dr. R. W. Dale, "There is something positively ludicrous, were it not very sad, in so many Christian people—good sort of people too—clinging to the idea that it is quite the right thing for them to continue to the end of their days, babes in Christ. They seem to think that there is something very touching, very beautiful, and very humble in all this." Our prayer is that the teachers of today's lesson may be guided by the Holy Spirit to give such a potent explanation of the Scriptures that their listeners will want to grow as they have never grown before. We shall use a five point outline as follows:

- I. A Simple Illustration
Luke 2:40-52
- II. A Correct Assumption
Hebrews 5:11-12a
- III. A Sad Condition
Hebrews 5:12b-14
- IV. A Gracious Provision
II Peter 1:1-4
- V. A Divine Prescription
II Peter 1:5-8

I. A SIMPLE ILLUSTRATION

Luke 2:40-52

All spiritual truth is in two divisions. By this we mean, that which is beyond our comprehension and which we cannot understand, and then that vast amount of knowledge taught in the Word which God's Spirit has enabled us to understand. We can only proclaim the former, but God has permitted us to explain the latter. In regard to this latter group, Christ made His teaching as simple as possible while He was here on earth. He used hundreds of illustrations taken from the private lives of the Palestinian folks. These illustrations made spiritual truths easy to be comprehended. It is our conviction that the presence of these simple, every-day illustrations in our Lord's preaching proved that spiritual truth is not as hard to understand as we have imagined.

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One illustration used by the Lord Jesus and the Apostle Paul was that of spiritual development compared with physical. Christ began with birth, showing the parallel between the physical birth and the spiritual or new birth (John 3). On one occasion He likened spiritual faith to that of a little child (Matt. 18:4). The Apostle Paul followed this same analogy in I Corinthians 3 and Hebrews 12.

Since we have already had lessons dealing with the boyhood of Christ, we shall not spend much time on that phase of this study. However, in passing let us observe two lessons from His boyhood. We first of all have the physical and spiritual life of Christ as the best examples for holy living. Christ was the acme of *love*, the pattern of *joy*, the Prince of *peace*, the model of *long-suffering*, the picture of *gentleness*, the exemplification of *goodness*, the essence of *meekness*, the embodiment of *temperance*, and the author of *faith*. (See Isaiah 11:1-4.) It is not wrong to use the life of Christ as an example for holy living. Christ Himself told the disciples to follow His example (John 13:15). We are also told in Hebrews 12:3 to "consider Him Who endured such contradiction of sinners against Himself." In other words, we are to follow His example in suffering and also in the Christian walk.

The second lesson we get from His life is purely the physical, for Christ was first a physical baby, then a boy, then a man. He was a beautiful baby, but He did not remain a baby all His life. It is the parallel to this process of growth and development which will occupy our attention for the balance of the lesson.

II. A CORRECT ASSUMPTION

Hebrews 5:11-12a

The Apostle Paul, for we believe that he wrote the book of Hebrews, although some very fine biblical expositors disagree with us, intimates in verse twelve that he is greatly disappointed in the lack of growth in the lives of those Hebrew Christians. He implies that he had expected them by this time to be so fully developed in the Christian life and in the knowledge of the Word of God that they would be able to teach younger Christians. This was not an incorrect assumption on his part. He had a right to expect that they would assimilate the Word, which He had taught them, and grow.

The Lord Jesus dealt with this same

problem, for He spoke a parable in Luke 13:6-9 in which He described a fig tree which bore no fruit for three successive years. The vinedresser's orders were for it to be cut down, for it cumbered his ground. Toward the latter part of His ministry, He saw a fig tree one day which had no fruit upon it—it bore leaves only. He pronounced a curse upon that fig tree because it was fruitless. Then we would not forget the parable of the vine and branches in John fifteen. In verse two we read, "Every branch in Me that beareth not fruit, He taketh away." God has a right to expect fruit in each of our lives. There can be no fruit-bearing until after we are connected with the main vine in union with Christ — salvation. But after that there is no excuse whatever for not letting the sap or life blood of the true vine produce in us. And remember, the fruit is always borne out at the end of the branches. We are the end of those branches.

III. A SAD CONDITION

Hebrews 5:12b-14

We believe that a better understanding of this passage can be had if we quote the Weymouth Translation. We will begin with verse twelve, "For although, considering the long time you have been believers, you ought now to be teachers of others, you really need someone to teach you over again the very rudiments of the truth of God, and you have come to require help instead of solid food." Verse thirteen, "By people who live on milk, I mean those who are imperfectly acquainted with the doctrine of righteousness. Such persons are mere babes." Verse fourteen, "But solid food is for adults — that is, for those who through constant practice have their spiritual faculties carefully trained to distinguish good from evil."

When we look at the next chapter, chapter six, we find some of the rudiments which Paul believes should be left in the past. They were repentance from dead works, faith toward God, the doctrine of baptism, the laying on of hands, the resurrection of the dead, and the eternal judgment. These things were good in their place, just as babies are sweet and attractive in the first few months of their lives. We must not forget that we are dealing with Hebrew Christians who evidently had returned to Judaism. Now Paul is ready to teach them some deep truths about Melchisedec (ch. 5, vs. 10), and has many more things to say about him (vs. 11), but fears that it will go over their heads because they have become so dull of apprehension. After this pointed admonition beginning with Hebrews 5:11 and ending with Hebrews 6:12, he resumes his teaching about Melchisedec in verse thirteen. There is another hint here in verses thirteen and fourteen concerning the condition of these Hebrew Christians, that ought not to be overlooked. One of the reasons he

calls them "babes" is because they have not been able to discern between good and evil, or as Weymouth puts it "are imperfectly acquainted with the doctrine of righteousness." It is quite significant that the Apostle Paul in speaking to the Corinthians had to bring in this same angle. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (I Cor. 3:1). It seems that there is no middle ground of neutrality. We are either for God or against Him. We are either pulling hard on the oars going up stream or floating with the current. If Christians do not grow, then they deteriorate. These Hebrew Christians had failed to grow. They thought they could hold their ground against Satan, but they lost out in the battle.

IV. A GRACIOUS PROVISION

II Peter 1:1-4

Part of this passage does not deal with growth, but rather with the foundation of a Christian which is faith in Christ. This is an absolute requisite before any growth can come. No branch can grow unless it is connected to the main supply of sap in the trunk. In I Corinthians 3:11-15 we have a beautiful illustration of a foundation and superstructure. The foundation is the Lord Jesus, the Rock (vs. 11). Peter especially emphasizes the dependence of a Christian upon God and Christ. Note how he does it in the first four verses: 1. Like precious faith — *through the righteousness of God and our Saviour Jesus Christ* (vs. 1); 2. Grace and peace be multiplied unto you — *through the knowledge of God and of Jesus Christ our Lord* (vs. 2); 3. All things that pertain unto life and godliness — *given by His divine power and through the knowledge of Him* (vs. 3); 4. Partakers of the divine nature — *given unto us exceeding great and precious promises* (vs. 4).

Our hearts are blessed as we read this portion and see the accent which Peter placed upon the all-sufficiency of Christ and the adequacy of His power and finished work. This truth is presented all through the Word, namely, *what Christ did for us without our help*. His *power* is contrasted with our weakness; His *ability* with our inability; His *acceptance with the Father* with our rejection; His *accomplishments* with our failures; His *all-sufficiency* and our insufficiency. It does not take a long drawn-out argument to an honest man to convince him that he is weak, sinful, and undone; nor does it take much persuasion to make that same man admit that the Creator of the universe and the Saviour of mankind is still all powerful. Thank God, in Christ we do not have a foundation of sand (Matt. 7:26) but a rock (Matt. 7:24).

V. A DIVINE PRESCRIPTION

II Peter 1:5-8

Now that the foundation is firmly established, Peter is prepared to build.

The opening words of verse five, "And beside this," indicate that Peter does not want these people to stop with faith in Christ. They must go further. He implores them to use all diligence or earnestness and to add to this foundation a superstructure composed of seven stories. We shall list them with appropriate Scriptures and synonyms: 1. Virtue (character, worthiness, excellence). Phil. 4:8; 2. Knowledge (wisdom from above), Prov. 1:7; 3. Temperance (self-control), I Cor. 9:25-27; 4. Patience (endurance), Heb. 12:1, Rom. 5:3; 5. Godliness (piety), I Thess. 4:3, 4, 7; 6. Brotherly kindness (love to brethren, brother affection), John 13:35; 7. Charity (love), I Cor. 13.

We would like to close by quoting the outstanding passage on this subject of growth:

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ (II Pet. 3:18).

It would not be a bad idea if Christians took this as a motto for their lives. Christ said pointedly, "If ye know these things, happy are ye if you do them."

THE LESSON ILLUSTRATED

"But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

A young man and his father were traveling throughout the West many years ago. Night came and they were far from any form of civilization. Tired and weary they stumbled on, and at last through the night saw a lamp flickering. They crept to the window and looked into one dingy room. Two men, unshaven and unkempt, were the only occupants. "Son," said father, "we'll have to ask lodging, but these men look like bandits. I'll sleep awhile, for I'm older; and you keep watch the first half of the night; then I'll relieve you and you can sleep." The son agreed; they asked for shelter and were shown to the loft above. The father fell into deep sleep and toward morning awoke startled to find his son asleep at his side. He hastily aroused him and said, "Son, why didn't you keep awake? With those guns and knives they might have robbed and killed us." "Father," said the son, "soon after we came up here, one man whispered to the other and got up and went to the cupboard. I thought he was going for a gun and was about to awaken you when I saw that he had a Bible. They got close to the light on the table and each read a few verses. Then they got down on their knees and in whispers said their prayers, blew out the light and went to bed. Father, the moment I saw them get *The Book*, I knew we were safe, so I laid down beside you and went to sleep too." There may be guns and cutlasses hanging all around, but where the Bible is read and honored, there

is no cause for alarm.

—W. Leon Tucker

We grow in grace only as we grow in the knowledge of the Lord Jesus Christ, and that knowledge is gotten through reading the Written Word.

OBJECT LESSON

OBJECTS: A baby bottle with nipple, and either a piece of steak or a picture of a nice luscious porkchop or T-bone steak.

EXPLANATION: This lesson is on growth in grace for Christians. The Apostle Paul used this object lesson so it ought to be a good one. What child wants to stay on the bottle all his life? Milk represents food that is easily digested. Paul was quite disappointed with both the Corinthians (I Cor. 3:1-3) and the Jews (Hebrews 5:12-14), because they had not let the Word of God change their lives. They were still carnal, idol worshippers, and unable to distinguish between good and evil. He even said that they needed to be taught when by this time they should have grown to the place where they could have taught others. The "meat" of the Word represents deeper truths in the Bible which require more faith and study in order to be understood. It should be easy to show the children that just as babies grow up, learn to eat meat, potatoes and gravy, and learn how to take care of their smaller brothers and sisters just so should we as Christians grow up and learn to feed on the deeper truths of the Bible, lead others to Christ, and learn so much about the Bible through study that we will be able to teach others.

POINTED QUESTIONS

1. What does God expect us to do about spiritual truths too deep for our finite understanding? (Ans. Accept them by faith, I Cor. 13:12; II Cor. 5:7)

Steps toward Solution of the Alcohol Problem

FOURTH QUARTER, LESSON 4
SUNDAY, OCTOBER 25, 1942

Lesson Text: Ecclesiastes 10:17; Amos 5:21-24; Romans 14:19-21; II Corinthians 6:17; I Peter 4:1-5

Devotional Reading: Isaiah 1:16-20

Golden Text: "But let judgment run down as waters, and righteousness as a mighty stream" (Amos 5:24).

King James Version

Ecclesiastes 10:17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

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2. How many virtues can you think of that were exemplified in the life of Christ? (Ans. Let the class make the list and then read John 13:15-17)

3. Does the Word of God teach that both Christ and the Christian are examples of right living? (Ans. Yes, John 13:15-17; John 13:35; Titus 2:7; I Tim. 1:16)

4. When is it wrong to use the life of Christ as an example? (Ans. For salvation, Isa. 53:6; II Tim. 1:9; Rom. 3:28)

5. What is a "babe in Christ" and how long should they remain that way? (Ans. One who is saved but undeveloped, I Cor. 3:1-3; I Cor. 13:11; I Pet. 2:2; Heb. 5:11-14)

6. What is the "meat" of the Word? (Ans. Discernment between good and evil, Heb. 5:14; deeper truths, Heb. 5:11)

7. Does Peter or any of the other writers of the Bible give any place to works in the accomplishment of our salvation? (Ans. No. II Peter 1:1-4; Eph. 2:8-9; Titus 3:5; Rom. 4:1-6; Heb. 11:4)

8. Why is Christ referred to as the Rock? What is the symbolic significance? (Ans. Rock means security, Matt. 7:24-25; strength, Isa. 17:10; shelter, Ps. 95:1; the Bible calls Christ **THE ROCK**, I Cor. 10:4-5)

9. What other passage in the Bible gives a list of nine virtues of the Christian experience, part of which overlap with these seven? (Ans. Gal. 5:22-23)

10. Where does the Bible epitomize this entire subject of growth? (Ans. II Peter 3:18)

Amos 5:21 I hate, I despise your feast days, and I will not smell in your solemn assemblies.

22 Though ye offer me burnt-offerings and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteousness as a mighty stream.

25 Have ye offered unto Me sacrifices and offerings in the wilderness forty years, O house of Israel?

Romans 14:19 Let us therefore follow

after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

II Corinthians 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

I Peter 4:1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

5 Who shall give account to Him that is ready to judge the quick and the dead.

LESSON EXPOSITION

(By the Editor)

We are going to combine a temperance lesson with one on separation from other types of worldliness. We have used all of the Scriptures listed and have grouped them under four headings:

I. God's Standard for National Leaders

Ecclesiastes 10:17

Let Us Give Thanks

that we have an abundance of food and the Bread of Life and religious liberty.

Let Us Pray . . .

for the peoples of the war-ridden lands, folk transported from their territory and homeless, the sick, the suffering, the wounded; all who are denied the privileges that we enjoy. "We are debtors" to them for Christ's sake, therefore

Let Us Remember . . .

the rationed people in less favored lands. The dear souls across the seas are hungry for the Bread of Life as well as daily bread. More information in our magazine "The Friend of Russians"—ask for sample copies or send 50c for a year's subscription. Send your cheerful gifts to

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II. God's Premium on Righteousness Amos 5:21-24

III. God's Restrictions for Christian Liberty Romans 14:19-21

IV. God's Program of Separation II Corinthians 6:17 I Peter 4:1-5

I. GOD'S STANDARD FOR NATIONAL LEADERS Ecclesiastes 10:17

The "land" in this passage is Palestine and figuratively refers to the nation Israel. By application we make it apply to any nation or government. According to the thirteenth chapter of Romans national governments are ordained or constituted by God. This does not mean that any particular ruler is God's choice (witness Saul), but it does mean that the principal of civil authority is God-planned, and it is our duty to obey insofar as it involves "things of Caesar."

The passage before us simply states that a land or people will be happy or blessed when its king and high ranking officials are temperate and sober and not given to drunkenness. There are two reasons for this. First of all, God will not bestow His blessing upon such a people, and secondly, the bad example of the leaders will be reflected in the conduct of the people who will copy their actions.

God is jealous of His image, man. One of the reasons why God laid down such a stiff punishment for murder was that in killing man who was made in His image one sinned against God (Gen. 9:6). Through Paul, the Spirit lets us know that our bodies belong to God and that we are expected to glorify Him with our bodies (I Cor. 6:20). Now drunkenness is distinctly a sin against the body, for the victim is temporarily out of his mind—delirious. In such a state all restraint of the conscience is gone and the individual yields readily to his bestial nature. Anyone who has been around the intoxicated will recognize this as absolutely true.

We sing fervently, "God Bless America," but do we understand what we are saying? Can God bless America? Has this nation undergone any great change since Pearl Harbor? Last January first, President Roosevelt called a national day of prayer, but there was little praying on that day. Most of the people were drinking alcohol instead of praying. We give the President due credit for the call to prayer, but we cannot forget the administration's refusal to call such a day during the depression. When a petition from millions of Christians was turned down in the early '30s, majority leader, Senator Joe Robinson, told those who presented the appeal that, although he felt it was a very fine idea, it could not possibly be done, for the enemies of the administration would interpret it as a tacit admission by President Roosevelt that

he was impotent to meet this national crisis.

We cannot take the space to enumerate many of the sins of our nation but all of us are only too familiar with the "wet" platform of the present administration. We were promised that the saloon would not come back. In its place we got the tavern and cocktail lounge. The name is nicer but in many places there are four to five times as many of them as there were saloons. They serve the same stuff and even serve to women and in many cases the bartenders are girls. We see pictures in prominent magazines of state and congressional social functions, and almost all those present seem to be indulging in intoxicating beverages. The President would be a traitor to the "wets" who put him into office and have kept him there if he were to come out against the liquor traffic. Therefore, his influence upon the nation is the same whether he be a light drinker or a heavy drinker. His mouth is stopped even though since the Pearl Harbor disaster he may have gotten his eyes opened a little. Surely he has not forgotten that when martial law was declared in Hawaii, immediately after the attack on December seventh, Order No. 2 stopped the sale of liquor; all taverns were closed, all sales of intoxicating liquor, wine or beer, either by drink or quantity were stopped. The dealers were even compelled to give an inventory of stock on hand so that none could be smuggled out of the stores. If alcohol is such a valuable commodity giving men a needed "lift," "relaxation," "stimulant," and "morale," then why did the military Governor take away from the people of Hawaii that which they needed most in a time of peril? The answer is that he knew what all of us now know—that the drunken orgy of the night of December sixth in the 493 brothels of Hawaii was capitalized on by the Japanese either wittingly or unwittingly. Our unpreparedness was due largely to intoxicating liquor. Later on the ban was lifted, but, during December, an all-time low was established for the arrest of persons on charges of misdemeanor. Only one arrest was made for drunkenness on New Year's Day. This reminds us of that little hamlet in Alaska that did not have a drop of liquor all winter because the ship bringing in the last load got stuck in the ice. Their jail was empty and the churches full so when spring came the natives by a large majority voted to ban liquor from the town. Now listen to us, Prohibition may not be the perfect method of solving this problem but IT IS A WHOLE LOT MORE SUCCESSFUL THAN THE PRESENT REPEAL METHOD. If it worked in Hawaii under martial law then it will work on the continent.

Liquor is sabotaging our war efforts. The Moore Dry Dock Company of Oakland, building ships for the navy,

issued this order recently: "Drinking addicts in the employ of the Moore Dry Dock Company should either give up their drinking habits or else quit the company's service before they are discharged." Listen to this statement about harvesting in California, "The San Joaquin County Farm Bureau Federation has under consideration sponsoring the idea of closing all saloons from 6 a.m. to 6 p.m. on week days to make possible the harvesting of delta crops." The Major General of the third corps area near Baltimore, Milton A. Reckord, issued the following order to the liquor dealers of Baltimore: "I want you liquor dealers to know that I have power and that I can use it. We have the facts in our headquarters which would open your eyes. They show the number of soldiers who are contracting venereal diseases in these Baltimore places. I can stand my military police in front of any of these establishments and close their doors." He knows that liquor and immorality go hand in hand and that his men cannot be superior fighting men if they are undermined like this while in training.

We do not know if Prohibition is coming back, for we are not prophets, but we do know that the "wets" are getting jittery about it. The Brewers magazine recently warned and exhorted its readers that they were losing ground to the "drys." We have heard only lately some remarks by alcohol lovers to the effect that they were afraid that Prohibition would return. Why are they scared? They have consciences and they know that honest public sentiment will turn against liquor during wartime because the public knows that "drunks" cannot fight. In other words, war shakes people loose from their calloused condition but as soon as peace comes they return to wanton pleasure-seeking.

Our nation has sinned against God not only in the ways mentioned above but in other ways too. Abstinence from liquor alone will not satisfy God, neither will reformation from immorality, graft, dishonesty, and blasphemy. There must be repentance and sorrow for sin. There must come a turning to God so that men will call on God for help. We know that many, many Christians are and have been calling on God for forgiveness and mercy but they are in the minority. This is good, but their number must be increased if we expect God to answer. Instead of singing "God Bless America," we should sing, "Bless God America."

II. GOD'S PREMIUM ON RIGHTEOUSNESS

Amos 5:21-24

There are different uses of the word "righteousness" in the Bible. The highest use of the word is when it is applied to God, "O Lord, according to all Thy righteousness" (Dan. 9:16). It is so used in Romans 3:22, "Even the righteousness of God which is by faith

of Jesus Christ." It also refers to our own feeble attempts at righteousness in our own strength: "All our righteousnesses are as filthy rags" (Isa. 64:6). This would be termed false righteousness. Another use is that found in Psalm one where David uses it to refer to the believer (verse 6). The fourth usage of the word to which we would draw your attention is that of the works or deeds of believers, "Being filled with the fruits of righteousness" (Phil. 1:11). It is this last sense in which it is used in the Amos passage.

God cannot be bribed, or bought off. He will not take gold, prayers, church attendance, or offerings of any kind as a substitute for obedience to Him. We use the word "obedience" because no man can have the fruits of righteousness unless he obeys God. A perfect parallel is seen in Saul's case where he substituted burnt-offerings for obedience and brought forth that famous declaration by Samuel: "To obey is better than sacrifice" (1 Sam. 15:22). God wants all of these things, for He has said so in different passages, but He demands FIRST of all that a man have Divine righteousness through Jesus Christ and then that he live honestly, spiritually, and have a conscience void of offence toward God and man. Works are not a requisite to entrance into heaven but they are distinctly a requisite to fellowship with God and the possession of His favor and approval.

III. GOD'S RESTRICTIONS FOR CHRISTIAN LIBERTY

Romans 14:19-21

On the surface this seems to be a good temperance passage but not so when we analyze it. The Apostle is talking about "good" things that make our brethren stumble. Note the "good" things in verses sixteen and twenty-one. Flesh and wine in this case are both good and might cause our brother to stumble. The first few verses of the chapter fully explain Paul's meaning. Some of the Christians in the Roman church believed in eating meat and others thought it was wrong and so they ate only herbs. There is no doubt how God feels about it, for we read in First Timothy four, verse three: "Meats, which God hath created to be received with thanksgiving of them which believe." In spite of this, Paul still counseled the meat-eaters to abstain from meat if their weaker brethren stumbled over their liberty: "For meat destroy not the work of God." He also discusses this same thing with the Corinthians in I Corinthians eight where he summarized it as follows: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (vs. 13).

Then Paul in verse twenty-one adds wine to the meat saying that if some are stumbled by that point of liberty then they should drink something else

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instead of wine. Now the question is, "Was that wine, referred to here and used at regular meals, intoxicating?" We believe the answer is emphatically, "No!" The word "wine" is used all through the Bible and one must determine from the context whether it means grape juice or an intoxicant. Unfermented wine is used to this day in the orient as a house beverage partly because grapes are plentiful and partly because the water is impure in many cases. Christ turned water into wine at the marriage of Cana but can any honest mind conceive of this wine being fermented and the guests going on in a drunken spree? Christ used wine at the passover feast and there is no doubt in our minds but that this was also unfermented or as we call it—grape juice. Let us look at our passage again. If this is fermented wine then Paul is put in the position of saying that intoxicating wine is permissible as long as everyone around agrees. No! This is not his thought at all. He is advising that a good thing, such as wine or meat, should be set aside if our weaker brethren stumble. The reason we Christians do not or should not drink alcohol is because it is wrong in itself—not alone because someone else would stumble.

IV. GOD'S PROGRAM OF SEPARATION

II Corinthians 6:17

I Peter 4:1-5

In these two passages we find a **COMMAND**, **CONTRAST**, and the **COST** of separation.

The **COMMAND** is given in Second Corinthians 6:17: "Come out from among them, and be ye separate." The special point brought out in the context is that of Christians being yoked together with unbelievers (vs. 14). It is one thing to be in *contact* with men of the world; it is another thing to be in *complicity* with them. Christ ate with sinners but He Himself was holy, harmless and undefiled (Heb. 7:26). He tried to save their souls.

The **CONTRAST** is given in the first three verses of First Peter four. Peter reminds his readers that they have a past record that is nothing to be proud

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of. The list of sins which they did as unbelievers and did not do now are "license, debauchery, hard drinking, revelry, carousing, and unholy idolatry" (Weymouth). Peter appeals to them to never return to these things but rather to remember Christ and His sufferings for our sins. Weymouth translates verse two, "That henceforth you may spend the rest of your earthly lives, governed not by human passions, but by the will of God." Separation is more than NOT doing certain things, it is also DOING good things which were foreign to us in the past. Note that both the negative and positive are in this verse.

The COST of separation is seen in verse four. The Gentiles cannot understand why the Christians are so different from them and from their own past lives. Then instead of being sympathetic, they criticize and speak evil of them. Sometimes they tell the truth about Christians and then disagree with them. Other times they lie about them even as they did about Christ. But listen to Peter in verse fourteen: "If ye be reproached for the name of Christ, happy are ye." The believer who is separated also has the assurance that God will receive him and be a Father to him (II Cor. 6:18). The reward of separation is God's smile of approval and sweet fellowship with Him.

THE LESSON ILLUSTRATED

"Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17).

In his book, *A Man's Foes*, J. Russell Howden writes: "A man may be surrounded by the things and duties of the world without being swamped by them. A ship is designed to be in the ocean, but it is an evil thing when the ocean gets into the ship . . . The value of our ministry to the world will always be proportioned to our independence of it. . . . For the only people who can impress the world for God are those who are not themselves impressed by it." —*Sunday School Times*

Once when I was in Switzerland I saw an eagle, a splendid bird, but it was chained to a rock. It had some twenty or thirty feet of chain attached to its legs, and to an iron bolt in the rock. There was the king of the birds, meant to soar into heaven, chained to earth. That is the life of multitudes of believers. Are you allowing business, are you allowing the cares of the world,

are you allowing the flesh to chain you down, so that you cannot rise?

—Publisher Unknown

OBJECT LESSON

OBJECTS: Improvise a whiskey bottle about 8 or 10 inches high out of cardboard or plywood. Paint on it a skull and crossbones and inscribe the following lettering:

Poison

Intoxicating Alcohol

Guaranteed to wreck lives,
break up homes, waste money,
disgrace parents, rob families,
and lend a helping hand to men
and women on their way to hell.

To the back of the false bottle attach a sack in which can be placed such items as a deck of cards, a cigarette, a gun, a bottle marked dope, pieces of paper marked "unpaid bills," and dice. These things in the sack should not be visible to the class from the front and as the lesson progresses should be pulled out from the top of the sack.

EXPLANATION: This is a temperance lesson. Build up a strong argument about the dishonesty practised by the liquor companies in not labeling the bottles "poison." A group of three physicians in Massachusetts recommended that all liquor bottles be so labeled. Next show how the liquor stores talk up their own brand of alcohol by claiming that it will make their parties livelier, make them forget their work and troubles, etc. But they fail to tell the real truth of sin, suffering, poverty, and death. They say nothing of how men have made liquor their god and have no room in their heart for Jesus Christ. Then start pulling some of these articles out of the bag back of the false bottle and show the real truth. The boys and girls will get the point. (This lesson was suggested to us by Chas. B. Donle's use of this bottle.)

POINTED QUESTIONS

1. Why does God regard murder and other crimes against the human body as sins against Him? (Ans. Man's body is made in His image. Gen. 1:26-27; Gen. 9:6)

2. What was God's purpose in making man and how can man again fulfill this purpose? (Ans. To glorify God. Isa. 43:7. He can again do this by being Christ-like. I Cor. 6:20)

3. Why does an intoxicated man do such very wicked things? (Ans. He has taken away all restraint and is at the mercy of his rotten old nature. Prov. 23:20, 29-33; Rom. 7:18; Joel 3:3; Gal. 5:19-21)

4. Name four kinds of righteousness in the Bible. (Ans. See paragraph one of point two.)

5. What does God require more than offerings, church attendance, prayers, etc.? (Ans. Obedience, Isa. 1:19-20; I Sam. 15:22)

6. If my liberty causes my weaker brother to stumble what should I do? (Ans. See first paragraph of third point.)

7. Is the subject of vegetarian diet as important as blood atonement, virgin birth, deity of Christ, resurrection of Christ and all saints, second coming, etc.? (Ans. No. If the thing is vital, absolutely imperative, and foundational, then we can give no quarter to any man. Note how Paul defends the fact and necessity of the resurrection—I Corinthians 15. If the thing is unimportant and minor, then we can still believe the way we want to but be charitable to the other fellow and fellowship with him.)

8. Does the word "wine" always mean an intoxicant? (Ans. No. John 2:1-12; Eph. 5:18a)

9. Can a Christian be in the world but not of it? (Ans. Yes. John 17:15-16; Rom. 12:2; Titus 2:12)

10. Is it normal that unbelievers will not understand the careful, circumspect, separated walk of the Christian? (Ans. Yes. I Cor. 2:14; I Pet. 4:4)

IN THE HARVEST FIELD

(Continued from page 323)

Church near the Institute. Mr. LeRoy Sargent, Mr. LeRoy Selby ('43), Mrs. Hilland Stewart ('39), Mrs. Glen Lindquist ('40), Miss Neita Smith ('30), Miss Fern Houston ('42), and Miss Virginia Strouse ('43), assisted by others, were blessed of the Lord in the D.V.B.S. which they conducted in conjunction with the Bible Conference at the Campus.

Miss Lela Johnson ('39) remained at the Campus after the Conference to assist in the work of the Institute.

Remember our men in the armed forces: James Wood ('38); Quentin Renn, former student; Joe Bird, former student; Glen Smith; David Visser, brother of Miss Hilda Visser ('36); Paul Lindquist, brother of Messrs. C. Reuben ('28), E. Glen ('35), and Irving Lindquist (E.S. '36); Lawrence and Kenneth Ellis, brothers of Mrs. Glen Lindquist ('40) and Miss Doris Ellis ('44); all of these in training in the states; Mr. Charles Benthien, brother of Mrs. Alvin Cassens (Anna Benthien, '29), and Walter Johnson, former student, in the Philippines; and Louis Sherman, former student, in the combat area in England. Let us know of others whom we should add to our prayer list.

Here Are the Answers

To the puzzles on page 325

1.

Bible Foods

1. Manna and quails
2. Bread
3. The "fatted calf"
4. Loaves and fishes
5. A mess of pottage
6. Corn
7. A land flowing with milk and honey
8. The fig tree
9. Grapes, figs, and pomegranates
10. The barrel of meal did not waste, and the cruse of oil did not fail.

2.

Scrambled names from Genesis 46

- | | |
|-------------|--------------|
| 1. Israel | 8. Zebulun |
| 2. Reuben | 9. Joseph |
| 3. Simeon | 10. Benjamin |
| 4. Levi | 11. Dan |
| 5. Judah | 12. Asher |
| 6. Issachar | 13. Gad |
| 7. Jacob | 14. Naphtali |

3.

True or False

1. False—His sons
2. False—Eight people
3. True
4. False—Benjamin
5. False—Jacob had twelve sons
6. True
7. False—He was a Jew
8. True
9. False—God buried him
10. True

4.

Problem

50 times 3 plus 150 times 2 equals 600 years.

5.

- | | |
|---------|---------|
| 1. corn | 4. cave |
| 2. core | 5. save |
| 3. care | |

6.

1. Christ
2. Peter, Andrew, James, and John
3. Matthew
4. Luke
5. Jairus
6. Adam, Abel, Boaz, etc.
7. Abel, David
8. Isaac, Lott, Abraham
9. Paul
10. Naboth—I Kings 21:1

7.

In the Bible

1. Garden of Eden—Gen. 2:14
2. Fifth book in Bible
3. They were left-handed.
4. Cedron
5. David and Samson
6. Isaiah 14:12 and Luke 10:18
7. Those on which were engraved the Ten Commandments.
8. By a whirlwind—II Kings 2:11
9. The 23rd Psalm
10. Eight—Matt. 5:3-10

8.

- | | |
|-----------|------------------|
| 1. Garden | 5. Temple |
| 2. Ark | 6. House |
| 3. Tents | 7. Brook Cherith |
| 4. Cave | 8. House |

- | | |
|------------|-----------|
| 9. Inn | 13. Ship |
| 10. Stable | 14. Tombs |
| 11. Palace | 15. Caves |
| 12. Prison | |

9.

- | | |
|----------|----------|
| 1. One | 6. Six |
| 2. Two | 7. Seven |
| 3. Three | 8. Eight |
| 4. Four | 9. Nine |
| 5. Five | 10. Ten |

GOD'S CALL

(Continued from page 316)

will receive not only his reward but yours as well. In any case, God will see that the Gospel is sent to the one who is seeking, no matter where he may be, and that one whom He wishes to send may be you. But no one can tell you where God wants you. No one can receive guidance of the Lord for you. Your place in His Divine plan for your life can only be ascertained by you. I rejoice that He called me to the land beyond the horizon — Africa — and I have been very conscious of His guiding hand. You too, can go where He wants you without any fear of the cost.

THE COST

Any vocation that is worthwhile costs the individual something. The same is true of the missionary call. Without a doubt difficulties will beset our way, sometimes looming very high from the human point of view. Consequently the missionary must go forth in full dependence upon the Lord. When problems assail us, whether they be doubts as to His will which the Adversary likes to throw at us, or whether they be the lack of material things, our only refuge is the Lord. Many of the things that we think we need may be only "wants" and that may be the reason that God does not supply them. He has promised to supply all our "needs." When we know that we are in His will and are depending upon Him for guidance, wisdom, and daily material needs, we can be steadfast in our purpose. We may try to be steadfast in our purpose in our own strength, but we will come to grief. But in His strength we "can do all things" and there will be no doubt but that the results will bring honor and glory to His Name.

Full dependence upon God is necessary also for physical strength in the face of trying conditions and climes. If He calls you to "the uttermost parts" you may encounter climatic conditions to which you are not accustomed, and to which you cannot become accustomed. At such times your efficiency in service is commensurate to your dependence upon Him for wisdom in the use of your physical strength. The promise, "As thy days, so shall thy strength be," has certainly been proven by the missionary over and over again.

THE CROWN

That God crowns our efforts for Him is the testimony of every missionary who goes forth with the Gospel. We can truly say with the Apostle Paul, "For what is our hope, or joy, or crown of rejoicing? Are not (the native Christians) in the presence of our Lord Jesus Christ at His coming?" Does it pay to give up all that is dear to our natural lives in order to launch out for Him and to follow His call? Most assuredly it pays. It is the only thing which can pay the sort of dividends that count in this life or in the life to come.

God prospers His Word. In the course of the last four and a half years, many hundreds of souls have come to a saving knowledge of Christ through the Berean African Missionary Society. Much of the credit for our initial success can be traced to the groundwork which had been laid by a neighboring Society that had been sending native teachers into this territory for many years prior to our arrival on the field. God has used the natives to spread the Gospel, even though many of them are comparatively new Christians. The white man has brought in all of his evils, but little has he done for the spiritual welfare of the natives until Protestant missions began sending out workers into the Congo. Hence the natives look on every white man with a certain amount of suspicion. This is one of the things that the missionary must overcome when going into new territory. But the native preacher does not have this obstacle to overcome.

God prospers His Word in the lives of the native Christians. Many of our native Christians manifest a marvelous growth in their Christian experience. Naturally, they are rather flighty and undependable. But when they really come to know the Lord they slowly but surely overcome these traits, and progress to the point of tenaciousness in their fidelity to Christian principles and to their Christian friends, whether they be black or white. Many of our boys walk over thirty miles to bring the Gospel to a distant village or to a mine and then return the same long journey on Sunday afternoon in time to attend classes at the mission on Monday morning.

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Yes, God does want the heathen to be saved, and He does call you and me to take the Gospel to them. But if we are unable to go ourselves He asks us to pray and give. Shall we fail Him? Shall we lose our reward in heaven by failing Him in the task He has given us to perform? That is a question only you and I can answer, each one for himself.

REPUBLIC OF COLOMBIA

(Continued from page 317)

of Christ to free and abundantly satisfy young people like themselves, as there are now at work on many of the campuses of our own schools and universities. God alone can know how much it would mean to the future of that country if there could be a real aggressive and organized effort on the part of those fitted for it to reach these

young people and meet this need while they are in this formative stage of their training.

Then there are the plantation owners and rancheros scattered over all Colombia's wide area of plains, valleys and mountains; and the hundreds of families employed by them; and the great mass of workmen and peones. These differ considerably in their station and condition in life, but are alike in a universal ignorance of the Word of God which they have been taught to consider a Book only for priest and monk, and concerning anything regarding the Way of Life Eternal apart from the ministrations of priest and monk. In many sections the depth of superstition and ignorance among these people is appalling, to say nothing of moral and physical conditions.

But of Colombia's 11,000,000 inhabitants there is a group numbering the equivalent of approximately twice the population of the entire State of Nevada, which, for the most part, has not had the least opportunity to hear that there is a God of holiness and love. They have never heard how God manifested Himself in the Person of His Son, providing by His sacrifice a Saviour from the life of squalor, bitterness and haunting fear that is their present lot, as well as from the terrible judgment that awaits them in the future. Over 150,000 Indians live scattered in many small tribes throughout some of the most inaccessible parts of the frontiers and unexplored regions of Colombia. While present missionary activity has not begun to adequately minister to the needs of the civilized or Spanish speaking population (there being only about one evangelical missionary to every 68,000 people), yet there is a continual witness going out through the work of various missionary societies from twenty of the leading cities and towns of the country; and there is more or less contact with the outside world, through which some knowledge of the Gospel might occasionally filter to create a hunger for a knowledge of the truth in any willing souls there might be in even the most backward sections. But as for the Indians, except for the work of one group of missionaries among a tribe in the west central part of Colombia, and that of another in the extreme northern part, there is no real effort being made to reach these tribes. They live isolated from the outside world, with no written language through which they might be reached with literature. Not even speaking or understanding Spanish, Colombia's national language, some of them still live in the most abject savagery and heathen superstition. While the expenditure of time, money, and missionary labor, necessary to reach them with the Gospel, is proportionately great and the results often discouraging, who can deny that they are included in the great commission, "Go ye into

all the world and preach the Gospel to every creature"?

The part of this field to which the Evangelical Union of South America is particularly turning its attention at present is the Department (or State) of Magdalena. With an area of around 23,000 square miles and a population of 324,000 or more, it had no missionaries of the Gospel in 1934. Then the South America Indian Mission began work among a large tribe of Indians across the border to the north of Magdalena; their little handful of missionaries also doing what they could to reach the Latins around their station there on the border. But even the Department's largest port town, Santa Marta, had no resident missionary till three years later when a group of missionaries from England began work there. Among them (two couples and three single folks) has been divided the tremendous responsibility for all that field, and though they have been making a strenuous and sacrificial effort to preach the Gospel in all that territory, it has been humanly impossible to do it justice. Their urgent invitation to the Evangelical Union of South America to join them in that field led the Mission to the decision to send the first few of their missionaries for Colombia into that section.

Santa Marta, the capital city of that Department, is also its chief seaport and the terminal of its one short stretch of railway. The English missionaries have here their station, and in adequately ministering to the needs of that city alone might well be kept busy. The Fruit Company railroad runs back from here some sixty miles into the interior through the Banana Zone where miles of banana plantations, with their thousands of workers, stretch out into the country on each side. There are several fair-sized towns along the railroad. In one of the largest of these, a Colombian believer holds services and preaches the Word in cooperation with the English missionaries, but none of the other towns have any resident missionary or Christian worker. From Fundacion, the last town on the railroad, a fair road recently cut through the jungle runs back through the interior some 150 miles, along which there are several other large towns which have so far been reached only by periodic colportage trips. From this road a still more recent one branches off and runs some ninety or one hundred miles south through several smaller towns even less frequently reached. In the mountains, near one of these towns, there is a group of Indians among which the Evangelical Union's missionaries, Mr. and Mrs. Alick Clark are working. This is part of one of the most savage tribes of Colombia; the southern branch of that tribe being those who have given so much trouble to the Gulf Oil Company, having on various occasions attacked them and killed some of their

employees. The northern branch of that tribe has had a little contact with civilization and is more friendly and open. Beginning with this branch the Evangelical Union of South America with its missionaries expects to eventually reach the whole tribe, and we are looking to God to work His miracle of Grace in their hearts through the power of the Gospel. There is much work and hardship to face in order to accomplish this task, as these missionaries must go far back into country difficult of access, where supplies are hard to get in, exposing themselves to sickness and many other dangers, and then having to buckle down to the task of mastering an unwritten language. As soon as it is possible to get transportation for them, the Evangelical Union of South America is sending down a party of missionaries, some of them to go into these mountains to work with Mr. and Mrs. Clark among these Indians, and some to cooperate with Rev. and Mrs. Filer and their associates in carrying the Gospel to the Spanish speaking people.

●
**WORKING OF THE WORD
IN THE PHILIPPINES**

(Continued from page 319)
had believed and were no longer making sacrifices to the spirits.

And other seed fell upon good ground and brought forth fruit. It is the Word of God that brings results; and even as the simple pagan hears it and believes, he finds that the Gospel is the power of God unto salvation to every one that believeth.

Little Enantao was another who heard the Word and believed. Having become a child of God, he very simply put his trust in the Word of God, believing it to mean just what it said. Enantao was a little Manobo boy, just nine years old. As we taught the children in one of the few Manobo villages which boasts a school, we noticed him, sitting off alone because of a bad skin disease which made his skin appear like fish scales. He was sad and dejected—no one wanted to be near him for fear of contracting the disease. When we told him of a medicine that would cure him, his face lighted up and he ran to get permission from his brother-in-law (he had neither father nor mother) to be treated. The treatment would take a long time, and he would have to travel with us as we went from village to village preaching the Word. He was given permission to leave his village to be treated, partly because there would be one less mouth to feed for a time. Exceedingly happy, he threw his blanket over his shoulder, and with bolo tied about his waist, he trudged along beside our animals.

As he heard the Word day after day, he soon opened his heart to the Lord Jesus. He became very helpful in gathering firewood for cooking from the near-by forests, in bringing water

up from the river in large bamboo tubes, and in becoming a splendid nurse's helper, having been treated so many times himself. Finally the stinging medicine was painted onto his body for the last time with the large brush. His skin had become just as satiny and brown as that of the other Manobo boys and girls. We told him that he could now return to his own village, for he was well. But Enantao loved the Lord Jesus now more than anything else and he told us that he did not want to return to his village but that he wished to stay with us and help to tell others the Word of God. "For," he said, "whenever you see me you will remember the people of my village and perhaps you will return to tell them again

of the words of God." We assured him that we would never forget his people, not even if he returned home, and would go there again as soon as we could. Furthermore, we told him that we were happy, and also the Lord Jesus, because he wanted to tell others about Him.

So all through the following years Enantao was faithful in telling others of the Word which he was learning to love more and more. Then, one time as we were traveling in the south and had crossed the Pulangi River (the very same river which the Japanese so recently used in transporting troops on barges up into the heart of Mindanao), the little Bukidnon girl and I went on ahead as the boys were delayed in getting the carabao and packs



MRS. LEON I. ROSENBERG

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of Eastern Europe**

Inc.

Founded by Pastor and Mrs.
Leon I. Rosenberg
252 N. Dillon St.,
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across by raft. The boys had called to us, "There's only one trail and you can't get lost." But we *did* get lost on that large stretch of cattle country, and wandered around the whole day and into the night, across the plains of cogan grass, through a wide swampy place, and into dense forest where nightfall overtook us—tired, discouraged, and hungry! It was the girl who had found the continuation of the trail that seemed in the darkness to end at the Kuaman River! It was ten o'clock that night instead of mid-afternoon as it should have been when we reached the village. We found the carabao tied under the house where we were to stay, and the boys were sound asleep on their mat in a corner. Beside their mat was a pot of cooked cornmeal. They had eaten and left some for us. I awakened the boys, removing the blanket from their heads—a habit they get into to keep the mosquito which carries malaria fever from biting them. I shook Enantao by the shoulder. He sat up, his eyes full of sleep, as I scolded him for not having gone to look for us, knowing we must be lost. Much bewildered, he replied, "But Ma'm, you have said many times that God is always with His children, and we knew that He would bring you here safely." I lowered my head in silence, ashamed, knowing that I had forgotten God's presence throughout that day—forgotten His many promises to be with and keep His own, and so had missed the blessing and comfort that could have been ours. I had failed to believe the very word which I had gone to bring to others, yet, as *they* heard and believed, they found that God is faithful.

If our love were but more simple,
We would take Him at His Word;
And our lives would be all sunshine
In the sweetness of our Lord.

THE REAL CHINA

(Continued from page 318)

After a social hour, she asked us to organize the Christian forces in the city to bring the comfort of salvation to soldiers in the large military hospitals. Madame Chiang cautioned us: "I do not want you to begin this work and do it for a few months and then drop it. I want you to carry it through." That was five or six years ago. By the grace of God we have gone to these hospitals, through drenching rain and in the snow. When the soldiers have expressed their amazement that we should come in spite of the weather, we would reply, "But don't you know how important it is that we come to give you this wonderful message of life and salvation?"

Madame Chiang said, "I do not want you to preach at them. I want you to talk to them. Ask about their homes and fathers and mothers. But before you leave, be sure to tell them of the One Who suffered more than they

are suffering." And believe me, we did not fail to tell them of that One. Then she added, "You will meet with a good deal of opposition and ridicule, but you missionaries are used to that."

On another day, Madame Chiang said to me, "They say of me that I want everyone to be a Christian." With a good deal of emphasis she added, "And so I do." How we thank God for such leaders in high places. One of the hopeful features of the Church of Christ is the outspoken testimony of these great leaders.

On one occasion a friend invited me into the home of a high official. This was at the outbreak of hostilities, and the official was listening to the central government broadcast. This is what I heard: "War with Japan seems inevitable. We will most likely have to retreat from all of the coastal provinces. But when you hear of these retreats, please do not take them as defeats. Our leaders know what they are doing. Now is not the time to criticize, but to pray." Then he sent the call to turn from their false gods and implore the help of the true and living God, saying, "But we know there will never be any true, lasting peace until He, the Prince of Peace, comes." When I heard that, I said to my friend who took me in, "China will never be a conquered nation, for the same reason that David gives. God is her refuge and strength, a very present help in time of trouble. God is in the midst of her. She shall not be moved." The Chinese nation as a nation is looking to God. One of the great results of this conflict is that it has given to China a deep sense of her need and dependence on God.

MILITARY LEADERS CONFESS CHRIST

The field marshal of China is a man who commands some forty divisions with twenty thousand men in each division. He is an outstanding Christian man. We gave him a reception in the Y. M. C. A. and the general secretary made a speech of welcome. The field marshal, seated near to me, rose up to respond, saying, "Some years ago I was asked to be affiliated with the Christian Church. I am very thankful I did not, because I was not a true Christian. Now I am a true Christian. A true Christian is a man who knows the meaning of the Cross of Christ, who knows his sin has been put away. I am supposed to be in charge of the defense of this area of our country, but what can I do? If God is for us, who can be against us?"

Do you wonder when some of us say China will never be a conquered nation? She is not depending on her armies and forces but on the God of battles for deliverance at this time.

I was preaching in the court yard to a group of soldiers one time. While speaking I received a letter through one of the orderlies from an officer

saying, "When you have finished talking to the men, will you come upstairs to the officers' headquarters and teach us officers how to pray?" It did not take us long to get upstairs. They served tea and refreshments. Then we began to sing. One of the hymns we sang together was, "What a Friend we have in Jesus." They enjoyed the singing very much. Then I began to tell them of the man who said, "You can take all I have, but give me back my Bible." I told these men of his wonderful testimony. I saw that one of the officers was interested. Later he said to me, "You see this medal? I was one of the body guards who was not killed. What you have said about the Generalissimo is true. The Generalissimo read his Bible and prayed and sang hymns. I have been a Christian for ten years and have been reading my Bible for ten years."

MINISTERING IN THE MILITARY HOSPITALS

I want to tell you something of the work in the military hospitals in response to that wonderful invitation by the first lady of China. I wish you could see how these men look forward to these visits. I take my English concertina. We sing choruses, and then we give a Gospel message and make an appeal. I have seen as many as hundreds of hands raised indicating their desire to take this wonderful Saviour as theirs. After the service is over, we go to the heavily wounded. For the last half year we have had in our city alone as many as twelve military hospitals with some five to seven hundred wounded men in each.

We like to vary our phraseology when we talk. We do not say, "If any one would like to have us pray for you, please raise your hand."

Instead we say, "Now look here, you fellows, when you are at the battle front with the enemy all around, what do you do? You send for relief forces. Aren't you glad to see them come? Now look here. The principalities and powers have been gathering around us, so we are going to send up a wireless message to the Throne of God for your salvation. For those of you who want to join in this wireless message, raise your hands and bow your heads."

I wish you could see those hands come up and the heads bowed, while we repeat sentence by sentence the prayer, "Lord Jesus; save me; be my mediator; and forgive my sins. Amen." Then we go around the wards pointing one and another to the Lamb of God Who taketh away the sin of the world. We have had the joy of seeing hundreds accept Christ.

What kind of soldiers do they make? One of the soldiers who had been pointed to Jesus Christ as his Saviour went back to the battle front. He held a position all through one night when all his comrades had been blown to

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pieces. He held the position right through the night and kept the Japanese at bay. The next morning the relief forces came. The Generalissimo gave him special mention in one of the broadcasted messages, and sent him a check for twelve dollars for fourteen tins of Nestle's milk for his convalescence! When we went to the hospital to see him, he said, "Hear the missionaries, you fellows. Sit up and listen." And they had to listen when he talked. He was full of the joy of the Lord.

THE GOSPEL IN THE REFUGEE CAMPS

Among the non-combatants there have been over a million casualties. There are supposed to be one hundred million refugees destitute and hungry, driven from home. They are in large refugee camps, and give to the missionaries and Chinese Christians the most unique opportunity in China for preaching the Gospel message. Sometimes there are ten thousand in a camp. We had as many as two thousand in the Christian refugee camp in our mission station. What a joy it is to gather them around God's Word in the daily Bible study classes, going out into the government refugee camps and military hospitals to make known His salvation. We realize that when we do the work of God in the way He wants it done, He is responsible for our protection. I think that is one of the things that has impressed the leaders of China. The missionaries and the Chinese Christians have gone on in their work. They have cared for the refugees even at the point of the enemy's bayonets.

We wanted to get into the government refugee camps, so we sent the ladies with their handbags to visit the soldiers, but the officer said there must be no literature distribution. But we wanted to get to them with the Gospel message. We knew they lived under very unhygienic conditions, so we arranged for hygienic bathrooms to be built. We sent word to the commander that if he would send all refugees to the Christian mission stations where we had these baths, we would give them hygienic baths and soap and towels. Hundreds of them came over. I wish you could have seen them go back. They looked so different. This opened the way for our getting closer to the officials and getting their consent to our opening the camps for the Gospel services. At Christmas time each one of the government refugees was given a face towel. On these towels were two texts of Scriptures. On one side, John

3:16, "For God so loved the world, that He gave His only begotten Son; that whosoever believeth in Him should not perish, but have everlasting life." On the other side, "Jesus Christ came into the world to save sinners." Whatever side of the towel they used, they got the Gospel message!

The officials were so pleased that the next thing we got was an invitation to go into the government camp. We had the joy there of ministering to the thousands of destitute, homeless refugees, lifting up Christ and Him crucified, and the joy of seeing their hands raised by the hundreds to accept Christ as Saviour.

CHINA'S CHRISTIAN CHIEF EXECUTIVE

I have in my hand a copy of the Easter address of the Generalissimo. After his deliverance, he went to the central broadcasting station, and his subject was, "Why we should believe on Jesus Christ." He said, "Some years ago I launched a few great social movements in our country, the greatest of which was the New Life Movement. That Movement, even though it has prospered, requires a good deal of enforcement. If you take the pressure from behind it, that Movement would collapse any day. Today I am going to step forward. I want to tell you, my people, that if you want to live the New Life, you must get NEW LIFE, and you can only get NEW LIFE IN CHRIST JESUS."

These are the words of the great leader of the Chinese nation. You can imagine the influence the testimony of this great man has upon the military leaders and the soldiers in the military hospitals and the refugees in the camps, in fact throughout the great nation of China.

On one occasion the Chairman of the executive committee of the Christian Refugee Association, also in government employ, and a personal friend of Chiang Kai Shek, asked to see the Generalissimo. He was told he could not see him at that particular time, but that he could see Madame Chiang. He asked her how the Generalissimo could stand the strain of the war. She said, "If it were not for his Morning Watch with his God and with his Bible, he could not have stood the strain of these months."

This is only a report of what has been done in the little district in which we have been working, but it is representative of the work which is being done all over the sixteen provinces of China in which the Mission is working.

Pray for us as we go back to our beloved Chinese friends. Yes, it will be hard and the trials will be many but we must share in His travail if we would share in His triumph.

God will not look in That Day for medals, degrees, or diplomas, but for scars!

GLORY OF THE GOD-HEAD

(Continued from page 320)

en." Then "we shall be like Him; for we shall see Him as He is." Now we rejoice in the knowledge that we have eternal life, and that, having it in Christ, it is ours forever; but when He appears we shall lose all trace of mortality and corruption, for life and incorruptibility have been brought to light in the Gospel. Into the wonder of this, we now but feebly enter. Into the final wonder and glory of it, we soon shall come. Surely all praise belongeth unto Him who hath made these things possible unto us!

All this is true because He is the Way and the Truth. Whoever goes His Way finds His every utterance the Truth and on that Way there is no death, only Life. Then, beloved, "Go thy way, thy dead soul liveth." The moment that He speaks it for you, and the moment you believe it, that moment you receive it, from that moment you can never lose it.

"Fair the scene that lies before me;
Life eternal Jesus gives;
While He waves His banner o'er me,
Peace and joy my soul receives.
Sure His promise!
I now live because He lives."

Chapter VII.

THE SIGN TO THE INFIRM

The Healing of the Impotent Man at Bethesda

John 5:1-18

THIS third sign of our Lord's Deity is given only by John. There is no parallel account in the other three Gospels. With this miracle, there is a new division of the Gospel, which takes us through to the end of chapter eleven, when the signs cease. Also, beginning here, there is a new presentation of our Lord unto His own people, the Jews. The conflict, by the rulers, against Him begins; and soon the death sentence will be pronounced. Unbelief at Jerusalem develops very rapidly, and there is a foreshadowing of the dread reality. "It cannot be that a prophet perish out of Jerusalem." From now on Jesus is the center of all the religious controversy of the day. (over)

GLORY OF THE GOD-HEAD

(Continued from previous page)

THE SETTING OF THE SIGN

We shall look at the Time, the Place, and the Person.

THE TIME.

"After this." How soon this took place after what has gone before we do not know. There is a gap of many days of which John is absolutely silent. There were a number of events, not necessarily connected, of which we have no clear record. We must keep in mind that John is not concerned as to the biographical or chronological aspect of our Lord's life. The healing of the nobleman's son, the last sign, was long ago. Our Lord is now in the second year of His ministry. Many things have transpired between the last sign and this one.

Also we are told it was the time of a "feast of the Jews." What feast we ask? The Jews had a countless number of them. There was the Passover, Pentecost, Purim, Tabernacles and others. It says "there was a feast" not the feast. Many authorities think it was the Passover. If the article "the" is to be inserted then we might interpret it as being the Passover. But the authorities are pretty well divided against the insertion of "the."

If the month was December, when this man was healed, then it was the feast of Dedication; in March it would be the feast of Purim; in April it would be the Passover; in May—Pentecost; in October—the feast of Tabernacles; and so on. Commentators are in hopeless conflict, and so probably the question cannot be finally settled.

Notice how often the term "feast of the Jews" is used. Hardly ever is it said "a feast to God" or "a feast of loyalty and devotion to Jehovah." These feasts were ordained of God, but man had degraded them, and so their true significance was gone, and they had become mere feasts "of the Jews." How true it is that men cling so tenaciously to forms and festivals, to creeds and constitutions when often the spiritual life has disappeared completely.

Verse nine gives us a little further hint as to the time: "And on the same day was the Sabbath." That tells us clearly the day of the week, while the mention of the feast gives us some indefinite idea of the time of the year.

THE PLACE WAS JERUSALEM.

The King has come to the city of the King. Here the king of Shiloh had lived, and here again Shiloh's great King will sometime appear to rule and reign in righteousness. It is significant that our Lord's sign to infirmity was given at the center of the nation's religious life. Where the standards of righteousness should be seen, our Lord will reveal the most awful infirmity. The Holy City just now is crowded because of the feast. The whole Jewish world is there representatively, and so it proved a splendid place to make plain His power.

Jerusalem is a big place, and so John will be a little more specific. He says, the sign was given "at the sheep market" or "sheep gate." Probably the latter phrase is the one intended. A sheep gate into Jerusalem is mentioned in Nehemiah 3:1, 32. There was a "fish gate" as well as a "sheep gate." The "sheep gate" of ancient times is today known as "St. Stephen's Gate" and was situated to the north of the temple area from which place the paths led into the Kedron Valley.

John is very definite and decided in all his descriptions. He is famous for his evidence as an eye-witness. So here he tells us that the miracle was worked at a pool in the vicinity of the sheep gate.

The Hebrew name for the pool was "Bethesda" which means "house of mercy" or "house of compassion." Many attempts have been made to discover that pool, but all to no avail. It has been completely blotted out. God desires us to see not the pool, but the man at the pool, for the poor man had failed to get much help at the pool.

It appeared that at certain seasons an angel visited the pool and touched the waters, and whoever stepped in first after the touching was made whole of whatever disease he had.

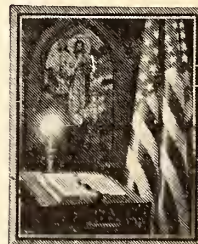
Five porches had been built around the pool to shelter the sick and maimed who waited for these miraculous seasons. On this Sabbath day, at the feast time, Jesus visited this pool, walked about the porches, and saw lying there the great multitude of blind, halt and withered, waiting for the angel's touch.

THE PERSON.

Out of that waiting multitude one man is brought to our particular attention. It is the same thing we have seen before and shall see again; one man, one woman, one boy, one girl stands out in great contrast to the multitude. That one person we are made to remember as long as time shall last. The study of these solitary souls of Scripture is stupendous. You are only to think of Nicodemus, the Samaritan woman, the rich young ruler, and now this man at the pool of Bethesda.

Why this man is picked out from the rest of the multitude to be given the blessing of healing, we cannot tell. We are told one thing, that he had suffered from an infirmity for thirty-eight years. "And when Jesus knew that he had been now a long time in that case." It was not that he had been lying near the pool for thirty-eight years, but rather that he had suffered from his sickness that long. Probably for that reason Jesus had compassion on him though we are not told that He did not heal others. John tells us of one case only and this is sufficient to suit his purpose as he sets before us the signs of our Lord's Deity.

So again the scene is set. It was a Sabbath, during a Jewish feast in Jerusalem, at the pool of Bethesda, near the sheep gate when Jesus came and healed one man out of a multitude of sick ones. (To be continued)



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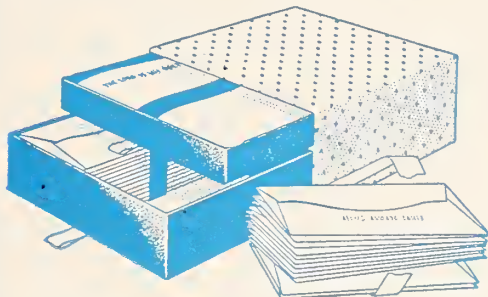
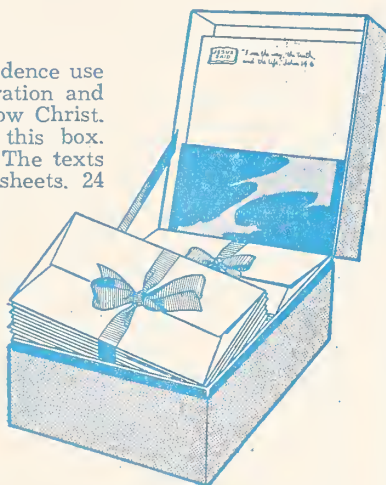
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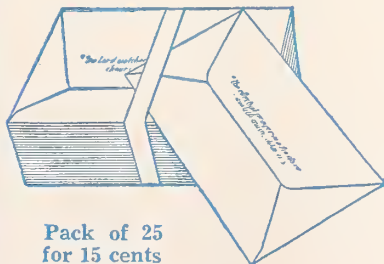
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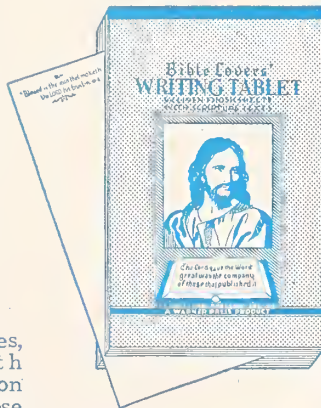


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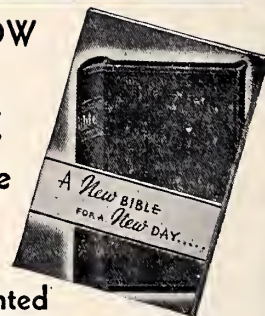
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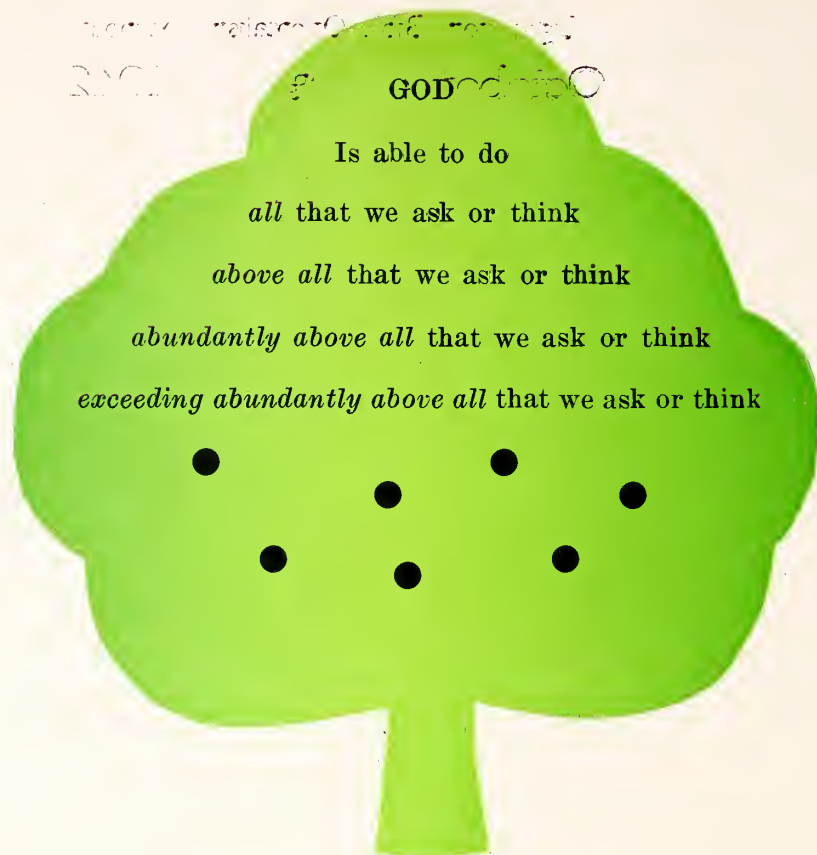
Light from Bible Orientalisms Number

October



1942





Someone has aptly said: "The Tree of Promise will not yield Fruit unless it is shaken by the Hand of Prayer."

The Denver Bible Institute, under the gracious blessing of God, has entered into its twenty-eighth consecutive year of training consecrated youth for Christian service.

While we are confident that God is able to prosper us in our God-given task and to provide "our daily bread," we are also cognizant of the fact that His benignant blessings come through the channel of intercessory prayer.

Therefore, we covet a place in your prayer list in behalf of our Faculty and Staff who are rendering their service as a labor of love; in behalf of our students who have come to us from twelve states and Hawaii, many of whom are in need of additional funds to carry them through the school year; and in behalf of our daily operating expenses, such as food, fuel, lights, etc., which we are trusting God to supply through the voluntary offerings of His people.

As you stand by us in prayer, we are assured that the Tree of God's Precious Promises will yield abundant fruit this year in behalf of this Bible training center of the Rocky Mountain Region.

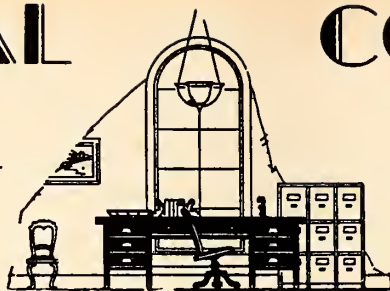
THE DENVER BIBLE INSTITUTE

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NEW EDITOR

WE are grateful to God that He has made it possible for Rev. W. S. Hottel to become the Editor-in-Chief of *Grace and Truth*. He assumes this office with the publication of this issue. His deep knowledge of the Word, together with proven ability as a writer, make him well qualified for the position.

We are confident that our subscribers will welcome this news and demonstrate their support by urging their Christian friends to subscribe. Watch our announcement for important improvements beginning with the January issue.

The former Editor of this paper will continue serving the *Grace and Truth* family, and, together with Dean C. Reuben Lindquist, will be an Associate Editor. —E. E. L.



WARTIME CALLS FOR THE BIBLE

OVER and over again in days of special trial and stress, men have turned for direction, for strength, and for comfort to God's Word. Our day is no exception. People are again turning to the Bible.

From New York word comes that an Eighth Avenue Hotel desk was besieged with requests for Bibles during the Labor Day air raid alert. One woman insisted that a Bible be sent up at once and was informed that there was a Bible in the room already. Her reply was, "Yes, I know that, but my husband is reading it."

Then, in a rather unique way, our servicemen's desire for the Bible has been brought to light. *The Department Store Economist*, retailer's trade journal, asked 1,000 servicemen from 47 states what they would like in the way of a Christmas gift. Fifty per cent replied that a pocket Bible would be a "swell" gift. Remember this preference of our men in service when you select your Christmas gifts.

Now what is the reason underlying this desire for the Bible? We believe the following words of Hugh Thomson Kerr give the answer:

We need something more than gold and silver. We need hope and courage. We need light and guidance. We need security. We need a Saviour. The world *wants* an adviser, an administrator, a philosopher, an economist. The world **NEEDS** a Saviour.

If we are to find a Saviour, we **MUST** have the Bible. It was a president of the United States who said, "I am sorry for the men who do not read the Bible every day." Certainly. We are sorry for the man who misses his daily bread. We are more than sorry for the man who starves his soul. We must have the Bible.

We must have the Bible, because it meets a need of the human heart that nothing else can meet — the need of a Saviour. Of His birth, life, death, resurrection, and coming again, we read in this wondrous volume. Furthermore, we read and marvel at the reason for His death — "Christ died for our sins, according to the Scriptures" (I Cor. 15:3). We are amazed but thrilled by the simple condition of being saved — "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

No wonder the Bible is a "must" Book today! Make it a "must" Book in your library. Time and eternity will witness to the wisdom of your choice. —A. H. Y.



DAN GILBERT'S DEPARTMENT

WE are sorry that Dr. Dan Gilbert's department, "Inside Washington, D. C.," has been omitted for these two months. We assure our readers that it will be continued in the November issue.



"CURSE YE MEROZ"

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord against the mighty" (Judges 5:23).

DEBORAH AND BARAK had gained a great victory. Through human weakness the Lord had wrought a great deliverance. We say through human weakness, because Deborah was a woman, and as such had no right to command an army. The place of woman is in subjection, not in authority (I Cor. 11:3; 14:34-35). The Lord made choice of Deborah so that He might have a chance to display His power. He did so, and the enemy was defeated and routed, and Israel was delivered. Deborah and Barak in their song of triumph recount the tribes who shared the labor and glory of the fight. But one town, Meroz, had

hung back. They did not take part in the conflict. We are not told why. Perhaps they were hidden away in some safe valley and felt they were perfectly safe themselves, and so had no interest in the conflict. Perhaps they were cowardly and fearful, or maybe they were utterly unconcerned. They evidently heard the call which summoned the people to the conflict, but they seemingly had no heart to respond to it.

Meroz was to be cursed. These are solemn words indeed!—“Curse ye Meroz.” But why? What did Meroz do? There is no moral iniquity charged against them; why should they be cursed? Why, Meroz was a shirker. They were willing to see the other people fight the battle, while they simply took things easy. “They came not to the help of the Lord.” Oh, that is what they were guilty of! The battle was not Israel’s, but the Lord’s; and they refused to help the Lord.

Dear reader, think this over prayerfully. The Lord needed Meroz as well as the rest of the people of Israel, but they shirked, and so were cursed. Meroz is a picture of many of God’s people today. They take no interest in the cause of Christ. They let the rest of the people do the work—the giving, the toiling, and the praying. As for them, they take the world easy. It is a fact, that, generally speaking, a small portion of the members of the Church are doing the work and the giving. To many who profess themselves Christians, the work of God does not appeal enthusiastically and inspiringly. Many who call themselves Christians have no heart and no concern for the Lord’s work. Say what you may to arouse them to their privileges and responsibilities in this matter, they simply remain as indifferent as ever. It seems as nothing to them. This is a sad spiritual state to be in. Such persons fail to understand that those who do not take an active part in the work of the Lord, are refusing to come to the help of the Lord. The Lord needs His people to carry forward His work. To fail to yield to the Lord and to be given to His service is to suffer great loss. Those who refuse to come to the help of the Lord will be cursed with barrenness, uselessness, and spiritual leanness. May the Lord in His great wisdom and grace deliver us from spiritual indifference, and put the “*woe*” upon us and the “*go*” within us. —W. S. H.



“GIVE ME TO DRINK”

THIRST is universal but the methods of getting the precious liquid vary greatly in different countries. When one thinks of Palestine, he thinks of an open well, a wheel, rope, and bucket. However, none of these latter conven-



This engraving used by courtesy of G. Frederick Owen, member of the Palestine Oriental Society and associate member of the American School of Oriental Research

iences are provided at the usual public wells. The women who are the water carriers must carry the necessary equipment with them. If the well is deep a little *matara*, or hard leather bucket, and a rope are brought along. In Palestine women are often seen performing this menial task.

But for the fact that the women draw the water, there would have been no point or propriety in our blessed Lord’s addressing to the strange Samaritan woman at Jacob’s well the words, “Give Me to drink” (John 4:7). This piteous appeal of a weary man, in the burning heat of Syrian high noon, was perhaps the only justification or opportunity our Saviour could have found for entering into conversation with a strange woman. So contrary to all the etiquette of the East (men do not speak with women, who are considered beneath them) is such an action, that, when His disciples came back from buying food, we read that “they marvelled that He was speaking with *a* woman”; not “*the* woman,” as in our Authorized Version (John 4:27). Christ’s great tact, unconventional earnestness, and burning love for souls, all come out very strikingly when this story in John four is read in the light of Palestine. Thirsty souls are still crying for the water of life that quenches one’s thirst forever. Do we brush aside the conventionalities and pour them a drink? —James Neil



WILL CHAIM WEIZMANN SOLVE THE RUBBER PROBLEM?

IN Britain’s extremity during World War I, the Jewish Zionist leader, Dr. Chaim Weizmann, came to the rescue with a formula for making acetone synthetically. Formerly this was made from wood, and the supply was insufficient. In return for this marvelous contribution to the British war effort, Dr. Weizmann

FUTURE ENGAGEMENTS

OF

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Oct. 20—Nov. 1.—Calvary Baptist Church, Hazel Park, Michigan.

This conference will be shared with Dr. Bob Jones, Jr. of Bob Jones College, Cleveland, Tennessee.

received a promise that Britain would do all in her power to make Palestine a national home for the Jewish people.

Now as the United States faces a crucial shortage of rubber, it is reported that Dr. Weizmann has been in Washington conferring about this crucial need. Some chemists declare that he knows more about synthetic rubber "than any other man." If he should solve this problem for our government, there is little doubt as to what he would ask of the United States. It would be that our Government do all in its power to make Palestine a homeland for the Jewish people.

In any event, the restoration of Israel to their land is certain. It is as sure as the promises of God, for in Jeremiah 30:3 we read:

Lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

After their restoration to the land, and a time of great tribulation, called "the time of Jacob's trouble," they shall be restored to their Redeemer, Jesus Christ, Who shall return and reign over them. He is the Hope of Israel, and He is the Hope of the world. He is my Hope. Is He yours? —A. H. Y.



SPIRITUAL ATMOSPHERE

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (Acts 2:2).

THE HOUSE in which the disciples were sitting was filled with the sound of a deep breathing which came from Heaven. The sound was the evidence and sense of the presence of the Holy Spirit, and it filled all the house in which the disciples were gathered and congregated. And the disciples "were all filled with the Holy Spirit" (vs. 4). The descending Holy Spirit filled the place and the people. The house was filled with a new and spiritual atmosphere, and the disciples were filled with a new and spiri-

tual presence. Here was a room where the very air was throbbing, pulsating; vibrant and electric with the presence of the Lord through the Holy Spirit. It was a glorious atmosphere to be in.

This is the atmosphere that reigns wherever Spirit-filled believers are met together unto the name of the Lord. When the people are Spirit-filled, the place becomes Spirit-filled also. We have been in services during our lifetime where the atmosphere was literally charged with the sense of the presence of the Lord. This sort of an atmosphere is what our churches need today; and what it is very evident many of them lack. When the Holy Spirit fills the atmosphere it is easy to preach and teach the Word of God; sinners are convicted and born of God, and saints are purified, edified and strengthened. The spiritual atmosphere created by the sense of the presence of the Holy Spirit is that in which the Holy Spirit operates in power through the Word of the Lord.

But it is decidedly different when this atmosphere is lacking. Instead of the warm, pulsating presence of the Spirit, the atmosphere is cold and dead, and it is charged with levity, indifference, and hostility. In such an atmosphere the Holy Spirit is grieved and quenched, and does not operate in power. The Lord Jesus once found Himself in such an atmosphere. "He could there do no mighty works because of their unbelief." Oh, the blight of unbelief! How dreadful it is! May the Lord in His grace deliver us from it.

Those churches in which the whole counsel of God is proclaimed and taught, and in which dwells an ungrieved Holy Spirit, are blessed with a spiritual atmosphere. There the Holy Spirit moves and operates, and there is warmth, tenderness of heart, and spiritual dynamic. In such an atmosphere it is difficult for sinners to remain without being saved, or backsliders without getting back into fellowship with the Lord. Where the Word of the Lord is denied and doubted, and the Lord Jesus Christ Himself is belittled and dishonored, the Holy Spirit does not manifest His presence. And where the Holy Spirit does not manifest His presence, there is no spiritual atmosphere. Let us be uncompromising in our stand for the faith once for all delivered unto the saints, and let us yield ourselves anew unto the Lord and be filled with the Holy Spirit. Where the pastor, the officers of the Church, and the members are all individually filled with the Holy Spirit, the atmosphere in their gathering is spiritual and filled with the sense of the presence of the Holy Spirit. A people and a place filled with the Holy Spirit is what is needed in these days.

—W. S. H.



Streamliner,
"City of
Denver."
Courtesy
Union Pacific
Railroad

Occident

EVERY BOOK of the Bible is highly colored with Orientalisms of thought and of expression. A right apprehension of the force and meaning of its teachings, and of its shades of truth, depends largely upon a familiarity with, or a good knowledge of, life in the East.

Western people reverse, upset and completely turn around the customs and habits of Oriental nations. How different must be the thought and expression of the East, growing necessarily out of these opposite ways of life and manners!

Occidentals entering a church take off their hats. But when an Oriental enters a temple, he reverently takes off his sandals or shoes at the door, but covers his head with his turban, and conceals his hands under his robes. In the Orient, women wear loose trousers and the men often wear skirts: the women wait on men and give them seats: the men often bare their arms and neck, but the women cover and conceal theirs: they paint their nails, while their Western sisters often paint their cheeks. Shaving the head is a fashion in the East, but a mark of prison-punishment in the West. To shave off the beard in the East is a disgrace. The Oriental shepherd never drives his sheep, but leads them: the carpenter pulls his saw and his plane toward him to cut and smooth the wood, never pushes them from him. The Oriental commonly sleeps with his head covered, and perhaps his feet bare: never the reverse. He refuses by throwing the head backward — not by shaking it: he beckons the opposite way from what we do, by waving his hand, palm outward and downward, not by a wave toward him. A girl in the East when married keeps her own name, and is often called after her father, not after her husband. A wife follows her husband on the road at a respectful distance; it would be a shame for them to go arm in arm in the street. In the West, people decorate their walls, and often leave the ceilings plain: the Oriental usually decorates the ceiling of his room and leaves the walls plain. Western people write and read from left to right of the page, the Oriental the reverse way, from right to left, or from top to bottom of the page. The Oriental places his seal or signature attest-

ing a document or letter at the top or beginning of the sheet, not at the end or bottom of it. Love and courtship may follow marriage: not precede it. An Oriental, finding himself at the tent-door of his deadly foe, would not flee from it, but probably, boldly enter and claim and be granted brief hospitality and protection, the host defending the guest, though a bitter enemy, at any cost, even to that of his own life. The American in mourning puts on black, the Chinese wear white! In greeting he may shake his own

hands, but not his friend's. About everything is done the reverse way by Orientals to what Occidentals do.

and

No study of the Bible, therefore, can be satisfactory that does not include some knowledge of life and thought in the East. In fact, we must transport ourselves into the conditions and spirit of this Oriental life, difficult as that may be, or often miss the intent of the divine message and sadly misinterpret it.

Orient



This engraving used by courtesy of G. Frederick Owen, member of the Palestine Oriental Society and associate member of the American School of Oriental Research

THE BEAUTIFUL OR INNER VEIL

BY W. S. HOTTEL

PRESIDENT, THE DENVER BIBLE INSTITUTE

EDITOR, *Grace and Truth*

EXPOSITOR, *Bible Expositor and Illuminator*.

This article is a chapter from the book, "Typical Truths from the Tabernacle." The book may be secured from this magazine at 75 cents.

THE INNER VEIL separated between the Holy Place and the Holiest of all. "Veil," Hebrew *paroketh*, means to separate. It suggests a division between two places or things.

The veil differed from the hanging for the door (vs. 36). "Hanging," Hebrew, *masak*, means a covering to hide. The hanging hid the Holy Place with its sacred pieces of furniture from the court and public gaze.

When Jehovah spoke with Moses in the mount, his face radiated, or was glorious; that is, it reflected as a mirror the glory of God (Exod. 34:28-35). Compare II Corinthians 3:7. So, when he descended to speak with the people, he put a "veil" on his face.

This veil on Moses' face is a type of the veil of unbelief that is upon the heart of Israel to this day, when Moses is read (II Cor. 3:15). Compare Psalm 69:22-23; Isaiah 6:9-10. Unbelief in Israel separated the beginning from the end of the law. They could not see "the end of the law," which is Christ (Rom. 10:4).

Because of their judicial blindness on account of their unbelief, they stumbled at Christ and are broken off. Compare Psalm 118:22-23; Matthew 21:42-44; Acts 4:11; Romans 9:32-33; I Peter 2:7-8.

When Moses went in to speak to Jehovah, he took the veil off (Exod. 34:34-35). So, when Israel thus turns to Jehovah, He will take the

veil from their heart (II Cor. 3:16). "It" in this passage literally means *the heart, or a man*. This verse therefore, implies that when Israel, or any man, turns to Jehovah, He will take the veil from the heart. Let us note —

I. THE HANGING OF THE BEAUTIFUL VEIL

It was hung upon four pillars, made of acacia wood, covered with gold. Here again the gold glorified the wood.

The hooks upon which it was hung were made of gold. The sockets in which the pillars rested were made of silver. The veil was made of the same material as the hanging for the door (vs. 36), with the exception that cherubims were wrought upon it.

According to the Hebrew Epistle the veil was a type of the flesh of Christ (Heb. 10:20). It was the flesh which hid the glory of God, in Christ. He was God in the flesh, but not known and recognized as such by the rulers in Israel and by the world (John 1:1, 14, 18; I Tim. 3:16; I John 3:2; I Cor. 2:8). Here and there, He reflected a ray of God's glory in the miracles He wrought. Compare John 2:11; 11:40. The three chosen eye-witnesses saw His glory on the Mount of Transfiguration (Matt. 17:1-9), which vision was an earnest of His coming glory in His kingdom (II Peter 1:16-19).

His flesh as a veil, separated between His personal power and holiness and His Deity. Many admitted and confessed Him a good and

(Continued on page 377)



BIBLE LIGHT

BY ERNEST E. LOTT

FROM ORIENTAL CUSTOMS

FOR a long time we have been convinced that a fuller appreciation of God's Word could be had by a better understanding of Oriental customs. Since we feel this way our heart responds quickly to anything that sheds new light on Palestinian imagery.

We have been reading lately at least five different books on the subject and we would like to state briefly some of our findings as related to certain Christian doctrines. We begin with one man, Wilbur Rice by name, who has the following to say about this subject:

The Book through which the one great religion of the world has come to mankind is thoroughly Oriental. Every part of the Bible is saturated with the peculiar traits, modes of thought, customs, manner of speech, and imagery that characterize Eastern life. A knowledge of these is essential to a clear understanding and right interpretation of the Holy Scriptures.

I. A LESSON ON RESTORATION

It is an accepted fact by most Bible students that Israel will be restored to her promised land—Palestine. Now she is scattered, but not absorbed; persecuted, but not annihilated. What is left of her will return, as is so often prophesied in God's Word.

A striking illustration is used in the forty-ninth chapter of Isaiah wherein a parallel is drawn between Israel's restoration and a common Palestinian custom.

Thus saith the Lord God, Behold, I will lift up Mine hand to the Gentiles, and set My standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

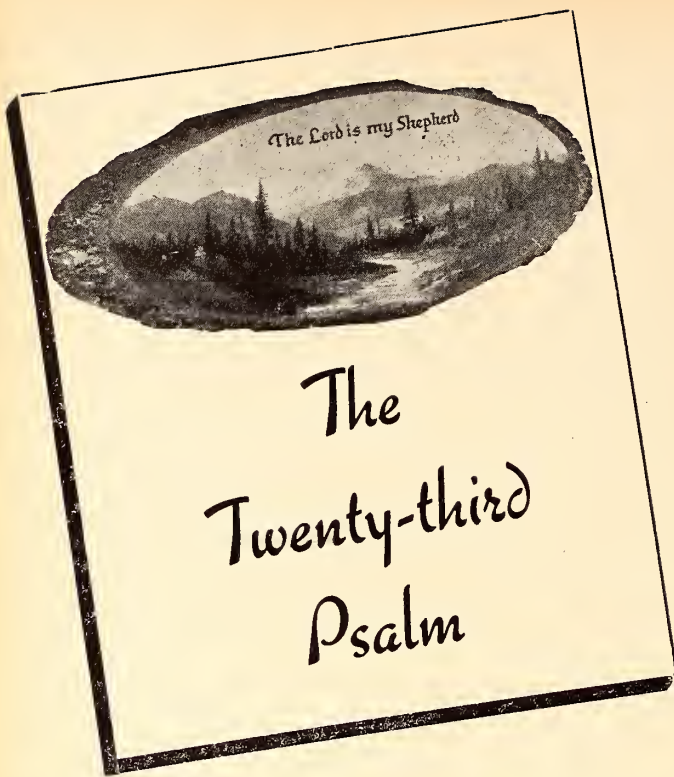
And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to Thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for Me (Isaiah 49:22-23).

The practice of Jewish mothers in ancient Palestine was to carry their child seated astride either their shoulder or hip. The little one learned early to sit securely on its mother's shoulder and hold on to her head. Now look at these verses again. The Gentile nations are said to bring Israel's sons in their arms (on the hip) and Israel's daughters on their shoulders. Then in verse twenty-three we have the picture of the Gentile nations reversing their persecution to tender care corresponding to that of a nursing mother. This is restoration for Israel, both to the land of Palestine and to a place of esteem and respect rightly deserved by a nation that is God's chosen people.

But before we leave this we want you to notice that God does not enter into the unkind attitude of men toward women folk. This attitude lowers women to a place of disrespect. God made man and woman equal and in this analogy He places the "daughters" on the shoulder and the "sons" on the hip. The order is reversed so that even women are restored to the place God gave to the first woman in the Garden of Eden.

Another example of restoration is seen in Psalm 23:3, "He restoreth my soul." Dr. E. J. Bulgin tells a story of Oriental sheep-herding given to him by a native Syrian Christian. He explains how sheep stray while being led to pasture. Since fences are rare and property markers inadequate, the shepherd frequently leads his flock unwittingly across private property. When a sheep strays, his absence may not be detected until nightfall when the sheep are counted. If one is missing, either the shepherd or one of his helpers go back seeking the lost one. If the property owner finds the sheep trespassing on his land before the shepherd finds it, he ties the sheep to a tree or post with

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BY E. J. BULGIN, D.D.

This condensed article is reprinted by permission. The entire booklet may be secured from the author, 147 Santa Ana Ave., Long Beach, California, or from this magazine

The Twenty-third Psalm is the world's best literature. It has been used in more prisons, recited at more funerals, read in more hospitals, and marked by more mothers and fathers in their children's Bibles when they leave home to go out in life, than any other piece of literature.

I have studied this Psalm for thirty-five years, carefully and prayerfully. I have read 190 books, all on the Twenty-third Psalm. There are now in the theological libraries of the world 223,000 essays, books, and sermons on the Twenty-third Psalm, alone. Years ago, by request, I wrote my views on the Twenty-third Psalm. I published it anonymously, calling it *A Safe Investment*.

"The Lord is my Shepherd, I shall not want."

Want What?

1. I shall not want rest, for
"He maketh me to lie down in green pastures."
2. I shall not want drink, for
"He leadeth me beside the still waters."
3. I shall not want forgiveness, for
"He restoreth my soul."
4. I shall not want a guide, for
"He leadeth me in the paths of righteousness for His Name's sake."

5. I shall not want companionship, for
"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."
6. I shall not want comfort, for
"Thy rod and Thy staff they comfort me."
7. I shall not want food, for
"Thou preparest a table before me in the presence of my enemies."
8. I shall not want joy, for
"Thou anointest my head with oil."
9. I shall not want anything, for
"My cup runneth over."
10. I shall not want anything in this life, for
"Surely goodness and mercy shall follow me all the days of my life."
11. I shall not want anything in the life to come, for
"I will dwell in the house of the Lord forever."

The Twenty-third Psalm is a marvelous and beautiful piece of literature. Modern skeptics and students of literature have criticized this Psalm so much that they caused me to study it. They say that it is composed of fragments of literature, and that it must have been written by at least three different men. Some say that David wrote the first few verses, that Solomon wrote the next, because it refers to the anointing scene in the home of a king, and that Moses wrote the rest. They chew rags as to who wrote what is in the Psalm, and cut it up into bits.

They say the imagery of this Psalm is badly broken for a shepherd's life. But I believe that it is a shepherd's Psalm, and that David wrote it all, and that it refers to the shepherd's life in every way, and all the way.

A few years ago, when I was holding a meeting in California, a Syrian was converted. He was a very keen man and had the features of a classic Greek. He was familiar with many languages, such as Latin, Hebrew, and Syrian. After being converted, he decided to become a minister and missionary to his own people. But his people made fun of him and said he was making a God out of a man. They said that America had poisoned him, and so they refused to listen to him. However, he knew that the Syrian is a great reader and that he will read anything that you give him to read. He immediately came back to America and began putting on series of lectures in different places, in the effort to raise money to buy some circulating libraries to take to Syria. He could let these libraries travel around over Syria, staying a few days in each place, just long enough to

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The Glory of the God-Head

In the Gospel of John

BY ALBERT HUGHES, B.A., D.D.

THE SYNTHESIS OF THE SIGN

The story told is that of the Suffering Patient, the Sympathizing Physician, and the Scornful Pharisees.

THE SUFFERING PATIENT.

This man had suffered from an infirmity for thirty-eight years. We are not told what his ailment was, but we know that it had affected his limbs so that he could not walk. Half a life-time he had thus suffered, and was now so helpless that he could not crawl fast enough to get into the pool when it was touched with healing power. He was too poor to hire anyone to help him, and no one near seemed to have any sympathy for him. Day after day he labored and longed in the hope that deliverance would somehow come.

Can you imagine a picture of greater pity. *Helpless* from the waist down;

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again (Luke 6:38).

A very interesting sight during July or August in Palestine is the measuring of wheat and barley. These folk buy sufficient grain after the harvest to last them for twelve months. It is usually purchased in the Market and delivered in sacks. However, no purchaser ever accepts the merchant's word for honest measure. He employs a professional measurer to do the job.

The measurer, swathed in Eastern dress, seats himself cross-legged upon the soft and pleasantly yielding pile and lets the cool grain trickle through his fingers into the bushel measure. As the measure begins to brim, the grain is pressed down by the whole weight of the measurer's body. Then the bushel is sharply shaken from side to side to insure the grain settling into a smaller space. This process is repeated again and again until a cone of grain is raised

friendless—"I have no man to put me into the pool when the water is troubled;" he was *at the point of despair*—thirty-eight years in that condition, no friend, no acquaintance, no relative, no neighbor to give a word of cheer or a hand to help. Like that other Scripture character he could cry, "No man cared for my soul."

Yet Bethesda was the place of mercy, of pity. Everywhere you look there is misery and need. This is why Jesus is found at Bethesda. He was always found where He was most needed and where He could do the most good. He came into the world to serve and not to be served, to minister and not to be ministered unto. He was found far more often in the haunts of misery than in the places of luxury.

How great was the suffering of this place: degradation, misery, pain, pov-

erty. There were men creeping and crawling, bruised and broken, foul and unclean, a great crowd looking for help for their helplessness. It would be hard to imagine more misery congregated in one spot. The suffering was varied: the blind, the halt, the withered were there. The eyes of some are gone, in others the arms are withered, again the impotency was in the limbs. There was somebody there representing every ache or pain or corruption that the body knew. The bodily suffering must have affected also the mind. And there was a multitude of these sufferers lying in the porches, and many more that could not gain entrance because there was no room for them. There are always plenty of sick no matter where you go, but when you bring crowds of sick folk together it makes a miserable multitude.

These facts lend a far greater power and definiteness to our Saviour's graphic illustration than we should at first sight suppose it to contain. Thus largely shall they be rewarded who have learned to imitate the example of their Saviour in the divine art of generous giving. Christ set the example of giving His all for us and the best that we can do is to give generously of time, and money for the needs of men's bodies and their souls. The Christian's dividends will be given to him in heaven, where moth and rust do not corrupt and thieves do not steal.

With what anxiety the waters were watched! Evidently only one could get the blessing and each of them hoped to be that one. With what effort and struggle they tried to step into the troubled waters in order to obtain health! This one case of misery the Lord chooses from out of this suffering crowd, a man of thirty-eight years' infirmity, probably one of the worst sufferers of the lot.

THE SYMPATHIZING PHYSICIAN.

The most of these sufferers, if not all of them, have lost faith in the medical profession and they have turned to quackery. It so often happens that the hopeless turn to magic and witchcraft. How wonderful to meet the physician who not only understands the case, but has the ability to deal with the disease and definitely deliver!

THE SYMPATHIZING PHYSICIAN.

Our Lord's knowledge of the suffering. "When Jesus saw him lie, and knew that he had been now a long time in that case." This is not the knowledge gained by observation, but by intuition. By quick observation He saw the man's crippled condition. By divine intuition He knew the nature of the disease and the length of time the man had been in the grip of it. Our Lord saw the whole case, knew the poverty, the helplessness, the many un-

successful attempts toward deliverance, the present mental state of the man.

Jesus needed not that any should tell Him concerning man, for He knew what was in man. This is why He committed Himself to no man. He knew Simon, without any introduction, when Andrew brought him, and He said, "Thou art *Simon*, the son of *Jonas*." Our Lord knew Simon's unstable nature and said, "Thou shalt be called *Cephas* which is by interpretation a stone." Our Lord knew Nathanael when Philip brought him and He said, "Behold an Israelite indeed, in whom there is no guile." He knew Nicodemus though he came incognito and by night, for He said, "Art thou a master in Israel and knowest not these things?" He knew the whole past life of the Samaritan woman and said, "Thou hast had five husbands, and he whom thou now hast is not thy husband." And here we read that He knew of the impotent man's case, the length of it, the misery of it, the poverty of it, the whole of it. These are the little extra touches that John gives in this Gospel to prove the Deity of Jesus.

Our Lord's question to the sufferer. "Wilt thou be made whole?" It was a wonderful question. It was a hopeful question.

A wonderful question: "Wilt thou be made whole?" At first sight, the question appears a needless one. Surely any man in such a condition would desire with every desire of his being to be made whole. The man's answer could surely be taken for granted. The fact that he was at the pool looking for healing was sufficient to know what his answer would be.

But the question the Lord asks of the sick man reveals the importance of the human will. The will is a gift of God to man and plays a large part in the physical recovery as well as the spiritual. Had man been given no will, he could never have become a son. He would merely have been a machine.

Our Lord never did anything for anyone against the will. The divine invitation, all through the Scripture, gives a large place to the will. "If any man

will, let him come unto Me and drink." "If any man will open the door, I will come in to him and sup with him and he with Me." Man's consent is the first step into divine blessing. Christ is willing to help the helpless anywhere, if the helpless are willing to acknowledge their helplessness and reveal a readiness to be helped.

The *hopefulness* of the inquiry. The man's attention was aroused. The stupor of thirty-eight years is thrown off. His will is stimulated and he is set hoping and expecting.

Yet how can any blessing come? Listen, as the man pours out his sad tale! You can imagine him saying, "Be made whole? Why every time the water is troubled and I try to crawl to the edge to step into the pool, someone gets in ahead of me and again I am disappointed. Sir, I am willing enough, but there is no one to help me into the healing waters." Evidently, then, though willing, the man had resigned himself to his fate. He speaks the spirit of cynicism, of entire despondency—the resignation of gathering despair. But now the man begins to hope that somehow some blessing might come to him. So far he has no faith in Christ, and little does he know that his deliverance lies that way. He still thinks of the pool and its troubled waters, but he begins to think that probably here is a friend who will help him into the waters of blessing. This stranger does not look like one who would mock him. Probably help will come from this source. At

least the man is led to hope and "hope maketh not ashamed."

Our Lord's command to the sufferer. "Rise, take up thy bed, and walk." This is a most extraordinary prescription. It is powerful pharmacy which can work that way. To step into the pool seemed wonderful indeed, but this is even more wonderful. It is only a matter of getting up and going home.

It is the command of *power*. The man is bidden to do the utterly impossible thing. The withered limbs that have not held his weight for thirty-eight years are commanded to do what they were ordained to do. A paralytic is told to rise, a palsied man is ordered to walk off with his couch. As well tell the couch to carry the cripple as to tell the cripple to carry his couch! All human power and skilful science had failed even in the early stages of the disease, and now in its chronic condition, the sufferer is told to act as if he had never known suffering. All this however is quite natural to Deity. Such a command can only be given by One who has divine power.

It is the command of *compassion*. Power by itself can be destructive even while it seeks to deliver. A victorious army in war exercises tremendous power in its effort to win, and fills the field with fearful destruction. But divine power, filled with compassion, heals while it wounds, and preserves while it heals. It is forever a ministry of making men *whole*.

It is the command of a *conscious* cure. The cure was instantaneous and complete. "Immediately the man was made whole." It was not a work that took weeks. Without any hesitancy whatsoever, the man was delivered of his malady and the cure was complete. "He was made whole." It was not partial as far as the physical was concerned. To prove the completeness of it, he "took up his bed and walked." This was evidence enough to everybody that the cure was perfect. There is no limping or groaning. He went off perfectly well. The reality of the cure becomes its demonstration to all. He walked as he had been told to do, but

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Book Reviews

Conducted By
Harriet McKown Johnson



CROSSING THE SPIRITUAL DIVIDE

This is a group of short, spicy, and suggestive sermons, simple in language, rich in illustration, and vital in point. Each message is fresh as if it were just drawn from the well.

Crossing the Spiritual Divide, by Clark J. Forcey. Publishers, The Bible Institute Colportage Association, Chicago, Illinois. 91 pages. Price, 50c, paper.

"JEHOVAH'S WITNESSES"

This is one of the most concise and precise handlings of this subject on the market. Mr. Strauss names the doctrines of Jehovah's Witnesses, and quotes from their publications concerning their doctrines giving the location of these quotations. Then he refutes these doctrines with the Word of God in such a clear definite presentation, that one wonders how anyone could fall for such unsupported teaching as Jehovah's Witnesses publish. This little book is just what you want and need to be able to talk intelligently with those who deny the Deity and Atonement of Christ, the Deity and Personality of the Holy Spirit, the Trinity of God, and Hell and Eternal Punishment.

An Examination of the Doctrine of "Jehovah's Witnesses," by Lehman Strauss. Publishers, Loizeaux Brothers, 19 West 21st Street, New York, N. Y. 48 pages. Price, 15 cents, paper.

—H. M. J.

KEN RIDES THE RANGE

Boys will dream of the wild west and the wonderful feats accomplished by story book heroes. Why not give them just that kind of a book with the spiritual atmosphere in it? Ken is a good Christian lad, and has had to take responsibilities which most boys do not have to face. But because his mother taught him of the things of Christ and the true values of life he was able to take things over when his mother died. Boys will just live with Ken when they read this delightful boy's story.

Ken Rides the Range, by Basil Miller. Publishers, Zondervan Publishing House, 847 Ottawa Avenue, N. W., Grand Rapids, Michigan. 76 pages. Price, 50 cents, cloth.

—H. M. J.

SONG ACROSS THE WAVE

Phil Lee, a wealthy young man, who, because of unfortunate circumstances, had become very hardened and cynical, met a childhood sweetheart and out of pity for her poverty-stricken condition married her. The story is deeply interesting and spiritual throughout. The author does not fail to magnify Christ in every detail. All the way through Christians are praying that these two will come to know the Saviour. It has a glorious ending—read it and see.

Song Across the Wave, by Catherine Stadler. Publishers, Zondervan Publishing House, 847 Ottawa Ave., N. W., Grand Rapids, Michigan. 279 pages. Price, \$1.00, cloth.

—N. V. S.

THIS WAR

The author has done an excellent job in summarizing the present crisis. Everyone knows we are in a war, but not everyone can collect the facts, and analyze the difficulty. Mr. Harrison shows vision in his analysis. We do not personally agree with the author's interpretation of the sixth seal of the Revelation, but we are not so narrow as to let that rob us of the blessing of his book. Two important features of the book are the up-to-date statistics on American life and certain dictatorial documents.

This War, by Norman B. Harrison. Publishers, The Harrison Service, 3112 Hennepin Avenue, Minneapolis, Minnesota. 48 pages. Price, 25 cents, paper.

—E. E. L.

BEYOND ROMANCE

A thrilling missionary story of experiences in India. The author relates incidents of how souls were won for the Lord through the faithful proclaiming of the Word. These incidents not only tell the bright side, but also show how Satan tries to discourage these souls in every way. Through every trial, they remain true to their trust, and the Lord wonderfully blesses their testimony. You will enjoy every word of it.

Beyond Romance, by Florence Balph. Publishers, Zondervan Publishing House, 847 Ottawa Avenue, N. W., Grand Rapids, Michigan. 132 pages. Price, \$1.00, cloth.

—N. V. S.

ECLIPSE

Eclipse is an intriguing story of Christians who had let the world come between them and Christ so that they did not reflect Him Who is the Light of the world, and how they were brought back to a radiant testimony for Christ through the remarkable conversion of the erstwhile villain. The salvation message is clearly presented in this 14th full length novel from the pen of Paul Hutchens, as well as the heart-stirring challenge to radiant Christian living.

Eclipse, by Paul Hutchens. Publishers, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 184 pages. Price, \$1.00, cloth.

—B. G. C.

DAVID BRAINERD The Man of Prayer

This is a biography of a man who experienced many struggles in his soul before he came to believe he was eternally saved. But despite all the discouragements he still believed God had called him to a work for Himself. So David Brainerd went to tell the Indians of the Saviour. He suffered many hardships and the loss of friends, but because he was a man of prayer he pressed on for the Lord, and finally won his way into the Indian tribes. For a Christian who is interested in missionary work and study, we recommend this book as one which will present missionary activities as they really are in many places, but feel that Brainerd's awful depression may be discouraging to a young Christian who is unfamiliar with spiritual struggles.

DAVID BRAINERD The Man of Prayer, by Oswald J. Smith. Publishers, Zondervan Publishing House, 847 Ottawa Avenue, N. W., Grand Rapids, Michigan. 86 pages. Price, 75 cents, paper.

—H. M. J.

UN-AMERICANISM IN HIGH SCHOOL TEXT-BOOKS

The author has done a service for the people in exposing the propaganda in popular school text-books. Not everyone has the time or ability to ferret out the evidence as he has done. That he has this evidence is shown by the many direct quotations from very commonly used books. Many of these excerpts are so bold that they amaze us. Why are our government officials, "watch dogs of the Constitution," so blind? Are democratic Americans, both believers and unbelievers, going to let these literary saboteurs train an army of high school revolutionaries? Dr. Gilbert has given the facts and makes the recommendations. Every American parent should read this book and be spurred to action.

Un-Americanism in High School Text-books, by Dr. Dan Gilbert. Publishers, Danville Publishers, 4766 Norma Drive, San Diego, California. 67 pages. Price, 35 cents, paper.

—E. E. L.



The Berean African Missionary Society

The Foreign Missionary Department of the Denver Bible Institute



Rose Encinas, Home Secretary

NEW CANDIDATE



For quite some time our dear missionaries on the field have been praying for others to "come over and help" them on the field. The Lord has begun to answer prayer in that the burden has been laid upon the heart of Miss Elizabeth Rae Hess to join the ranks of our soldiers on the "firing lines."

Miss (Betty) Hess is a graduate of the Denver Bible Institute day school, having graduated in 1938. Upon graduating she worked for several months, earning funds to further prepare herself for the mission field, although she did not know just where the Lord would have her labor for Him at that time. It was last October, after completing two years of nurses' training, that she applied to the Berean African Missionary Society for service in the Belgian Congo. She continued with her training making a splendid record and receiving the honor pin when she graduated in June of this year.

As soon as her work was completed in the hospital, Miss Hess took the State Board examination and left for a combined vacation and deputation trip in the South, and already the Lord has singularly blessed her testimony. We praise God for His working on our behalf. He knew we were sorely in need of a registered nurse in our work and is meeting that need. We trust that He shall continue to deal and lead to the work of the B.A.M.S. just those lives that He would have to work with us.

LANGUAGE WORK

We were glad to receive a letter from Miss Johnson dated August 4, and one from Mrs. Amie dated August 6. The letters took only about five weeks to reach us. At that time Miss Johnson

and Mrs. Amie were quite well again but Mr. Jansen had been having trouble with an infected tooth and Mrs. Jansen had been suffering with fever. They were planning to see a doctor, feeling it unwise to take chances with their health. We hope and pray that they were able to get the medical attention needed and have all fully recovered.

Mrs. Amie stated that she was trying to be careful of herself. "In the mornings," she said, "I am out with the workmen and boys, and teach some classes in Bible. Afternoons I work on language. Am copying the grammar at present. Have a grammar of 105 typewritten pages. The Exercise book will have about seventy-five pages. I sent a first reader home to be printed and will soon have two more to send."

FURNITURE MADE

It is remarkable what the natives can do with careful instructions and supervision. Mrs. Amie had one of the boys make her a desk and they are making a special cart for a crippled boy. She gives a description of these articles in her letter. "I have a dandy new desk. Muke made most of it. It has an enclosed place for my typewriter, a slide board on each side, and two drawers and two sideboards. Old motor oil makes it look like a million dollars. We are also making a sort of a cart for our crippled boy. It is a shame to see him have to crawl. Muke made his children a four-wheel cart and it gave me the idea for the crippled boy, so trust it can be worked out."

MISSIONARY BOX RECEIVED

"The big box of things arrived from Kindu this week and it was surely worth the 900 francs it cost us. I would like to have a half dozen more boxes like it. Tell all who had a part in it that it was fine. The girls' dresses are nice. Tell the women that here at Ikozi we need a few larger dresses also, but our girls are all very slim so they do not need to be made so full. The little dresses and the denim skirts were great, and the baby things, bandages, etc. were all fine."

Missionary Societies in North Platte, Nebraska; in New Bethlehem, Pennsylvania and others have had a part in these shipments. We are truly grateful for other boxes that have since been received in the Home Office to be for-

warded to the field. Because of the terrific expense involved in getting the merchandise to the field, we find it would be best to send new things as much as possible. Old clothing does not last the native very long and the expense of getting the things to the field is practically lost. We are glad that several missionary groups have been sending lovely denim skirts and chambray blouses. These have proven most useful and our missionaries are delighted with them. Some individuals, desirous of helping with the clothing of our native girls, but unable to do the sewing, have sent gifts of money to be forwarded to the field for that purpose. This manner of helping meet the need is also acceptable since materials are now obtainable at Kindu.

LEPER WORK DEVELOPING

Miss Corinne Mayo, the nurse who so graciously cared for Rev. Irving M. Lindquist, while he was seriously ill, returned to her Leper work some time before Mr. Lindquist returned to America. She is associated with the E.S.A.M. a neighbor mission, and has 1000 lepers in her camp now. Miss Mayo is a worthy servant of the Lord, doing a worthy service for Him. Any contributions designated for her work will be gladly forwarded to her.

MISSIONARY CALLED HOME

We were sorry to learn that on July 1, Mr. Archie Haller, missionary with the Congo Inland Mission, had gone home to be with the Lord. He was taken suddenly ill with acute Bright's disease and Yellow Jaundice (the same diseases that struck our own missionary, Mr. Lindquist) on a Wednesday. He had no pain but was tired and just wanted to sleep. But on the following Monday he passed away. Mrs. Amie writes, "It was so sad. He was a spiritual giant and one could not help but respect and honor him."

But for God's intervention, our own missionary, Mr. Lindquist, might have left us in the same manner. We realize that God had a purpose in sparing the life of Mr. Lindquist and in taking Mr. Haller to be with Himself and bow in submission to His perfect will. Our deepest sympathy goes out to Mrs. Haller and the Mission. Both have suffered a great loss. May God's sustaining grace be very real to them.



In the HARVEST FIELD

Conducted by
B. Grace Crooks

Missionary prayer-partners will rejoice to learn that Mr. Ernest Fowler ('33) and Mr. Harvey Hammond, former student, will be returning to South America in early October by boat from New Orleans, while Mrs. Hammond and little Paul have reservations, subject to government requisition, on the Pan American Airways from Brownsville, Texas, on October 14. They ask our prayers for the Lord's blessing in the securing of needed documents, and for His protection during the days of travel. They are now missionaries under the Evangelical Union of South America, 153 Isabella Street, Toronto, Ontario, Canada.

Miss Grace Edmonson ('31) praises God for profitable results from her work with the Christian Center in Tucson, Arizona. Two girls whom she took to the Summer Assembly consecrated their lives to Christ. The recent conversion of a druggist's wife through personal work was a remarkable testimony to the power of the Gospel. There were seventeen conversions and two consecrations in their Daily Vacation Bible School.

Miss Anna Thorell ('25), missionary under the Orinoco River Mission, is laboring in Mariguitar, Venezuela, a hard field greatly in need of Christ. The mission writes that the cost of living in Venezuela, which always has been high, is now much higher. There is practically no importation of staple foods such as flour, etc. Through foreign exchange there is a loss of 33% on every U. S. A. dollar sent to the field. The missionaries consider every gift as a sacred trust and live very sacrificially on the bare necessities of life. The government of Venezuela has closed the door to the entrance of new missionaries. Pray earnestly that God will soon open the door for several new missionaries who are waiting to go, and that those already on the field may have adequate provision for their daily needs.

Our hearts were deeply touched by a recent prayer letter from The Bethel Mission of Eastern Europe, Inc., of which Pastor Leon I. Rosenberg is the founder and director. Mrs. Rosenberg is endeavoring by God's grace to care for destitute children in eastern Europe, the number of which has been greatly increased because of war conditions.

Her prayerful concern is that the Lord would raise up more helping friends for Bethel, thus enabling her to give the starving children entrusted to her care at least two meals a day. Because of the exorbitant prices, she can afford to provide for them but one lean meal a day. Contributions may be sent to the mission office at 252 N. Dillon Street, Los Angeles, California.

In ministering to the sick and afflicted, Mrs. Hannah Roach (30) finds opportunities to minister the life-giving Word to sin-sick souls in Contamana, Peru. She rejoices in an increased attendance in their Sunday-school and regular meetings. Special prayer is asked for two young men who have recently entered the Bible School at Lima to train for the task of spreading the Gospel in Latin America.

Missionaries of the Sudan United Mission lately arrived on furlough from French Equatorial, Africa, state that the door for the preaching of the Gospel was never more widely open nor the people more ready than now to receive it. In order to reach the hungry-hearted in thickly populated districts with the Living Bread, three additional stations are urgently needed. The government requires that permanent buildings be erected. Those who are interested in aiding the Mission in its "Forward, Program," may address their communications to Room 227, 73 Adelaide Street W., Toronto, 2, Ontario, Canada. The Lord gave the Mission 1550 converts in 1941, and recent reports from the field reveal the Lord's continued blessing in the salvation of souls.

Rev. Takeo Agatsuma, his wife (Mary Takamine, '33), and their two daughters, who were recently transferred to the Relocation Project at Granada, Colorado, are rejoicing in the opportunities of testimony for Christ among the Japanese in the camp.

A group of Institute graduates and former students spent Labor Day at the home of Mr. and Mrs. Ralph Morningstar near Wheaton, Illinois, in reminiscences of by-gone days. Dean C. Reuben Lindquist ('27) attended the reunion and reported an enjoyable time of fellowship with Mr. and Mrs. Ralph Morningstar ('35 and '37), Rev. ('34) and Mrs. Norman Renn, Rev.

('33) and Mrs. Elmer Seger, Rev. and Mrs. Gayel Bender, Mr. and Mrs. Carlyle Wilson, Mrs. Raymond Olander ('36), Mrs. Joseph Irving (Ida Mae Lips, '34), Mr. and Mrs. Paul Whaley ('36), Rev. ('35) and Mrs. Henry Dahl, Rev. ('39) and Mrs. Leland McClellan, Miss Ollie John ('35), Rev. and Mrs. V. F. Anderson, and Mr. and Mrs. H. A. Whaley. The group enjoyed a potluck basket dinner. Paul Whaley led in the singing of favorite choruses of student days. A precious testimony season was followed by the showing of moving pictures of the Institute. The group organized an Alumni Chapter of members resident in the Chicago area with the purpose of planning regular reunions and activities. The officers of the Chapter are: Mr. Ralph Morningstar, president; Mrs. Anna Marie Marsh Wilson, Secretary; Mrs. Dorothy Wright Bender, Treasurer.

CAMPUS NEWS FLASHES

Mr. and Mrs. Alvin Cassens ('40 and '29) recently drove the Institute truck to Palisade, Colorado, to secure the 78 bushels of peaches which Mrs. E. Hooper graciously donated to the Institute Dining Hall. While there they enjoyed fellowshiping with Mrs. Hooper and Mrs. Quentin Renn (Eleanor Baltar, former student). Following this trip, the Cassens spent their vacation in St. Francis, Kansas, with Mr. Cassens' relatives.

Dean and Mrs. C. Reuben Lindquist ('27) and Rev. Irving Lindquist (E.S. '36) recently enjoyed a brief visit with Mr. and Mrs. C. F. Albertson at Burns, Colorado.

Miss Neita Smith ('30) spent a portion of her vacation visiting Mr. and Mrs. H. G. Selby of Benkleman, Nebraska.

Rev. and Mrs. Ed Hartley and daughter, Phyllis, of Springfield, Illinois, recently spent their vacation with Rev. and Mrs. Hilland Stewart ('37 and '39) at the Institute. Mr. Hartley ('37) is pastor of the church in Taylorville, Illinois.

BORN

To Mr. Don Ramsey, former student, and Mrs. Ramsey, of Indianapolis, Indiana, a son, Harley William, on August 18.

To Mr. Harold Loving, former student, and Mrs. Loving, of Oak Park, Illinois, a son, Donald Keith, on August 30.

To Mr. and Mrs. Vern Mitchell, former students, of Denver, Colorado, a son, Alfred Vern, on August 31.

To Rev. and Mrs. A. H. Yetter ('38), of Denver, Colorado, a daughter, Martha Ann, on September 1.

To Rev. Charles Johnson ('35) and Mrs. Johnson ('41), of Denver, Colorado, a son, Charles Philip, on September 19.

HELPS FOR GOD'S WORKMEN

BY CLARENCE L. SWIHART

SHOULD WE PRAY FOR
THE UNSAVED

WHAT "LOVING-KINDNESS" MEANS

Mother asked her six-year-old what loving-kindness meant. "Well," he said, "when I ask you for a piece of bread and butter and you give it to me, that's kindness, but when you put jam on it, that's loving-kindness."

—Chicago Tribune

WANT A REVIVAL?

Roger Babson, the noted statistician and economist says, 'I am very fearful of the trend line. It will not go up again until this nation and the world are awakened by a spiritual revival. Only a spiritual revival has turned the trend line heretofore when it was faltering. It is only reasonable that history should repeat itself.'

—Western Voice

Someone has said:

"The greatest word is God.
The deepest word is Soul.
The longest word is Eternity.
The swiftest word is Time.
The nearest word is Now.
The darkest word is Sin.
The meanest word is Hypocrisy.
The broadest word is Truth.
The strongest word is Right.
The tenderest word is Love.
The sweetest word is Home.
The dearest word is Mother.
The warmest word is Welcome."

I would like to add that the most woe-ful word is Wine. Wine caused Noah to commit the first sin following the flood. Wine caused Lot to become the father of his own daughter's children. Wine was used by David in a vain attempt to cover up his sin with the wife of Uriah.

—Western Voice

THE NAZI CREED

The Nazi Creed is as follows: "We believe in one great eternal National Socialist German State. We believe in the National Socialist conception born in the man ADOLF HITLER during the great struggle between German Humanity and all the races of the earth. We believe that, in answer to his prayer, ALMIGHTY GOD restored to this soldier the sight he had lost during the World War. We believe, we see, and we realize, in this man alone, the Sav-

iour and the Ruler sent to our German nation, to our country, and to our people who are bound to us by ties of blood. We believe in his written work, *Mein Kampf*, which alone is holy; we believe we must obey all the commandments laid down therein with all our knowledge and all our power, and, if we carry them out in all sincerity, we believe, that we may thus confess ourselves: 'O Lord, we stand before Thee without sin. We are bound body and soul to our FUEHRER, to our country, to our people, and we cry together with a loud voice: ADOLF HITLER, our FUEHRER, we shall be faithful to thee unto Eternity.'" —This War

SCIENCE AND GOD

A German writer (Dennert) published a book in Berlin a few years ago, in which he shows that of three hundred of the greatest scientists of the last three centuries, two hundred and forty-three were firm believers in God, and saw harmony between science and revelation. Herbert Spencer says: "The existence of this inscrutable power (God) is the most certain of all truths."

—Unknown

THE WORD GOES OUT

The 126-year-old American Bible Society, whose mission is "the wider circulation of the Holy Scriptures to every man on earth in whatever language he may require," has not let war halt its activities. Last year its colporteurs in China, its agents in Switzerland, its workers in India and Africa and the four corners of the earth distributed 8,000,000 Bibles or portions of the Scriptures.

Last year, it reported, it distributed 8,504 Bibles, 382,530 Testaments and 169,113 portions of the Word without charge to Army and Navy chaplains. In addition, 220,727 Testaments were sold to churches and communities for their own service men or those in nearby camps. The Society sent out from its own stocks or purchased in Switzerland 3,687 Bibles, 17,451 Testaments and 48,862 portions of Scriptures in 25 languages for prisoners of war. It is distributing Scriptures to German, Italian and Japanese internees in the United States. Among the new books published for prisoners of war are 20,000 Russian New Testaments, 400,000 Russian Gospels and 50,000 Modern Greek Gospels.

—Pathfinder

One night, out on the North Sea, a Christian fisherman felt an overwhelming anxiety with reference to the salvation of his son, a young fisherman on another boat. So powerful was his impression about his boy's need that he knelt down just where he was beside the wheel, and pleaded with God to bring his son into the light. When he returned to the harbor and met his boy, who had arrived about the same time, he learned from him that he had yielded to God out on the rolling waters. They compared notes, and found that while the father had been praying the Lord was working, and that the anxiety of the father had found its answer in the response of the son.

—God's Revivalist

The Archbishop of Canterbury asked a group of actors, "Why is it that actors on the stage can speak of things imaginary and affect their audiences as if they were real, while we of the Church speak of things that are real and they affect the congregation as if they were imaginary?" Batterson, the actor, replied, "My Lord Bishop, the reason is very plain. We actors on the stage speak of things imaginary as though they were real, while you of the pulpit speak of things real as if they were imaginary."

—Unknown

Fools desire riches for the indulgence of pleasures, but wise men use riches to bring happiness to others.

HOW RICH!

J. P. Morgan, one of the richest men our country ever had to live within her borders, was not only rich in stocks and bonds, but he had a wealth that far exceeded and outweighed all his millions.

Mr. Morgan tells in his will: "I commit my soul into the hands of my Saviour, full of confidence that, having redeemed it and washed it with His most precious blood, He will present it faultless before the throne of my Heavenly Father. I entreat my children to maintain and defend, at all hazard, and at any cost of personal sacrifice, the blessed doctrine of complete atonement for sin through the blood of Jesus Christ once offered, and through that alone."

CHRISTMAS SALE OF NAZI BIBLES IS BERLIN'S PLAN

The Nazis are reported to be preparing for Christmas sale in Germany of a Nazified version of the Bible.

The (London) *Daily Sketch*, quoting "inside information," said the only illustration in the new Bible will be contained in the frontpiece—a portrait of Hitler.



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

GOD CARES FOR HIS OWN

I. Whosoever We Are

Matt 18:5
Joel 2:32
Matt. 10:32
John 3:16
I John 5:1
Acts 2:21

II. Whatsoever We Ask

Matt. 6:7-11
Matt. 21:22
John 11:22
John 14:13-14
John 16:23-24
James 1:5-6
I John 3:22

III. Whithersoever We Go

Ps. 139:7-12
II Kings 18:6-7
II Sam. 7:8-9

—W. S. H.

PICKED UP HERE AND THERE

A man SHOWS no more religion than he acts out in his life.

—Henry Ward Beecher

Nothing exposes religion more to the reproach of its enemies than the worldliness and hard-heartedness of the professors of it.

—Matthew Henry

Let us never meet anyone, however bad he may be, for whom we cannot say: "Christ died for that man, and Christ cares for him still. He is precious in God's eyes, and he shall be precious in mine also."

—Charles Kingsley

Still, as of old, man by himself is priced.

For thirty pieces Judas sold himself, not Christ.

Some Christians dry up in the summer and freeze up in the winter. Living water should neither evaporate nor freeze.

When we try to show a sinner the way to Christ we find Christ waiting to receive him.

The world looks different to the man who has a bottle of champagne in him, but alas he also looks different to the world.

The best Christians are not only saved, but are also trying to appreciate their salvation.

Some say that God does not speak to men as He did of old. We may also say that men do not listen as they did of old.

WHO SHALL ABIDE?

Psalm 15

I. In Relationship to God

Determined by:

- A. Character
"He that walketh uprightly"
- B. Conduct
"Worketh righteousness"
- C. Conversation
"Speaketh the truth"

II. In Relationship to Man

- A. Conversation
"Backbiteth not"
- B. Conduct
"Nor doeth evil to his neighbor"
- C. Character
"Nor taketh up (or bringeth) a reproach against his neighbor"

1. Despises the reprobate
2. Honoreth them that fear the Lord
3. Swareth to his own hurt
4. Putteth not out his money to usury
5. Taketh no reward against innocent

Application:

He that doeth these things shall never be moved (lit. budged).

—C. R. L.

MISSIONS AND THE WORD

- I. Souls cannot be born again apart from the Word—James 1:18; I Peter 1:23.
- II. They cannot grow in grace without the Word—I Peter 2:2.
- III. The lives of converts cannot become pure without the Word—John 17:17; Eph. 5:26.
- IV. Faith to endure testing and persecution cannot come without the Word—Rom. 10:17.
- V. Able native leaders for the church cannot be developed without the Word—II Tim. 2:15.
- VI. When the missionary is withdrawn from the native church, the one abiding thing which he can leave with the people is God's Word—Acts 20:32.
- VII. One of the most essential contributions to the life and growth of an indigenous church is the Word of God—II Tim. 3:16-17.

—Camp Wycliffe Bulletin

HOW GOD'S WAYS CONTRAST OUR WAYS

I. The Way Up Is Down

Matt. 23:12
Phil. 2:7

II. God Multiplies by Subtracting and Dividing

Prov. 11:24
Luke 6:38

III. We Increase by Decreasing

John 3:30
James 4:10

IV. We Save Ourselves by Losing Ourselves

Luke 9:24
John 12:25

—Selected

V—"Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment; but is passed from death unto life" (John 5:24).

I—"I am the Door: by Me if any man enter in, he shall be saved . . . I am come that they might have life, and that they might have it more abundantly" (John 10:9-10).

C—"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:28-29).

T—"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Proverbs 3:5-6).

O—"O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ . . ." (I Corinthians 15:55, 57).

R—"Rejoice in hope of the glory of God . . . For when we were yet without strength, in due time Christ died for the ungodly . . . Much more then, being now justified by His blood, we shall be saved from wrath through Him" (Romans 5:1, 9).

Y—"You hath He quickened, who were dead in trespasses and sins . . . that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Ephesians 2:1, 7).

—Good News Pub. Co.

The Days of Youth

Under the Elm

By Florence Taft Fowler



CHAPTER I

Teddy Riggan lounged under the welcome shade of the old elm at high noon. The Indian Summer haze amplified the heat waves at noonday in contrast to the chill of the morning air when he had risen early for the chores and had driven the cows through the dewy meadow of Mr. Alec Atherton's acres. Ted lay pondering as he had been pondering in the morning when he swished through the wet grass which cut and stung his ankles. The remembrance of the swish, swish, swish through the tangled blades seemed to deepen the sting in his heart even now as he wondered and conjured with the ever-present question: "WHY?"

The question was his own. But it was more than his own. The letter from his mother the day before had flung it bitterly into his soul again and now his mental debates had merged into complete dismay and disgust. "On a farm—hang it anyhow. Why did everything happen? Why didn't God—? Well, maybe there is *not* a God! If there was, He wouldn't let all the terrible things happen to Mom and to me." This last trial seemed more than Ted could bear. The summer on this farm was enough, Ted thought. Now he could not go back to school but must stay on. He knew Mr. Atherton would want him to stay. There was no other place to go—with Mother in the hospital and their home broken up. Dad's going had climaxed the months of tragedy and now *this* was the outcome!

Ted was ambitious — in certain realms. His thirst for knowledge had driven him to books until his mother had insisted that he take the summer on the farm to strengthen his body in the outdoors. He had wanted to go to Summer School to pursue his plan for early air-craft training after his graduation the following year, but that was denied him. With the war on he wanted to be prepared for what might come. But his goal was again pushed into the future. Calamity had struck again. The months of strain had been too much for his mother and the doctor had ordered her to the hospital for a year of complete rest after her illness. The word of her illness had been without much detail and now the letter of the previous day disclosed all. She had collapsed at her work in the defense

plant a fortnight before. As a consequence examinations proved the necessity for hospitalization with treatment and rest. Poor Mother. She had been through enough. Ted thought that and so did she, for the tone of the letter indicated her own bitterness. So Ted gritted his teeth as his soul writhed under the present prospect of a year out of school, plus the trial of his mother's illness. Now his mother insisted that he stay on here at the farm if Mr. Atherton would let him. He couldn't bear to broach the subject. What a mess he was in! How could a God of love permit the things that had befallen them in the previous tragic months? But, was there indeed a God over all? Perhaps he, Ted Riggan, was a creature of chance, of evolution. Science taught that, so it must be true. Then this war! That was troubling his mother too. She did not want him to take aircraft training—he was sure of that. Why had God let this war come—or if there was a God why didn't He stop it? Perhaps, if his father had lived, he, also, would have had to go. Maybe he could not have gone on to school anyway. Who knows? You can't know anything in this old world. But, why? Oh, why did it all happen?

So Ted questioned and argued and reasoned, or thought he was reasoning, as his mind sought to find an answer to the unrevealed pattern of his life. The pattern was intricate to Ted. It had become so of late. Was there no answer?

Today Ted could not seem to rouse himself from the spell of despondent thoughts which ran like a train of hateful imps through his brain. He knew some things and he knew them bitterly. His father's long illness had taken all that had been saved for the son's education. But then, fortune had smiled again for a season. Ted's hopes ran high and so had his parents'. His father had gone back to work and their lives—the three of them—had taken on a semblance of normalcy. Nevertheless their day of prosperity was shortened and tragedy with icy fingers had stalked into their home. The accident at the factory had been fatal and his father had slipped away after only a few days. The remembrance cut today as never before as Ted lay with hands clasped

under his head and looked up through the thinning leaves of the elm to the blue of the sky. Momentarily, there came as a soft caress to his troubled heart the recollection of his father's last words.

"Mother,—Son, I'm going—" Then a smile had played about his lips for an instant and he softly spoke the words that rose to ascendency in Ted's thoughts even now. "Going home." Then faintly he murmured, "It's getting—light . . . My Lord—my Light—" Thus he went. And Ted could see him now as his father's gaze had seemed to shift from his upward look to rest for a moment upon his son and then he slipped away. The anguish that had swept over him that dreadful day came back to him now at noonday. He had hitherto pushed the scene from him but today it would not be shaken. Could his father have seen the Lord? Light? Was it light to his father in that hour when all was darkness and blackness of sorrow to his mother and him? She had had no ray of light in all those tragic days, nor had Ted. Could God give something to a life in the hour of death that would give him light and a smile? Surely his father had not been in a delirium. In fact Ted now recalled that his father's face became a picture of peace and contentment which had transcended anything he had even seen in his father's life as he spoke those words—those dying words.

Again—as if a cloud of darkness hovering over the boy descended to envelope the ray of hope that had sought to penetrate his soul, Ted's infidel thoughts returned. They haunted him and drove him to his feet. Doggedly he stalked toward the house muttering under his breath, "If there is anything to it—if there is a God, He wouldn't have left us in this fix. It's not fair," he gritted his teeth in utter rebellion, "havin' to stay out of school. Mom in the hospital! Me on a farm! Hang it anyhow!"

At that moment Ted passed the woodshed and Mr. Atherton stepped out smiling. "What? What's this, Ted, about hangin' this farm? Well, yes, guess 'tis hung already. Your'e right, my boy. The mighty God of the universe made this earth and 'hung it on nothing.' I guess this here six hundred acres *is* hangin' on the side of this old globe somewhere. Hadn't thought of it in jest that way before," he chuckled.

Ted looked startled for an instant and then sheepishly hung his head. His countenance went troubled and dark.

Mr. Atherton stood a moment searching the boy's face.

"Was—was just coming to—to ask you, Mr. Atherton, what the orders are for this afternoon."

"Well, Ted, guess mebbe that hay in the lower meadow will be dry enough to rake 'bout now. If you think you can manage the tractor, I'll go along with you on the rake and we'll

get that in windrows this afternoon.”
“But—but—the dew was extra heavy this morning, Mr. Atherton. When I took the cows to the back pasture I got soaked to the thighs,” Ted countered.
“Wouldn’t doubt it a bit, Ted, but I was down there while you took your siesta a while ago. It’s okay now, Son. Come on.”

Ted submitted, but Mr. Atherton’s deep-set blue eyes met his and seemed to pierce his very soul. Yet his tone was kind and gentle, thought Ted, and he kept calling him “Son.” He had learned to respect the man for his quiet, purposeful way of doing things. Ted observed that nothing ever seemed to irritate him. He was a nice old man, though he had a peculiar religious custom of thanking the Lord at every meal for his food. However, you could give the old couple credit for being, at least, sincere. Mrs. Atherton seemed to fall in with all the old gentleman’s ideas, but she was very kind; and after all that was all that mattered.

Nevertheless he would keep his distance, for he did not care to accept their old-fashioned ways. His training was more scientific, more up to date. They were good people. Too bad they did not have the opportunity that modern youth were having. Then the thought kept coming that these people were happy. That was more than he—well, but he would not think about that.

The task of the afternoon kept his thoughts well occupied. The work was hard and Ted went to his room early after the wholesome supper which Mrs. Atherton had prepared.

His usual romp with Nappo, the farmer’s faithful Collie, was for-

(Continued on page 374)

GARY A SENSATION by Phil Saint

INSIDE THE OLD MISSION GARY IS PLAYING A SOLO—OUTSIDE THREE FELLOWS ARE LISTENING WITH MORE THAN ORDINARY INTEREST.

MAN ALIVE!! TALK ABOUT BEAUTIFUL TONE—WOW!!

JOE MAXWELL AND TWO OTHER STUDENTS

CAN IT!! WE’VE GOT TO GET THIS GUY EVANS FOR OUR ORCHESTRA! HE’S GOT IT ALL OVER JAZZY FRANCE

JOE, YOU DON’T MEAN TO TELL ME YOU THINK EVANS WOULD PLAY FOR A...

LISTEN, BERT, LET ME PUT YOU WISE TO SOMETHING...

I HAPPEN TO KNOW HE’S LOW ON FUNDS—WHY, WHEN HE SEES THE KIND OF DOUGH WE GOT—HE’LL JUMP AT THE CHANCE!!

HE MAY, IF HE’S OUT OF CASH BUT...

“DON’T” BUT ME, I KNOW HE’S RELIGIOUS; THERE ARE PLENTY OF CHURCH PEOPLE WHO PLAY JAZZ—MONEY TALKS!

YEAH, BUT HOW MANY OF THEM GO TO THESE MISSIONS AND PLAY FOR NOTHING??

WE’VE GOT TO GET HIM SOMEHOW—HE’LL BE A SENSATION!

COME ON YOU TWO—QUIT SQUABBLING, THE SHOW’LL BE HALF OVER!

BIG MCLOUD IS GOING TO GIVE US THE GATE AND HIRE THAT OTHER GUY TO PLAY AT THE TAVERN, IF WE DON’T GET SOMEBODY SOON!

DO YOU SUPPOSE EVANS CAN PLAY JAZZ??

A BIRD WITH ABILITY LIKE THAT COULD PLAY ANYTHING!

WE’LL SEE HIM AFTER THE SNOW

“NIGHT, GARY, YOUR PLAYING DOES WONDERS FOR THE MEETINGS

IT SOUNDS LIKE A WHEEZY OLD FOGHORN WHEN YOU START PUTTING THAT PIANO THROUGH IT’S PAGES... SO LONG, MARTHA.

ER...HELLO, EVANS, WE WANT TO TALK TO YOU FOR A MINUTE

GOD TO, FELLOWS, WHAT’S ON YOUR MIND??

WITH HIS SMALL BALANCE DWINDLING, WHAT WILL GARY DO?



Wit's End Corner

Conducted by Ada M. Hess

1. Scrambled names of Bible books.
1. Alagantis 3. Soramn 5. Hilpomne 10. Verationel
2. Hamhenie 4. Hadabio 6. Amhilca 11. Shepasine
7. Cultvisie 12. Harejime
8. Issocoslan 13. Sbewher
9. Stecelissace 14. Santalnetiom

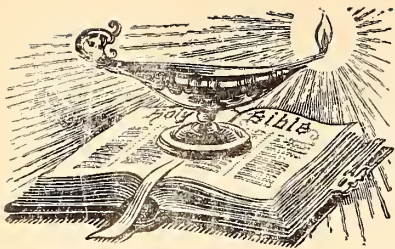
Can you go from work to rest in 6 moves?

1.	w	o	r	k
2.	—	—	—	—
3.	—	—	—	—
4.	—	—	—	—
5.	—	—	—	—
6.	r	e	s	t

What relation was:

1. Noah to Ham?
2. Eve to Seth?
3. Methuseleh to Noah?
4. David to Jonathan?
5. Absalom to David?
6. Solomon to David?
7. Samuel to Hannah?
8. Joseph to Benjamin?
9. Moses to Aaron?
10. Miriam to Moses?

(Answers on page 374)



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by E. E. Lett & H. H. Stewart
Illustrations by E. Glen Lindquist

Questions by C. Reuben Lindquist

THE CHRISTIAN VIEW OF MARRIAGE

FOURTH QUARTER, LESSON 5
SUNDAY, NOVEMBER 1, 1942

Lesson Text: Genesis 1:27-28; 2:18-24;
Jeremiah 29:4-6; Matthew 19:3-6; John
2:1-5

Printed Text: Genesis 2:18-24; Mat-
thew 19:3-6; John 2:1-5

Devotional Reading: Psalm 128

Golden Text: "Marriage is honorable
in all" (Heb. 13:4).

King James Version

Genesis 2:18 And the Lord God
said, It is not good that the man should
be alone; I will make him a help meet
for him.

19 And out of the ground the Lord
God formed every beast of the field,
and every fowl of the air; and brought
them unto Adam to see what he would
call them: and whatsoever Adam called
every living creature, that was the name
thereof.

20 And Adam gave names to all cat-
tle, and to the fowl of the air, and to
every beast of the field; but for Adam
there was not found a help meet for him.

21 And the Lord God caused a deep
sleep to fall upon Adam, and he slept:
and He took one of his ribs, and closed
up the flesh instead thereof;

22 And the rib, which the Lord God
had taken from man, made He a wo-
man, and brought her unto the man.

23 And Adam said, This is now bone
of my bones, and flesh of my flesh:
she shall be called Woman, because she
was taken out of man.

24 Therefore shall a man leave his
father and his mother, and shall cleave
unto his wife: and they shall be one
flesh.

Matthew 19:3 The Pharisees also
came unto Him, tempting Him, and
saying unto Him, Is it lawful for a
man to put away his wife for every
cause?

4 And He answered and said unto
them, Have ye not read, that He which
made them at the beginning made them
male and female,

5 And said, For this cause shall a
man leave father and mother, and shall
cleave to his wife: and they twain shall
be one flesh?

6 Wherefore they are no more twain,
but one flesh. What therefore God hath

joined together, let not man put
asunder.

John 2:1 And the third day there
was a marriage in Cana of Galilee; and
the mother of Jesus was there:

2 And both Jesus was called, and
His disciples, to the marriage.

3 And when they wanted wine, the
mother of Jesus saith unto Him, They
have no wine.

4 Jesus saith unto her, Woman, what
have I to do with thee? mine hour is
not yet come.

5 His mother saith unto the ser-
vants, Whatsoever He saith unto you,
do it.

LESSON EXPOSITION

(By Hilland H. Stewart)

The subject of Christian marriage is
an important one and needs to be al-
ways considered seriously. In these days
when this sacred relationship is fre-
quently entered into lightly, and ter-
minated just as carelessly, it behooves
us to earnestly instruct young people
about God's standards in the matter.

One thing which was not taken up
by the lesson committee in arranging
the material was God's mind concerning
marriage between believers and unbel-
ievers. God utterly denounces such a
union. The believer and unbeliever have
nothing in common except the physical
attraction. Hence, such a relationship
is displeasing to God. (See II Corin-
thians 6:14-18.) Therefore Christian
young people should consider, first of
all, whether or not the prospective
helpmeet is a Christian. If not, such
a person should be considered no fur-
ther. Believers and unbelievers cannot
marry in the will of God. And the part
of wisdom for every Christian is to
choose God's will. It will later be found
to be the part of happiness and blessing
as well as the part of wisdom.

We arrange the material for today in
the following manner:

- I. The Divine Institution of Marriage
Genesis 2:18-24
- II. The Divine Duration of Marriage
Matthew 19:3-6
- III. The Divine Sanction of Marriage
John 2:1-5

I. THE DIVINE INSTITUTION OF MARRIAGE

Genesis 2:18-24

These seven verses (quoted in the
lesson text above) constitute a brief
outline of: (1) the need of marriage;
(2) the institution of marriage; (3)
the spiritual picture of marriage; (4)
the purpose of marriage.

In verses eighteen to twenty, we find
God surveying Adam's need and the
lack of anyone to meet that need. The
animals passed by in review and Adam
named them, but among the insentient
creatures was found none that could
fellowship with Adam and be a help-
meet to him. So God created one who
could be a helpmeet to Adam.

The woman was created from bone
and flesh taken from Adam's side. We
often think of Eve's being created only
of bone, for it says that God took one
of Adam's ribs, but that is not exactly
the case. The Hebrew word means lit-
erally "a side" when used in connection
with a person. So God took a portion
from Adam's side, both flesh and bone,
for Adam said in verse twenty-three:
"This is now bone of my bones and
flesh of my flesh."

Many greet the account of woman's
creation with skepticism and others
with ridicule. We make no attempt to
prove the veracity of this account nor
to explain it, for we can do neither.
But we can and do believe it. Adam
was formed from the dust of the
ground. Since the same sixteen elements
(possibly a few more) that form the
human body are also the principal com-
ponents of the soil, the account in Gen-
esis of man's creation sounds very
reasonable. Woman, being made from
man's side, thus was formed of the
same substance as man. Furthermore,
the account of the inception of man's
psychical nature is as plausible as the
account of his physical body. When
God formed Adam He breathed into
his nostrils the breath of life and man
became a living soul. Life came from
God, and there is no other explanation
for the existence of life. After God
formed Adam and Eve, He gave to
them the power to perpetuate life but
not to create it. And it has ever been
thus. Let those who scoff at the Bible's
account of these great truths offer some
other plausible explanation for the ex-
istence of life and its propagation
through the two sexes.

The significance of the account of Eve's creation is further enhanced when we see the beautiful spiritual picture it presents. Adam is the figure of Him Who was to come, even Christ (Rom. 5:14). Adam's bride being taken from his side then is symbolical of the bride of Christ, which was carved from His wounded side. Ephesians 5:30 says: "For we are members of His body, of His flesh, and of His bones." When God presented to Adam his newly created wife, he received her with great joy, saying, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman because she was taken out of man." Hebrew scholars tell us that the English translation here in no way conveys the rapturous song of joy expressed in the Hebrew as Adam quoted the above. Adam received his bride with the same joy that other bridegrooms receive their brides. One day the Bridegroom, Jesus Christ, will present to Himself His bride, and that will be a day of great rejoicing for Him and for all of the saved. (See Ephesians 5:24; Revelation 19:7-9.)

Now we will observe the purpose of marriage. At least three purposes are mentioned. Marriage was instituted that man might have a helpmeet, that he might have fellowship, and that the human family might be propagated.

Man needs a helpmeet. God said that this was so. Women have had a great part in helping men in their God-ordained tasks. God never intended that women should be leaders of men, but that they should be helpers of men. Matthew Henry in his comment on verses twenty-one and twenty-two of our lesson beautifully sets forth woman's relationship to man: "Not made out of his head to rule over him, nor made of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be loved."

Man needs fellowship. God said that it was not good for him to be alone. Thus God instituted marriage. There can be no closer relationship than that between husband and wife. There it can be truly said "two hearts beat as one." Joys are multiplied, cares divided, burdens subtracted, and much happiness added. The close and blessed fellowship possible only to husband and wife is also the symbol which God uses to show the close relationship between Himself and His own.

The last purpose of marriage which we note in our lesson is the propagation of the race. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth" (Gen. 1:28). Through the union of man and wife God ordained a way that life should be propagated. Thus it becomes the responsibility of the husband and wife to bring children into the world, to care for them, and to train them in a way that God can honor them and use them. Next Sun-

day's very profitable lesson, "Christian Nurture in the Family," is given over to this responsibility.

II. THE DIVINE DURATION OF MARRIAGE

Matthew 19:3-6

In the section before us we have men's views concerning the duration of the marriage relationship versus God's views in the matter.

The question raised by the Pharisees in verse three was the outcome of two views held by the Jews on the subject of divorce. One group, following the teaching of Hillel, endorsed divorce upon almost any pretext. Others followed the teaching of Shammai, another rabbinical authority, who held that divorce was permissible only in the case of adultery.

But our Lord Jesus Christ ignored both of these human authorities. "Have ye not read?" said He, "that He which made them at the beginning made them male and female." And then He quoted the twenty-fourth verse from the Genesis passage we examined in the first part of our lesson. What matters what men say or think! It is what God says that counts.

And God joins a man and wife as long as they both shall live. When a man and woman decide to marry and become so joined, God recognizes in this union that they are no more twain, but one flesh. And what has become one flesh cannot be torn asunder, though human beings may decide to terminate the relationship. In God's sight they are still married.

Through one particular sin, fornication, one party may annul the responsibility of the other, and thus God permits a divorce under such circumstances. But in God's sight the two that were joined in holy wedlock still remain one flesh.

This presents another spiritual picture. Once a person becomes a member of the body of Christ he becomes a member of that organism which is the bride of Christ. Now certain sins may cause us to turn our back to God and to turn our faces from Him. But nevertheless, this union between the believer and Christ cannot be dissolved. One day every unfaithful member of the Church, the bride of Christ, will be restored into a glorious place of relationship with Him. God does not divorce members of His bride.

III. THE DIVINE SANCTION OF MARRIAGE

John 2:1-5

The only connection that this passage of Scripture has with the lesson today is that it shows that Christ placed His stamp of approval upon marriage by attending this wedding in Cana. The fact that our Lord attended is proof that He approved, but He further endorsed this ceremony by providing wine for the occasion. Therefore, we know

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that our Saviour would not have so cooperated had He disapproved.

We close our remarks by calling attention to the Golden text: "Marriage is honorable in all." God instituted it for man's good and to work out His own purposes. It is a sacred relationship, and it is the most graphic way whereby God can demonstrate the blessed relationship which exists between Himself and His own believers—His bride.

THE LESSON ILLUSTRATED

In looking back to the first marriage, I cannot but think that it was to make its tie more tender that God chose the singular plan He pursued in providing the man with a mate. No other way would have occurred to our fancy of making woman than that of another clay figure, molded by God's hands in the female form, and inspired by His breath with life. In making her out of Adam, and from the part of his body lying nearest to the heart, while he lay in the mysterious sleep from which he woke to gaze on a beautiful form reposing by his side, God gave a peculiar emphasis and power to the figure: "They twain shall be one flesh"—one in sympathy, in mind, in affections, and in interests; nothing but death afterward to divide them.

—Gems of Illustrations

The following illustration reveals how far afield the modern world has strayed from God's standards concerning marriage:

Something new in marriage vows was heard recently when Mary J. Dildine, of Geneva, and Lester W. Wesner of Watsonville, Pa., were married by City Judge George F. Ditmars. At the request of the bride, the words, "As long as we love each other or until legally divorced," were substituted for the customary "Until death do us part."

—Evening Tribune Times

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OBJECT LESSON

OBJECTS: One black paper heart with the word, "Mary" written on it. One white paper heart with the word, "Mary" written on it, and one with the word, "Jesus" written on it. One red paper envelope large enough to contain the white hearts. One red strip of paper long enough to reach around the white hearts like a band. Write the word, "Love," on this red band.

Before beginning this object lesson place the white heart with the word, "Mary," written on it in the red envelope.

EXPLANATION: Mary Hart (hold up the black heart) went everywhere carrying a lonely, heavy, black burden of sin. She was not happy. She was sad and her load was too big for her to carry alone.

One day the Lord Jesus (hold up the white heart with "Jesus" on it) came and spoke to Mary Hart. He said, "I died on the cross and My blood was shed for you. I will wash away your sin. Surely, I will bear your griefs and carry your sorrows. 'Come unto Me.'" His voice was soft and kind and full of love and Mary came. (Put the two hearts closer.)

Jesus (lay the "Jesus" heart on the table) took her black heart and cov-

ered it with His red blood (place the black heart in the red envelope), and washed it white as snow. (Pull the white heart from the red envelope and leave the black one inside. Lay the red envelope on the table.)

Now her heart is clean and white, and best of all she is not lonely any more, for wherever she goes the Lord Jesus (hold the two hearts together) goes with her. He bore her burden of sin. He helps her along the road. They walk together and talk together. Mary loves Him. He will never leave her. Their hearts are bound together by love's unbreakable binding. (Bind the heart of the Lord Jesus and Mary's white heart together with the red strip marked, "love.") Place the hearts back to back so that the writing on both hearts faces outward.)

Is your heart bound to the heart of Jesus? Do you walk with Him and talk with Him? Is your heart washed in His blood? If it is not, He is calling to you—"Come."

POINTED QUESTIONS

1. Should a Christian marry an unbeliever? (II Cor. 6:14; Amos 3:3)
2. Who named the beasts and the fowls of the air? (Gen. 2:20)
3. Who did Adam typify? (Rom. 5:14)
4. Why was marriage instituted? (Gen. 1:28)
5. Should marriage be permanent? (Rom. 7:1-3; Matt. 19:1-6)
6. Does God put His approval upon divorce? (Rom. 7:1-3; Matt. 19:6-7)
7. Does God honor the home? (I Tim. 5:4; Titus 2:5; Eph. 5:19, 33)
8. Are children promised special blessing for respecting their parents? (Eph. 6:1-3; Exod. 20:12)
9. Do women have a place in Christian service? (Phil. 4:3; Mark 15:40-41)
10. Can one ever sever His union with Christ? (John 3:16; 10:28; 5:24)

CHRISTIAN NURTURE IN THE FAMILY

FOURTH QUARTER, LESSON 6
SUNDAY, NOVEMBER 8, 1942

Lesson Text: Deuteronomy 6:4-9, 20-25;
II Timothy 3:14-15

Devotional Reading: Proverbs 4:1-9

Golden Text: "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6).

King James Version

Deut. 6:4 Hear, O Israel: The Lord our God is one Lord:

5 And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart:

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

20 And when thy son asketh thee in the time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt;

and the Lord brought us out of Egypt with a mighty hand;

22 And the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which He swore unto our fathers.

24 And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day.

25 And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us.

II Timothy 3:14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

LESSON EXPOSITION

(By Hilland H. Stewart)

Socrates once said, "Could I climb to the highest place in Athens, I would lift my voice and proclaim—'Fellow citizens, why do ye turn and scrape every stone to gather wealth, and take so little care of your children to whom one day you must relinquish it all?'"

I cannot answer this question, but I can ask another question and answer it. Why does America spend annually \$15,000,000,000 for crime? Because we spend only \$550,000,000 annually for spiritual training. America spends forty per cent of her annual income for that which is morally degrading as contrasted to three-fourths of one per cent of said income for that which is spiritually upbuilding. Why we concern ourselves so completely about pleasure and profit is a great enigma, but the fact that we do, and almost completely ignore the God-given responsibility of training up our children is the answer to our great crime wave as well as to all other social problems. Chaplain Hogg of a penitentiary in Arkansas said, "Out of seventeen hundred convicts, I found only one that had been brought up in a home where they had an old-fashioned family altar. I heard since that he was pardoned as he was found innocent of the crime with which he was charged."

All of this leads us to one conclusion—proper Christian training is being sadly neglected in our land today. God's Word says, "Train up a child in the way in which he should go, and when he is old he will not depart from it." Hence, it is obvious that our need is proper Christian training.

But how shall we go about getting that accomplished? There are many

things that might be done to realize that purpose. However, many of these things may be beyond the ability of the individual Christian. But the first and greatest responsibility in the realm of child training can be met by every Christian parent—the training of the child in the home.

The Christian parents are the ones upon whom God lays the greatest responsibility for properly training the child. The parents are naturally the ones to whom the child looks with implicit confidence for guidance. The parents have full opportunity with the child when he is most teachable. These early years of the child's life are the times when the mind is easily moulded, and yet impressions made on the innocent mind, not prejudiced by contrary ideas, will endure indefinitely. Speaking of the early years of the child's life, Dr. Clarence Benson said: "The child is wax to receive and granite to retain." Therefore, it is of vital importance that the parents recognize and assume this great opportunity which God has placed upon them.

In our lesson for today we have:

- I. An Admonition to Christian Training
Deuteronomy 6:4-9, 20-25
- II. An Example of Christian Training
II Timothy 3:14-15

I. AN ADMONITION TO CHRISTIAN TRAINING

Deuteronomy 6:4-9, 20-25

It will doubtless be understood by our readers that when we speak of Christian training in the Hebrew nation, we employ for the word "Christian" the same significance it now has, though, of course, it was not then used.

The first admonition was for training about the true God—His existence and Israel's responsibility to Him.

Hear, O Israel: The Lord our God is one Lord.

The nations about Israel worshipped many gods, but Israel alone had revelation from the true God. Thus it became the first task of the teacher to teach the truth about the one and only God, Jehovah.

Error has crept into the teaching of the nation of Israel on this point, and it will be of interest and profit to note this here.

By the above passage, God intended to teach Israel that He is the one God, but He did not mean by this that He could not exist in three forms. The Jews have taken the extreme position, however, and deny the existence of the Trinity. The basis for this error and the proper explanation of the passage is clearly set forth by a great Hebrew Christian, Dr. Leopold Cohn. We quote from his booklet, *Do Christians Worship Three Gods?*

The reason that the Jews have become estranged from the doc-

trine of a Triune God is found in the teachings of Moses Maimonides. He compiled thirteen articles of faith which the Jews accept and incorporate into their liturgy. One of them is: "I believe with a perfect faith that the Creator, blessed be His name, is an *absolute one*" (Heb. "yachid"). This has been repeated daily by the Jews in their prayers, ever since the twelfth century, when Moses Maimonides lived. This expression of an "*absolute one*" is diametrically opposed to the Word of God which teaches with great emphasis that God is not a "Yachid," which means an only one, or an "*absolute one*," but "achad," which means a *united one*. In Deuteronomy 6:4 God laid down for His people a principle of faith, which is certainly superior to that of Moses Maimonides, inasmuch as it comes from God Himself. We read there, "Hear O Israel, the Lord our God, the Lord is ONE," stressing the sense of the phrase "one" by using not "yachid," which Moses Maimonides does, but "achad," which means a *united one*.

So in teaching the truth about God, the Jews or any other people, should teach not merely a responsibility to God the Father but also to the other two members of the God-head, with particular emphasis on placing faith in Jesus Christ the Son.

Israel's responsibility to God was stated in these words:

Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

The love which God desired from Israel does not come from compulsion. Hence, it could not be a requisite of salvation. Love comes spontaneously and it is elicited forth because of the character or deeds of the loved, and so God wanted this love from Israel because of what He is and because of what He has done for them.

Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins (I John 4:10).

We love Him, because He first loved us (I John 4:19).

The second admonition was for training about the Word of God—(1) Hiding it in the heart; (2) Teaching it; (3) Proclaiming it forth.

And these words which I command thee this day shall be in thine heart.

The first thing to do with the Word of God is to hide it in the heart. The Psalmist said, "Thy Word have I hid in mine heart that I might not sin against Thee." The Word in the heart places it where it is always available, and where it is most readily accessible when Satan tempts. It is possible to hide away a lot of Scripture in the heart. Especially is this true when this

hiding away begins when one is a child. What a marvelous thing if parents, Sunday-school teachers, child evangelism teachers, D.V.B.S. teachers, and others would bend every effort to get children to memorize the Word.

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

We shall not endeavor to discuss how parents shall go about to teach their children the Word of God. The injunction in the verse before us is clear and plain—it should be done. We are certain that any resourceful parent can find methods of teaching the Word to their children. Talk of the Word about the house; talk of the Word when you walk by the way. Have family devotions before retiring. Have family devotions again in the morning when you rise up. How great would be the influence if every Christian home would re-establish the old-fashioned family altar.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

Scripture passages were written on parchment scrolls by the Jews and placed in cases so they could be bound on the arm and on the forehead. The typical significance of this was that the hand should do nothing contrary to the law of God, and the mind should never contemplate anything except what was in accord with the law of God.

It is debatable whether God ever intended the Jews to take this injunction as literally as they did. Certainly, He intended that the spirit of the admonition should be kept above the letter of the law, for Christ rebuked the Pharisees for making broad their phylacteries to be seen of men (Matt. 23:5). However, if God intended a literal observance, it was because there were few written copies of the Scripture accessible. Therefore, portions where they could be readily available were desirable.

Now there is a very definite application that we may make to the above truth. It is not convenient to have on your person a copy of the entire Word of God. But it is possible and practical to have a Scripture portion, such as a Gospel of John or a small New Testament, to carry. It is a splendid habit to carry some portion of the Word of God. And it will be found that real

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blessing will come by occasionally stopping and refreshing oneself with a few verses from the Bible. This is another thing that can be taught to children. And the younger they learn it, the more valuable it will be.

And thou shalt write them upon the posts of thy house and on thy gates.

Here is an excellent way of keeping the Word of God before children as well as bringing the message to anyone entering the house—a Scripture motto hung in the room. We believe every Christian home should carry such a testimony by hanging Scripture portions on the wall.

Likewise, placing the Word on signs where it can be seen by passers-by is a splendid way of getting out the Word. It is our opinion that we as Christians have been very negligent in this matter, and it is something to take seriously. Large Gospel signs placed along the highway can bear testimony to many people in a day. Will God hold us guiltless if we neglect to do all we can to get the message to the world?

The third admonition was to take advantage of an opportunity to press home God's claim on the life of the child.

And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?

Two other places in the Bible we find God giving specific instructions concerning the time when the children come and ask the meaning of certain procedures. One is in connection with the Passover (Exod. 12:26-27), and the other in connection with the crossing of the river Jordan (Joshua 6:6-7, 21-23).

Dr. Clarence H. Benson, Bible scholar and outstanding authority on children's

work, says that these passages reveal God's mind as to the proper time to deal with the child about his personal acceptance of Christ as his Saviour. Many times Christian workers make the mistake of over-persuading a small child to make a decision for Christ and ignore the dealing of the Holy Spirit in the life of the child. If the child is faithfully taught the Word of God, the time will come when the Holy Spirit will do His work, and the child will come around and ask the question, "What mean these things?"

Then shalt thou say unto thy son.

We shall not quote the rest of the passage in this part of our lesson text, for it is rather lengthy. But any spiritual Jewish parent would quickly show his child how all of these things—the testimonies, statutes, judgments, crossing the Jordan, and especially the Passover—all pointed to Christ and His sacrificial work. Then he could urge the child to look ahead and trust that One as did Abraham (John 8:56) and all the Old Testament saints.

II. AN EXAMPLE OF CHRISTIAN TRAINING

II Timothy 3:14-15

A Christian family were spending an afternoon of recreation in the park at Hamilton, Ontario. Playing on a nearby swing was a sweet little girl who attracted the attention of the Christian gentleman. Going over to the swing he said to the little girl, "What is your name?"

"Lois," she answered brightly.

"I know of a little boy who had a grandmother named Lois," said the gentleman.

"My grandmother's name is Lois," she responded.

"Well, this little boy had a mother named Eunice," said the man.

"My mother's name is Eunice," she responded.

"And this little boy's name was Timothy," said the man.

"My brother's name is Timothy, too."

"Then I am certain that you go to Sunday-school every Sunday."

"Oh sure, I always go to Sunday-school," said the girl.

This little girl was a wonderfully privileged girl. She and her brother Timothy had a Christian heritage that had come down through several generations. Like Timothy, whose mother Eunice and grandmother Lois were women of faith, this little girl was a member of a godly family that had patterned their lives (and names) after the godly family which Paul commended so highly (II Tim. 1:5). There is positively nothing that parents can offer their children that can equal the influence of a godly home. Educational advantages, cultural advantages, and such things are desirable, but they fall far short of the heritage which was this

little girl's and Timothy's.

In these last two verses of our lesson we especially note Timothy's training and the influence it had on his life.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.

And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Timothy was a splendid example of a Christian properly nurtured in the things of the Lord. Perhaps one of the greatest tributes paid to him was given him by Paul when he sent him to the Philippians. "For I have no man likeminded, who will naturally care for your state." Among all the men with whom Paul labored, Timothy was the only one who was likeminded to the great Apostle—spending and being spent for others.

And in the passage before us, Paul gives special credit to the early training which Timothy had received.

The most worthwhile thing in life and the wisest thing is to get people to Jesus Christ. And the most opportune time and the wisest time to reach them is when they are young. We do trust this important lesson on Christian nurture in the family will be earnestly heeded by many, many parents.

THE LESSON ILLUSTRATED

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6)

A well-informed writer in the *Kilmarnock Standards* states that Thomas Carlyle, not long before his death, was in conversation with the late Dr. John Brown, and expressed himself to the following effect: "I am now an old man, and done with the world. Looking around me, before and behind, and weighing all as wisely as I can, it seems to me there is nothing solid to rest on but the faith which I learned in my old home, and from my mother's lips."

—*The Treasury of Religious Thought*

OBJECT LESSON

OBJECTS: Two slips with Deuteronomy 6:5 and Proverbs 3:5-6 written upon them. Two small black boxes with black strings or ribbons attached. One Bible.

Choose a boy from the audience before starting this lesson.

EXPLANATION: Many years ago there were no Bibles like this one (hold up an ordinary copy of the Bible). Then all of God's Word was written down upon scrolls. Men of God copied each word with a pen and wrote it slowly upon long white sheets. (Read Deuteronomy 6:5 aloud very slowly as if writ-

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ing it.) That scroll was a precious thing. It had to be handled very carefully and kept, for there were no others like it.

Since everyone could not have a copy of the Bible, the whole family would gather around in the morning and in the evening at each meal to hear God's Holy Word read to them. (Read Proverbs 3:5-6.) How they loved it! That Word could make them clean and strong and good. But, that was not enough just to hear the Word five times a day. The Jewish fathers and mothers wanted their children to love the Lord dearly and to grow up to be fine men and women so they copied verses upon paper and rolled those verses up like this (roll the slips of paper). Then they placed the verses inside a small black box with strings upon it and tied that box upon the heads of their children, and also upon their left arms next to the heart. (Demonstrate by putting the boxes on the boy which you have chosen.)

All day long the boys and girls ran about and played and studied with God's precious Word tied securely next to their hearts and upon their foreheads. Always it was there to remind them to "love the Lord," and to "trust in the Lord." Always God's Word guided their thinking and pressed upon their hearts.

Today we do not wear these little black boxes next to our hearts nor around our heads. Now we have all of God's precious Word to carry about with us in one nice book like this one. (Hold up the Bible.) I don't know which of these two ways I like the

better—to wear God's Word or to carry God's Word—but I do know the very best place of all for it. That place is right down in our hearts. There it can never be lost. There it can never be torn. There it will guide us and make us fine, clean men and women.

"Thy Word have I hid in mine heart, that I might not sin against Thee" (Ps. 119:11).

POINTED QUESTIONS

1. Which is most important—spiritual wealth or earthly goods? (Luke 12:16-21; 18:18-23)
2. Is it important to have Christian training in the home? (Prov. 22:6; 19:18; 13:24; Eph. 6:4)
3. What is our guide to keep us from sin? (Ps. 119:11, 105)
4. Who was a good example of what Christian training will do to a child? (Timothy—II Tim. 3:14-15; 1:5; Phil. 2:20)
5. Are we commanded to teach God's Word? (II Tim. 4:2; Phil. 2:16; I Tim. 4:11; II Tim. 2:2)
6. Does God promise to deliver His children from bondage? (Gal. 5:1; John 8:33)
7. What is it that gives us the desire to serve the Lord? (II Cor. 5:14)
8. Should Christians give themselves unreservedly to His work? (Rom. 12:1; II Cor. 12:15)
9. Who is the God that we worship? (Exod. 20:2-5; John 17:3)
10. Does God expect us to obey His commandments? (Deut. 27:1; I John 2:3; 5:2)

THINGS THAT MAR FAMILY LIFE

FOURTH QUARTER, LESSON 7
SUNDAY, NOVEMBER 15, 1942

Lesson Text: Genesis 4:1-12; 27:1-45; Deuteronomy 24:1-5; Malachi 2:13-16; Matthew 5:31-32; Mark 7:10-12; Luke 12:13-15; Romans 7:2-3; I Corinthians 7:10-16

Printed Text: Genesis 27:30-35; Matthew 5:31-32; Luke 12:13-15

Devotional Reading: Colossians 3:18—4:1

Golden Text: "Bear ye one another's burdens and so fulfil the law of Christ" (Gal. 6:2).

King James Version

Genesis 27:30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that

thy soul may bless me.

32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau.

33 And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

Matthew 5:31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

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Luke 12:13 And one of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me.

14 And He said unto him, Man, who made Me a judge or a divider over you?

15 And He said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

LESSON EXPOSITION

(By Hilland H. Stewart)

There are many things that mar family life. A few of them are mentioned in our lesson text for this lesson. However, before we go into the discussion of these which are mentioned in our lesson, we think it would be profitable to note a few of the more sinister things which are calculated to break down family life.

Satan has a definite program abroad today to break up family life. He recognizes that the home is the basic institution for the propagation of the Gospel and the nurturing of Christian men and women. So accordingly he is pitting his attack at the strategic point—the home and family. He knows that once he can sweep that away, with it will go all other salutary influences in the world—churches, schools, hospitals, etc.

Outstanding in Satan's effort in this respect is the program being carried on in Germany by his No. 1 emissary, Hitler. In his need for man power, and probably also to satisfy his own bestiality, Hitler has encouraged childbirth out of wedlock as much as possible. We quote from Gregor Ziemer's exceptionally fine book on Nazism, *Education for Death*:

At a girls' school in Frankfurt am Main, I heard a teacher explaining to an eugenics class the German meaning of "moral." There was no such problem in Hitler's Germany, she said. "All of us women can now enjoy the rich emotional and spiritual experience of having a baby by a healthy young man without the restricting ties of the old-fashioned institution of marriage," were her words.

The author of this book goes on to explain how the state provides camps for young men and young women where they are closely associated together, and where they are encouraged to mingle freely. In addition to doing everything possible to encourage childbirth apart from God-ordained families, Germany also continues to try to

frustrate God's way of family life by turning the children over to the state for a greater part of their lives. Thus the children are deprived of the beneficial parental teaching and have substituted in its place Hitler's diabolical philosophy.

If the world would learn by demonstration the importance of child-training, they only need to look and see what Hitler's training has been able to do with German youth. Much of the phenomenal success of the German armies has been due to the low estimate of life held by these dare-devil, fanatical German youths who have been taught that their greatest glory can come by dying for Adolf Hitler. The

end of the war will not solve the problem of changing these lives, for the German youth must be inculcated with a new philosophy of life before they will become a peace-loving people. The proclamation of the Gospel of Jesus Christ with His message of love will need to be intensely taught to German youth for years before Hitler's ideology of hate and rapine will be effaced.

Communism likewise is a Satanic effort to strike at the vitals of Christianity. We quote from Dr. Edward Lodge Curran in Dan Gilbert's book, *The A-B-C of the Isms*.

Communism is a political, social, and economic creed which declares: That God and religion, home and

family, patriotism and individual possessions must be destroyed in order to keep man the slave of the state.

So we see that Communism is another effort to break up family life.

Likewise there are many, many more "isms" in the world today which are striking a blow at God and His Christ, and they are starting by undermining the bulwark of any nation—the home.

It is obvious that none of these political sophistries are intended for the good of the people, for undeniably the best heritage any individual can have from human source is to be born into the world as the product of love, not lust, and to be nurtured up by those who are most interested in him—his own parents.

In view of the foregoing, it behooves Christians to intelligently face these problems. We should be on the alert to recognize any program which takes from the family its God-ordained privileges and responsibilities, as Satanic. Furthermore, we should redouble our efforts to train up our young people in the Christian faith so that they will not be carried away by the ungodly philosophies that are being promulgated so freely both in our own land and in other lands today.

We shall now look at the lesson text for the things mentioned which mar family life. They are:

- I. Deception
Genesis 27:30-35
- II. Divorce
Matthew 5:31-32
- III. Covetousness
Luke 12:13-15

I. DECEPTION Genesis 27:30-35

Since the account of Jacob and Esau came up in the lesson for August 23, 1942, we will not again consider the passage other than in the light of the family relationship involved.

We note this deception is the thing that entered in to mar family life. The deception was both on the part of Jacob and his mother.

It might be well to observe that another sin preceded the sin of deception. Before Rebekah planned and promoted the plot whereby Jacob stole the birthright by deception came the sin of partiality. Rebekah favored the younger son, Jacob, while Isaac was partial to Esau. It was this special love of Rebekah's for the younger son that led to her plot to get Esau's birthright for Jacob. Now such favoritism is wrong, and it not only will work against the best interests of all the family, but will lead to more serious consequences as it did in this case.

Rebekah plotted against her husband in his plans and against her son Esau in his privileges. She carefully made all arrangements, and kept her eye



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peeled for the opportune time to steal the blessing. She easily influenced her son Jacob to fall in with her, and thus Jacob stole the blessing and started in a life of scheming and treachery that led him into serious consequences until finally God got control of his life.

Parents cannot expect their children to learn to do better than they see practised before them daily. It behooves all parents to walk very circumspectly before their children if they desire the right kind of family life and the right principles instilled in their children.

II. DIVORCE

Matthew 5:31-32

Divorce is a subject that came up in a lesson just two weeks ago, so we will only view it as it pertains to the subject—things that mar family life. Like the other unscriptural things that Satan is using to break up the home, divorce is contributing a great deal to Satan's cause. This evil which is leaving in its pathway broken homes and scattered families, inevitably causes children to grow up without the benefits that should be theirs. Consequently, that important Christian training (that which likely would have held the home together) is left out of the children's lives.

III. COVETOUSNESS

Luke 12:13-15

The sin of covetousness is also contributing its share in marring family life. Such covetousness as exhibited by the brothers in the Scripture passage is injurious and causes much animosity and ill-feeling, but more grievous we believe is the sin of covetousness that puts material possessions ahead of spiritual verities. Our Lord sounded out the warning to these brothers of the danger.

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

Many parents are bending their efforts to gain wealth and entirely forgetting the real needs of the family. This may not at first appear to be a serious threat to the welfare of the family, but it is none the less. Only that family that puts spiritual prosperity ahead of everything else can be the well-ordered, happy and blessed family.

THE LESSON ILLUSTRATED

When married people seek a separation among the Arabs, the *cadi* orders them to live for some time with a discreet and austere man of the tribe, that the latter may examine their life, and see on which side blame lies. This elderly man makes a report at the expiration of the appointed time; and this report is the foundation on which the *cadi* builds his judgment of

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divorce. Experience has demonstrated that there is no better method of restoring peace in families. The husband and wife, put thus upon their good behaviour, resume the manners of courting days. Each strives to be more amiable than the other, to convince the "elder of Israel" that it is not this one's fault if the honeymoon changed its quarters.

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OBJECT LESSON

OBJECTS: Two glass fruit jars. Twelve pieces of cardboard with the words, love, contentment, unselfishness, joy, peace, blessing, anger, pride, hate, greed, bitterness, and jealousy written upon them. One red paper cross, and one red paper "I."

EXPLANATION: Supposing we could see right through you, just as we can see through these glass jars—what would we see?

Would we see the Lord Jesus Christ there in your heart, and with Him love, peace, joy, contentment, unselfishness, and blessing, (as you say these words place the words in the jar with the red cross representing Christ) or would we see the big "I" there first? (Place the large red "I" in the other fruit jar.) In this heart (indicate the jar in which the "I" has been placed) the big "I" must have the most and the best of everything. In this life "I" thinks more of himself than he does of others. Here jealousy, bitterness, hate, etc., live. There is no room for anything else but "I" and his evil friends.

Which life is yours? Is "I" the center of your life or is Christ? If "I" is the center, then your life is a selfish one—it is marring the lives of others; it is hurting other lives; it is destroying.

Which is your heart? As God looks into your life what does He see—His Son or "I"?

POINTED QUESTIONS

1. How did Jacob wrong his father? (Gen. 27:5-20)
2. Do we have a responsibility to our fellow-Christians? (Gal. 6:2; 5:13)
3. Does God's Word teach us to live at peace if possible? (Rom. 12:16, 18, 19)
4. Can a Christian be happy without this world's goods? (Luke 12:15; II Cor. 8:9)
5. Does God's Word teach against deception? (II Thess. 2:3; II Tim. 3:13; Titus 1:10; James 1:26)
6. Is it sinful to covet another's goods? (Luke 12:15; Rom. 13:9; I Tim. 3:3)
7. What does the Bible teach on purity? (Phil. 4:8; I John 3:3; Titus 1:15; I Pet. 1:22)
8. What is it that breaks our fellowship with God? (Eph. 5:8; Ps. 56:13; I John 1:7, 9)
9. Should Christians be examples to those about them? (I Tim. 4:12; I Pet. 2:21; James 5:10)
10. Is there victory for the Christian over every sin? (I Cor. 15:57; II Cor. 2:14)

Motives that Strengthen Family Life

FOURTH QUARTER, LESSON 8

SUNDAY, NOVEMBER 22, 1942

Lesson Text: Exodus 2:1-4; 20:12; Joshua 24:14-15; Proverbs 31:10-31; Luke 2:41-51; Ephesians 5:22-33; 6:1-4; Colossians 3:18-21

Printed Text: Exodus 2:1-4; Joshua 24:14-15; Ephesians 5:22-31; 6:1-4

Devotional Reading: Job 1:1-5

Golden Text: "Love never faileth" (I Cor. 13:8).

King James Version

Exodus 2:1 And there went a man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son; and when she saw him that he was a goodly child, she hid him

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three months.

3 *And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.*

4 *And his sister stood afar off, to wit what should be done to him.*

Joshua 24:14 *Now therefore fear the Lord, and serve Him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.*

15 *And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.*

Ephesians 5:22 *Wives, submit yourselves unto your own husbands, as unto the Lord.*

23 *For the husband is the head of the wife, even as Christ is the head of the Church: and He is the Saviour of the body.*

24 *Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.*

25 *Husbands, love your wives, even as Christ also loved the church, and gave Himself for it;*

26 *That He might sanctify and cleanse it with the washing of water by the Word,*

27 *That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

28 *So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.*

29 *For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:*

30 *For we are members of His body, of His flesh, and of His bones.*

31 *For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.*

Ephesians 6:1 *Children, obey your parents in the Lord: for this is right.*

2 *Honor thy father and mother; which is the first commandment with promise;*

3 *That it may be well with thee,*

and thou mayest live long on the earth.

4 *And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.*

LESSON EXPOSITION

(By the Editor)

An exceedingly practical lesson is before us today. Teachers of all grades will find something profitable to talk about with ample Scripture passages and Biblical illustrations to draw upon. Our outline is as follows:

I. A Home Means Responsibility
Exodus 2:1-4

II. A Home Demands Spirituality
Joshua 24:14-15

III. A Home Requires Discipline
Ephesians 5:22—6:4

I. A HOME MEANS
RESPONSIBILITY
Exodus 2:1-4

The incident described is the very familiar story of Moses in the bulrushes. The parents' names are not given here, but we learn elsewhere that they were Amram and Jochebed. The reason for Moses, the tiny baby, being placed in the ark and among the bulrushes was because of the terrible edict made by Pharaoh. Every male baby was to be killed—presumably to render the future Hebrew nation impotent. The mother hid Moses for three months, and unable to do so any longer, decided to play on the mercy of the Princess. God was in this plan, both in putting the idea in Jochebed's mind and in making the Princess willing. He had promised Jacob to remove the nation Israel out of Egypt, and Moses was the man He provided to do the job. The Princess had compassion on the Hebrew baby, and not only employed its mother as nurse, but gave it an education fit for a king.

An interesting sidelight to this story is the declaration by an official of the Standard Oil Company to the effect that the discovery of oil in Egypt was made possible through this account in God's Word. It was observed that pitch was used on the ark of Moses. Knowing that pitch signifies the presence of oil, the geologists got to work and three wells are now in operation. (See the detailed account of this in the "Strange Things Happen" cartoon on page 289 in August issue of *Grace and Truth*.)

While only one phase of parental responsibility is given here there is much more involved. In this case the mother had to protect her son from the murderous order of Pharaoh. She did a good job of it, of course, with God's help. The duties of parents extend into many realms such as provision of food and clothing, proper living conditions, training and education. For parents to be remiss in providing such things means that the chil-

dren are cheated at a time when they are helpless.

Since all homes are not blessed with children, a word should be said about the responsibilities involved there. Under normal conditions the husband draws the wages for the maintenance of the home. It is his job to be faithful in his duty. The wife should be mistress of the home and whatever duties are involved therein should be executed with love and thoughtfulness (Titus 2:5). We have a deep conviction that the husband should not interfere, except with suggestions, with the wife's duties which usually comprise cooking, house management, etc. God's Word says "to give honor unto them" (I Pet. 3:7).

II. A HOME DEMANDS
SPIRITUALITY

Joshua 24:14-15

We are very much aware of the fact that most homes do not recognize God. This is a sad condition because God's Word teaches that the home is an institution which belongs to God. He is the Author of it (Mark 10:6-9) and therefore should have a place in it. However, there can be no recognition of God in the true sense unless both parties have been fully obedient to God in regard to salvation. After they are saved then they are in the family of God and have a right to call Him Father.

The Scripture before us represents Joshua's last instructions to the people of Israel and his own personal testimony. He exhorts the people to put away the false gods and to serve Jehovah. He makes it clear that as far as his home is concerned they will serve the Lord.

Perhaps it were well if we defined the term "serving the Lord." There should be first of all a family altar. As someone has said a family altar would alter many a family. Dr. F. B. Meyer pleads:

Let us build again the altar of family worship that may have become broken down as that over which Elijah bent on Carmel. Reverently let us gather the stones, and lay the wood, and look upward for the fire of God. We shall not look in vain, for "the Lord will create over every dwelling-place of Mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night, and over all the glory shall be spread a canopy."

A family altar is simply the uniting of two hearts bound together by love and marriage vows in worship, praise, and petition to God. It is easily seen that an "unequal yoke" (II Cor. 6:14) precludes such an altar, for an unbeliever could not join in such a sacred act.

Dr. Meyer prefers the "before breakfast" devotions, for he found that busy people had a tendency to hurry through

the meal and cut short the devotions after breakfast. However, the mechanics of the family altar must be left to the individual family. The various instruments for guidance of the devotional times are the Bible, devotional books with day by day portions, and a topical compilation of related verses such as "Daily Light." Appropriate remarks, testimonies, and prayer make this time a rich blessing. While it is the father's place to conduct the worship, the mother should do it in his absence.

We have discussed above spirituality only in the form of the family altar. God's Word teaches that the Word of God should be foremost in our thoughts all the time (Deut. 6:6-8). It should produce in our lives a thankful spirit which should not terminate at the meal table. It should change our lives, making us unselfish so that we esteem our fellow family members better than ourselves (Phil. 2:3-4). We should bear their burdens and so fulfil the law of Christ. It should make us humble so that we become willing to adjust our lives to others in the family. If we are humble then we will be willing to admit that the opinions of others on mutual problems may be as good or better than our own.

III. A HOME REQUIRES DISCIPLINE

Ephesians 5:22—6:4

Every home requires discipline even when no children are involved. The motive for this discipline should not be for selfish interests but rather for the improvement of character.

The passages listed here deal with every member of the household—wife, husband, children, mother and father.

1. The Wife

By contrast the wife is not given the same instructions as is the husband: "Wives submit yourselves unto your own husbands." The reason for this seems to be that the Apostle Paul knew that love came easy to a woman and that she needed a special word about obedience. This is not an unreasonable order because Adam was first formed and then Eve which makes man the head of the home (1 Cor. 11:3, 7-9). A precious illustration is used in Ephesians 5:23-24. The husband is compared to Christ and the wife to the Church. Christ is admittedly the head of the Church and just so is the husband said

to be the head. The wife should never be guilty of the things mentioned in Proverbs 21:9 and 27:15.

2. The Husband

It is not so easy for men to love or at least not with the ease and tenderness of a woman, so God says, "Husbands, love your wives." It is true that love should exist on both sides of the house and oh! the joy that love brings in its wake. No finer counsel could be given on this point than the love chapter—I Corinthians 13. Here it is in modern language. See how it fits the home.

Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong; love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears. As for prophesying it will be superseded; as for tongues, they will cease; as for knowledge, it will be superseded. This faith and hope and love last on, these three, but the greatest of all is love.

Husbands need to discipline themselves and learn that love will eliminate such things as "digs," "nagging," and "faultfinding." We heard of a case where the wife had a ready answer for an unthoughtful husband but how much better if he had been kind. Said this particular husband, "You know, dear, you don't bake the bread that mother used to bake." His wife's reply was, "Quite true, John, but then you know you don't make the dough that father used to make."

3. The Children

The children should be taught to honor their parents through respect and obedience. This can never be accomplished if the children see disrespect between father and mother. Children are imitators. They must be both shown and taught if they are to learn rightly.

4. Father and Mother

The Word of God is quite detailed in its rules for bringing up children. The rod is not to be spared lest the child be spoiled (Prov. 19:18; 22:6). They are to be brought up in the nurture and admonition of the Lord (Eph. 6:4) so that in later years they will be able to remember their Creator as taught to them in their youth (Ecc. 12:1). We like the little note of warning in Ephesians 6:4: "Fathers, provoke not your children to wrath."

It is just as vital for the parent to administer correction in love as it is for the child to take it as something beneficial. The parent's motive in correction should be to mold character and not to furnish an exhaust valve for anger or irritation.

(Note suggested books on home life)
Hallowing the Home — Norman B. Harrison — 25c
Love, Courtship and Marriage — John Linton — 20c
Happiness in the Home — Walter Wilson — 25c

THE LESSON ILLUSTRATED

"Love never faileth" (1 Cor. 13:8)

A young woman who runs a power sewing-machine for fifty hours a week in a factory tells the following story of her married life: "My husband, left an orphan, never had a chance to go to school or to learn a trade. He is a teamster, and makes very little money, but he loves me enough to trust me with all he earns. We have nothing that rich people have, and we are boarding until we can furnish a little home for ourselves. My husband does not go to saloons or places of that sort, and he never goes out for pleasure without me. Do you think it hurts me that he can't give me fine clothes when every day he tells me I am the best thing God ever gave him? Every night he kisses my hands that have worked so hard all day. We have been married over a year, and never a cross word. I did not know any one could be so happy. Do you think I mind working to help a man like that? His love makes everything worth while." Here is a man, ignorant of books, with no business training, yet possessing the rare faculty that guides his home life in ways of happiness and peace.

—The Expositor

OBJECT LESSON

OBJECTS: One straight, clean stick for Christ. Six matches for the family. Five pieces of string to bind the matches and the stick together. Use a red cord for Calvary; blue, for prayer; white, for love; gold, for the Word; and purple, for unselfishness.

Place the stick representing Christ in the very center of the six matches when you begin to bind them together.

EXPLANATION: This family I have with me is the happiest family I know. They love one another so much and they do like to be together. They bear one another's burdens. In fact, they are bound together by secret cords.

The first cord that binds this whole family—father, mother, boys, and girls—together is the cord of Calvary. (As you mention each of these cords bind them about the bundle of matches and the stick.) Each member of this family is saved. They have Jesus in their hearts.

Then there is the cord of prayer. They pray for each other and they pray together.

Day by day too, they are drawn closer together by the cord of love.

Then we have the cord of God's Word, and the cord of unselfishness.

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FOURTH QUARTER, LESSON 9
SUNDAY, NOVEMBER 29, 1942

Lesson Text: Matthew 18:15-17; Acts 1:8; 2:42; 6:1-4; 11:27-30; 13:1-3; I John 1:3

Devotional Reading: Galatians 6:1-10

Golden Text: "As My Father hath sent Me, even so send I you" (John 20:21).

King James Version

Matthew 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, thou take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Acts 6:1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in

1. How did Moses' later life reflect his early training? (Heb. 11:23-27)

2. In addition to the submission of a wife to husband, should there be a mutual submission? (Eph. 5:21; I Peter 3:7)

3. Who started the home and was it monogamous or polygamous? (Gen. 2:23-24)

4. Should a believer marry an unbeliever? (II Cor. 6:14)

5. Who is the head of the home? (I Cor. 11:3, 7, 9)

6. What are some of the duties of the wife? (Titus 2:4-5)

7. If either husband or wife becomes a Christian and the other remains unsaved, what should be the next step? (I Peter 3:1)

8. Is the family altar a necessity? (Gen. 12:8; Deut. 12:6-7)

9. What well-known virtue will make a home run smoothly? (I Cor. 13)

10. What should be the motive behind discipline of children? (I Tim. 3:2, 4; Prov. 22:6; Ps. 78:7; Col. 3:21)

the daily ministrations.

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the Word.

Acts 11:27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Acts 13:1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simcon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them,

they sent them away.

I John 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ.

LESSON EXPOSITION

(By E. Glen Lindquist)

The Scriptures assigned for today's lesson cover a wide scope. The Lesson Committee has sought to give us a rounded-out view of the mission of the Church. However, we must not conclude that every one of the functions of the Church, as presented in the Scriptures chosen, are of equal importance. We must never lose sight of the fact that the primary mission of the Church is to minister to the spiritual needs of men, and the ministering to material needs is secondary in importance.

We will discuss this lesson under the following outline:

I. The Method of Restoration in the Church

Matthew 18:15-17

II. The Mission and Activity of the Church

Acts 1:8; 13:1-3

III. The Mode of Worship in the Church

Acts 2:42

IV. The Ministration of the Church in Temporal Things

Acts 6:1-4; 11:27-30

V. The Mark Aimed At by the Church

I John 1:3

I. THE METHOD OF RESTORATION IN THE CHURCH

Matthew 18:15-17

How few Christians know how to go about seeking the restoration of fellowship with a brother who has wronged them. In this Matthew passage we have the method of procedure outlined by the Lord Jesus as to how to go about seeking the restoration of an erring brother. He gives three steps.

The first thing we are to do is to go to the brother alone and talk with him privately. How different this is to what Christians usually do. The usual thing is to talk to every one else but the one concerned. That is gossip—and what harm it does. How slow we are to learn to go first to the one involved in the controversy—not to give him a piece of our mind—but to earnestly and lovingly seek to restore the lost fellowship, keeping the whole matter secret from all who are not involved in the difficulty. "If he shall hear thee, thou hast gained thy brother."

But suppose your brother will not listen to you. What recourse have you then? Then, we are told (verses 16 and 17) to take with us "one or two more, that in the mouth of two or three wit-

nesses, every word may be established." If the erring brother does not see his wrong when you go to him privately, perhaps the testimony of one or two additional Godly, spiritual, and humble brethren may convince him. Perhaps he is sincere in his contention that he has not done what we think he has, and he feels that his motives have just been misunderstood. If he sees that others have also seen the thing in his life, and he is open to correction, he will be willing to face the thing and say: "If several have seen this thing in my life, they must be right."

If the erring brother still refuses to listen, the final step is to take it to the local church. Though the church referred to here is not the Body of Christ, the Church to which Christians today belong (for it did not begin till the day of Pentecost), the truth is as applicable to the present age in which you and I live as it was in the time of Christ. The word, "church" is "eklesia" in the Greek, which means "called-out ones." There have been "called-out ones" in every age. Taking the brother before the whole local assembly is the last recourse in seeking to restore him. The purpose must not be to bring him under harsh judgment, but it is to be a last effort to seek in Christian love to bring about a restoration. If this effort fails, he must be considered as one outside, as one who has forfeited his right to a place in the local church, until such a time when he sees his wrong and acknowledges it. This is to maintain the holiness and authority of the church.

II. THE MISSION AND MAIN ACTIVITY OF THE CHURCH

Acts 1:8; 13:1-3

The mission of the church is to be *missionary*. Its primary aim and activity must be to get the Gospel to a hungry and dying world. A missionary-minded church is a thriving church. Contrariwise, a church that fails to stress missions and evangelism is a spiritually dead church.

Acts 1:8 contains Christ's departing instructions to the disciples, and it is likewise the commission and mission of the church. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea (reaching out to the surrounding territory), Samaria (reaching out still farther), and unto the uttermost part of the earth (the church is responsible for world evangelism)."

God's Word never guarantees that the church will Christianize the world as some believe. On the contrary, Paul tells us that in the last days perilous times shall come. The world will steadily grow worse, rather than better. The church is not going to bring in the Kingdom. But it has the responsibility of getting the Gospel out so that willing souls in every land may have an opportunity to believe. If it fails in its God-

given mission, it misses the mark; for God has no other way in this age to get the Gospel out than through the members of the Body of Christ.

We have seen the Divine commission in Acts 1:8. In the portion assigned in Acts 13:1-3 we see this commission being obeyed and carried out. The spread of the Gospel had already begun as Spirit-filled apostles carried it out in an ever-widening circle. The Gospel had been carried to Antioch and a thriving church had been established there. But there were souls on beyond that needed the message. "As they (in Antioch) ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Had this church at Antioch been one of our present-day churches, some would have protested, saying, "What a shame to send two of our most valuable church-workers to the foreign mission field. Such talent is needed at home." But the church at Antioch was on fire for God, and when He led to send these two members out with the "Good News," they willingly responded and laid their hands on them and sent them away. They were empowered by the Holy Ghost for their important mission.

III. MODE OF WORSHIP IN THE CHURCH

Acts 2:42

Here we get a glimpse into the way a church service was carried on in the days of the Apostles. We have the privilege, as it were, to attend one of their worship services. We can well profit by what we observe.

"They continued stedfastly in the Apostles' doctrine." It is appropriate that this should be mentioned first. This was a *Bible* church. No time for book reviews, lectures on international relations, etc. God's people need to be fed on the Bread of Life. The lost need the Word, for it only has the power to bring conviction and salvation. The church must *preach the Word*. The early believers also continued stedfastly in fellowship, in breaking of bread (communion), and prayers. This church was a place of warm fellowship of the saints. They fellowshiped in the breaking of bread—thus showing

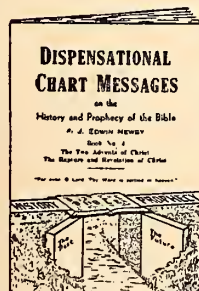
forth the Lord's death and His coming again. Last of all, this was a praying church. God heard those steadfast prayers, we are sure, and great things were done for God.

IV. THE MINISTRATION OF THE CHURCH IN TEMPORAL THINGS

Acts 6:1-4; 11:27-30

There arose a murmuring of the Grecians against the Apostles because the needs of the widows in the church were not being taken care of. The Twelve called all the Jerusalem Church together to consider this problem, and said: "It is not reason (fit, or pleasing, A.S.V.) that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." We like the way the early Apostles put first things first. They did not say it was wrong for the church to do social service; but they did recognize the danger of failing to recognize the preaching of the Word as the primary task of the church. Therefore, they felt that they should give their time exclusively to the ministering of the Word, and suggested that men in the church be appointed to carry on this important, but nevertheless secondary, task. Note the three qualifications demanded of those who were chosen deacons: they must be honest, they must be Spirit-filled, they must be men of wisdom.

In the eleventh chapter of Acts, we see an emergency in which the church at Antioch had occasion to minister to fellow Christians at Jerusalem in temporal things. Prophets from Jerusalem had come to Antioch and had predicted that there was to be a great famine over all the world, which came to pass in the days of Claudius Caesar. The saints at Antioch, grateful to God for the priceless spiritual blessings they had received from the brethren at Jerusalem, determined to send material relief to those suffering want there. What a beautiful spirit! Their action was entirely voluntary—every man determined to do it. Each one's giving was to be "according to his ability." They did not just have good intentions which were never put into action, but they carried out their intentions, sending their offering by the hands of Barnabas and Saul.



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V. THE MARK AIMED AT BY THE CHURCH

1 John 1:3

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1:3). The church's object is to bring sinners into fellowship with God. What a glorious task. Men by nature are afraid of God and try to get away from Him. They know nothing about fellowship with Him. They are uncomfortable in His presence. They are absolutely incapable of enjoying fellowship with Him. A miracle must take place. Sinful man must be born from above—he must be given a new heart. Then a man's nature is changed and the things he once hated, he loves. The church's business is to bring men into this glorious fellowship with God by declaring that which they have seen and heard—in other words, by proclaiming the Word of God, which has power to transform sinners.

THE LESSON ILLUSTRATED

Botanists have made the interesting discovery that the vegetation of two islands in the Pacific Ocean, nearly one thousand miles apart, is now almost identical, while formerly there was a marked difference. The explanation is that at each port the wind carries a fine powder of almost invisible seeds on to each of the many ships that stop, and blows ashore some of those she has received at previous ports of call.

When Jesus was asked to explain the parable of the tares, He said: "He that soweth the good seed is the Son of man; the field is the world." This good seed, like that of plant life, is also being carried to the uttermost parts of the world. Thus is being obeyed the command of the Saviour

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when He said to His disciples: "Go ye into all the world, and preach the gospel to every creature."

—*Illustrative Incidents*

OBJECT LESSON

OBJECTS: Fold the word, "PREACH" after the "R," and "P."

EXPLANATION: The Saviour says, "Go ye into all the world and *preach* the gospel." By "ye" He means "each" of us, who is saved. There are no exceptions. *Each* (hold the word, "each," up) of us must preach the gospel. Whether we are young or old, rich or poor, small or great, sick or well, educated or ignorant—*each* of us must preach the gospel.

You, boys and girls, cannot go to Africa, for you are too small. You can *reach* (unfold the "R") the boys and girls you know. You who are old cannot sail to India with the message of the Cross but you can *reach* your acquaintances. Those of you who are sick cannot leave your beds for Siam but you can reach the nurses, the doctors, the patients, and the family who wait upon you.

All of us—*each* of us—can *reach* someone with the Gospel.

But Christ said, "Go ye and *preach* the gospel." We know that that means *each* of us can *reach* someone. But Christ said to "preach." (Unfold the "P" thus spelling "preach.") Can you stand on the platform and talk so well, *preach* so nicely, that many, many will come to Jesus just because of your stirring message. The children could not do that, in fact, most of us cannot be preachers but we can preach a real sermon by the words we use and by the way we live. *Each* of us can *reach* our world by *preaching* the gospel from the pulpit of our lives.

"Go ye into all the world and preach the gospel."

POINTED QUESTIONS

1. What is our responsibility when we see a brother overtaken in a fault? (Gal. 6:1; Matt. 18:15)

2. Should an erring brother ever be brought before the church body? (Matt. 18:17)

3. Does the Church have a responsibility to get the message to the world? (Acts 1:8)

4. How did the apostles care for the social service duties in the church? (Acts 6:1-4)

5. Does God expect us as individuals to give of our means? (II Cor. 9:6-7)

6. What should the qualifications of deacons be? (I Tim. 3:8-16)

7. Does our attitude toward life change when Christ comes into our hearts? (II Cor. 5:17)

8. Is it true that the world is grow-

ing better and better? (II Tim. 3:13-14; 4:2-5)

9. How is Christian fellowship made possible? (I John 1:3, 7)

10. Does God want steadfastness in the lives of His children? (I Cor. 15:58; I Pet. 5:8-9)

Here Are the Answers

To the Puzzles on Page 361

1.

- | | |
|--------------|------------------|
| 1. Galatians | 8. Colossians |
| 2. Nehemiah | 9. Ecclesiastes |
| 3. Romans | 10. Revelation |
| 4. Obadiah | 11. Ephesians |
| 5. Philemon | 12. Jeremiah |
| 6. Malachi | 13. Hebrews |
| 7. Leviticus | 14. Lamentations |

2.

- | | |
|---------|---------|
| 1. work | 4. post |
| 2. pork | 5. pest |
| 3. port | 6. rest |

3.

- | | |
|----------------|------------|
| 1. Father | 6. Son |
| 2. Mother | 7. Son |
| 3. Grandfather | 8. Brother |
| 4. Friend | 9. Brother |
| 5. Son | 10. Sister |

THE DAYS OF YOUTH

(Continued from page 361)

gotten. He felt too weary to read. His portable radio, the special treasure his father had given him, seemed only to mock him as he turned the dial from station to station. Nothing caught his attention, and the radio itself was only a reminder of his father who had been taken away. Why was he so miserable? His battle of the moon time under the elm was only intensified for a time; but sheer physical weariness from his hard day in the outdoors finally conquered, and Ted fell asleep.

In the room below him Mr. Atherton laid down his paper when his plump and rosy partner of some sixty summers came in from the kitchen to occupy her comfortable chair opposite him. Picking up her knitting, she looked at her husband who sat gazing at the wall above her head. She always knew that something was on his mind when he lay down the paper and appeared to search that particular area of the wall paper.

"Now, Pa, that wall paper must be 'most worn out in that one spot. I know you are tired of always seein' the same pattern. When this war is over and we don't have to buy war bonds, mebbe we can have this house redecorated, eh, Pa," she twinkled.

"Ma, now Ma, I wasn't even seein' the paper, or the wall either. It's Ted. That boy is troubled. I can see it. One thing, he hates to be on this farm. We've got to do something to make him like it. But, that's not his real trouble."

"Course he misses his father, and bein' out here with us old-timers—so

far from home and everything that interests him in the city—is a great change for the boy, Pa. You think it is something more than usual that is on his mind, do you?”

“Am sure ‘tis.” He was silent a moment. “Sometimes he seems ‘most like our own boy, Ma, except we can’t get close to him.”

“If he didn’t always seem so distant and such ‘a lone wolf’ of a chap, mebbe we could help him, Pa.”

“We’ve got to help him. He will be goin’ back to school in a week or so. Then it will be too late.”

And so they talked and counselled with each other but every plan seemed impractical till Mrs. Atherton said, “Let’s pray that God will show us what to do. I’m afraid we haven’t prayed for him as we should.”

“You’re right, Ma. Let’s start now.” So to their knees they went and earnestly sought the mind of the Infinite One in their problem, confessing their failure, through a summer of opportunity, to have won the heart of the boy whom they had come to love. Now it seemed not an impossible task before them. Whereupon Mr. Atherton jumped up all aglow.

“I have it, Ma, I have the solution. Funny I hadn’t thought of it before. You jest keep prayin’ Ma. We’d have thought this was our first responsibility to our boy if he had lived.”

“What, Pa? What responsibility?”

“You jest keep on prayin’ about it, Ma. I’m ‘most afraid to say for fear Satan will frustrate the whole purpose if he hears us talkin’. And the lithe and lean Mr. Atherton of some sixty odd winters stepped livelier than in many a day as they went off to bed much later than usual.

(Chapter two in next issue.)

TWENTY-THIRD PSALM

(Continued from page 352)

let everyone read everything he had. Mr. Behenesy brought four trunks with him containing Syrian costumes made of beautiful silks and satins, and also many ancient jewels. He called on me in Sacramento and asked me if I would like to have him put on one of his illustrated lectures in my tabernacle, the night after my revival closed. I gladly gave permission.

In gratitude Mr. Behenesy asked me to come to see him when I went to New York again, and I accepted the invitation. He said that he wanted to talk to me about the Twenty-third Psalm because he said that some teachers were cutting up God’s beautiful literature in blocks and passing it around.

When we arrived in New York I sent Mr. Behenesy word, and we were asked to have dinner with him. He was a very approachable man, and his wife

was a charming hostess. He told us that we were going to have a Syrian dinner and that he would make the coffee and his wife would make the haggis. The tablecloth was made of the skin of a cow camel, about ten feet wide and from eight to ten feet long. Mrs. Behenesy had painted it herself with beautiful Bible scenes in fadeless paints and colors, and it was edged with Burma rubies and stones like the high priest’s garments in the Bible.

Mr. Behenesy spread this tablecloth on the floor, and told us to get down on our knees beside it. Then he brought in a chareoal stove and some round beans (whole grains of coffee). The Syrians do not grind their coffee but put it in a pan whole and pop it like pop-corn. They give the shells to the poor and only keep the oil that comes out when it pops. Mr. Behenesy popped about fifteen or twenty grains and got the oil out. Then he poured the oil into some hot water. That is the way Syrian high grade coffee is made.

Mrs. Behenesy made the haggis. She used tender lamb, with not much fat, and chopped the lean meat in a wooden bowl. Then she put in Oriental spices and dried preserved fruit. She wilted lettuce leaves in butter and rolled the meat in the lettuce leaves like long fingers. She rolled them in spice and stuck orange wood toothpicks into each one, and fried them in a metal pan on the stove for about twenty minutes. All the time the dinner was being prepared and served, Mr. Behenesy talked on the Twenty-third Psalm.

To fully understand Bible imagery, it is necessary to know the customs and habits of the Oriental. Mr. Behenesy said that a great many people have criticized Christ because he told His disciples to go their way and salute no man. “They say that Jesus was not a good democrat,” he said, “because He told them not to speak to anyone as they went along. But they do not understand what the Oriental salutation means. When two men, one going north and the other going south, met in the road, they would go through a long ceremony in saluting each other. An Oriental salutation was not merely passing the time of the day. They would unsaddle each other’s camels and fix a meal. Then they would ask each other questions and exchange ideas and swear to be friends. It would take about an hour and forty minutes for this ceremony. This was what a salutation meant and so Jesus told the disciples to go their way and not to take time for this long ceremony.”

Then Mr. Behenesy launched into a discussion of the Shepherd Psalm.

“My father was a shepherd. In the early spring of the year he would take two or three of the boys in our family and go into the grazing country with the sheep. We had to go through a rocky country which had small moun-

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tains scattered over it, where there were breaks in the gueiss-rock. We had to pass through this country to get to good pasturage. In rainy seasons there was plenty of water all along. However, if it was dry, we had to be sure and camp by a spring, where there was plenty of water. We would usually take about 400 sheep, and we always tried to go in the daytime, as it was very dangerous to go through at night. Robbers would come and steal the sheep, and animals would prey on them. Sometimes, however, in the fall of the year when we were in a hurry to get home, we would travel at night.

“The first thing to do in making camp was to build a dam for a drinking place. Do you know a sheep must have still water? A cat or a dog can make a dipper on the end of his tongue and lap up water, but a sheep cannot. If he sticks his head upstream the water runs up his nose, and causes sinus trouble or ‘snorts.’ He has no dipper to suck it up and throw it into his throat, so the water must be still.

“When we reached the grazing country, we at once started building a sheep-fold. We used flat rocks about four inches thick and two feet long and fifteen inches wide, laying them like brick, without mortar. This fold would accommodate 400 sheep. The wall was built about eight or nine feet high with thorny brush placed on the top. The brush was very sharp and had a great many thorns on each limb. This was done to keep bears, wolves, jackals, and other animals away; and more especially for the vampires—our worst enemy. With eyes like an owl, the vampires flying in the night would light on the back of the sheep, right over the kidney, and eat into the fat and suck blood. The poor sheep could not reach it with his head or tail. Often we, my father and I, would find half a dozen vampires speared through by the thorns on top of the wall.

“A sheep-fold never has a door, but has an opening about two feet wide and four feet high. There are two rocks left sticking out on the outside and two on the inside. These are to lay the Alpine stock on, the shepherd’s crook, that a shepherd always carries. The stock is seven feet long and has a big crook on the end. This crook is big enough to slip around a lamb’s neck. The shepherd can reach over the bank with this long cane and jerk the lamb out of a ditch. On the bottom is a knob of metal. It is left rough on the end

and is used to kill the animals that try to molest the sheep. About eight inches above this metal knob is a knife—like a razor blade. If a sheep got tangled up in briars, father would take this blade and cut the sheep loose and pick the briars out of the wool. David was right when he said, 'Thy rod and Thy staff, they comfort me,' because the staff is an enemy to the wolves and a friend to the sheep.

"It was also an alarm clock. If a sheep tried to get out at night, it had to go over the shepherd, because the shepherd lay in the opening of the doorway. He used his blouse waist as a pillow. This waist was lined with whale's bladder, and he could carry water in it. It was big enough for him to carry four lambs — two on either side. When the mothers smelled their baby lambs there, they would crowd close up to him. Father had his Alpine stock laying across him at night, and when a sheep tried to get out, it would knock the crook down. Father would awaken and if a wolf were after the sheep, he would take the stock and fight for the sheep. It was a lot of comfort to the sheep to know that the shepherd would fight for him. When Jesus said, 'I am the door,' He meant it literally—that you could not get in and out without going over him. He is the door. There is no other way of getting in or out of the Kingdom of God except through Him. If the sheep gets out, it must go over the shepherd. If a sheep gets in, it must come by way of the door. How beautiful the image and how important the doctrine!

"I am sorry," Mr. Behenesy continued, "to hear some talk about the anointing scene being written by Solomon. Father always carried in his shepherd bag a hot water bottle. This bottle was the skin of an animal, used something like a Mexican would use a bottle for carrying water. He also carried two quarts of olive oil, and some fox-glove, or digitalis. This was used for snake bites. Father would anoint the sheep with the oil when they were snake bitten. Adders about twelve inches long would bite the sheep in the head, or the eye, or around the lip and nose. Those were the only places a snake could bite the sheep because

the entire body was covered with wool. When night came, father would stand in the door and call each sheep by name. The oriental Syrian shepherd had a name for each of his sheep, and called each by name. Ya-ho-la meant for them all to come. Father always counted the sheep every night and examined them one by one. If the eyes were red or swollen, he knew that the sheep was snake bitten. He touched it with his rod, and it went over to one side. Then he got some water in a leather cup which had horns on either side, like our loving cup. Our present design of a stag on a loving cup was copied from this very idea. The cup was made of leather with a wooden bottom and the horns were the support. He would draw up the horns and stick the cup in the ground by the points. When the sheep hears him filling it with water (he is blinded by the snake bite), he gets up and takes a drink. The water runs over the edge of the cup, and that is what David meant when he said, 'my cup runneth over.' We never lost sheep by snake bites if we anointed them in time.

"There was much danger in taking the sheep into new country. There was always sneeze weed, and all kinds of poison herbs, and the sheep were not schooled in the country. David said that 'He leads me in green pastures,' and not through poison weeds. The work of the shepherd is a wonderful thing. Moving through the country with 400 sheep and as many lambs slowly grazing, careful watch must be kept—father going on before and two of us boys bringing up the rear. Sometimes, in spite of this care, a sheep would steal down some gully or ditch. When we find that it is gone, we go back immediately and hunt until we find it. If another man has already found it and it is on his property, he ties it up where he finds it, leaving it there for twenty-four hours. If the sheep is not found in that time, it belongs to the one who found it, and he takes it. Since there are no fences in the country, it is very easy to trespass. When we come to claim our sheep, we must pay for it.

"Rather than risk going through one of the Death Valleys in the night, we

made early camp and father began counting the sheep. A sad revelation—two lambs were motherless. Father said, 'Boys, were you playing mumble peg about three hours ago? I saw you. That best ewe and mother has strayed. Make camp. I'll go back.' He finds her a few miles back, tied up to a post, a note on her saying: 'She is a trespasser. Owner call at my home.' You dare not touch her, for she has forfeited her right to live. Father wakens the man and says, 'That is my sheep.' The man says, 'That's my vineyard she spoiled.'

"'What's the mutton worth?' 'Sixty cents.' 'What's the wool worth?' 'Thirty cents.' 'What's the hide worth?' 'Fifteen cents.' 'What's the tallow worth?' 'Twenty-five cents.' 'Is she a good breeder?' If you say, 'No!' yet she raised two lambs, you are thrown out of the shepherd's brotherhood and advertised, for there is the strictest code of honor among shepherds.

"I have never known my father to lie. I have seen his bony, wrinkled hand count out sixty plus thirty plus fifteen plus twenty-five and eighty for breeding qualities. I can see the little old wallet now pretty empty. He paid the full value. Now that act was called the Act of Restoration.

"Jesus has paid the price for us because we forfeited our right to live by trespassing in the Devil's territory. And so David says that 'He restoreth my soul.'

"'Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me,' David said. When we were going through some bad or dark place, father would call all the sheep together and the mothers with baby sheep would crowd very close around him. They felt his protection. David said, 'Shadow of death'—not death. Father would take the sheep through these dark places where death might come to the sheep at any time, for wild animals were waiting to leap upon them and carry them away, but it would be through the shadow of death and not death itself."

So many of us are afraid of the grim monster death. But when you stop to think of this beautiful image—it is not death, it is only a shadow. David says in the Psalm, "Though I walk through the valley of the shadow of death, I will fear no evil." Since Christ passed through the valley, He has taken the sting out so now we do not have to fear the judgment. I have met so many Christians who talk about the fear of the final judgment. If you are one of God's children, you will not come within a thousand miles of the judgment. That is for the sinner. "He that hath the Son, hath life and shall not come into judgment, but is passed from death unto life." Christ settled that for me long ago.

Mr Behenesy continued, "We would



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always try to leave for camp about two weeks early in the spring. The grazing country is common property and belongs to no one, and if someone beats us to the fold that we had the year before, which had taken three of us a week to make, we would have to build another one. On the year of Jubilee every Jew was given land on which to raise his family, but the land belonged to no man. Every fifty years it was redistributed and was passed back to its original owner. Therefore the land and water and all the natural resources belonged to God and the people. If another fellow beats us to our fold, we have to give it up. So, we hurry back every year to get the benefit of last year's work. However, when we find another fellow is already there, we do not get angry and argue with him. He comes out and greets us and asks us to dinner. He is there first and has the right to the sheep-fold and the dam we built the year before.

"By tickling our camels on the knees, he makes them lie down. He unsaddles them and our donkeys, unpacks our load gently, and then he spreads his leather table cloth. 'Your name is Behenesy, we heard you did well here last year, and had more grass and water than you needed. We had 2000 sheep across the hill and ran short. Now eat some of this roast lamb, dried figs, potato hiscuit, jam and barley loaf from our table. In the morning two of our camp will accompany you over the hill to a fine camp we had last year. You have 600—that valley is plenty for your flock. Let us be friends.'"

Isn't that good Quaker Doctrine? That is what David meant when he said, "Thou preparest a table before me in the presence of mine enemies." That phrase is meaningless without the context and knowledge of the customs of shepherd life.

I remember a few years ago hurrying through the streets of Indianapolis to catch the fast Royal Palms train to Florida. It was a sleety morning. We were going the limit when we met a car coming across the street (I don't know who had the right of way). Our car began to spin, and in a moment the hind wheels of both cars smashed together, and the wheels were similarly damaged. A fine gentleman, a rich banker jumped out and came across and greeted me. "Well, well, Dr. Bulgin, isn't it?" He smiled and said, "I'll pay for mine, you pay for yours." I said, "That's fair." He said, "Have a smoke," and handed me a big fat cigar. I said, "Thanks, I don't smoke, but have a New Testament." He took it, and I remember that he paid both bills. That is better than saying, "You did it," "No, you did it," and a few blanks for the other bitter words. Yes, David, I understand you.

Now, He, my loving Christ, prepares a table before me in the presence of

my enemies, and they do not stay enemies long.

Surely that is the climax of the world's best literature. David says that besides bringing the sheep back when it strayed, carrying water to it when it was sick and not able to go after its own, leading him beside still waters, fighting his enemies, and leading him through the valley of the shadow of death, he would also prepare a table in the presence of his enemies. So he says, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the eternal sheep-fold."

Mr. Behenesy's dinner lasted for two hours and forty minutes, and during all that time he was explaining this Psalm to me. Because of his courtesy, I now understand Jewish customs and the Shepherd Psalm in a way I never did before. Pray for the Jews—they are God's own people.

THE INNER VEIL

(Continued from page 350)

great man, who did not admit and confess His Deity. Compare Matthew 16:13-16; 14:1-2. His Deity was hidden by His humanity, from the eyes of those who had no faith.

II. THE MATERIAL OF THE BEAUTIFUL VEIL

1. Fine Twined Linen (vs. 31)

Linen is a type of practical righteousness (Rev. 19:7-8). Christ was intrinsically righteous, loved righteousness, and did right in all things (Heb. 1:9).

"Fine" denotes spotlessness, innocence, and faultlessness, as seen and found in Christ (I Peter 1:19; 2:22; II Cor. 5:21; John 19:6; Matt. 27:34).

"Twined" speaks of the perfect unity of the human and Divine in Christ. He was perfectly human; having senses, feelings, and desires like any other human being. But He was also perfectly Divine, possessing the wisdom, knowledge, holiness, and power of God. Compare Matthew 8:23-27; John 11:35-44; Philipians 2:5-7.

2. Cunning Work (vs. 31)

Here we must look deeper than the visible texture to find the meaning. The conception, birth, and humanity of Christ were a cunning work of the Holy Spirit (Luke 1:35). They were of the Holy Ghost and He was "that holy thing." These comprise a deep mystery, "the mystery of godliness," which shows us Deity and humanity linked (I Tim. 3:16).

His life, miracles, suffering, and death were a cunning work of the Holy Spirit. In them all the power of the Holy Spirit was seen acting through Him, empowering and enabling Him (John 3:2; Acts 2:22-23; 10:38; Heb. 9:14).

3. Blue, Purple, and Scarlet (vs. 31)

"Blue" is the color of the heavens, therefore, the heavenly color. It speaks

of Christ as the heavenly One on earth (John 3:13, 17:14). "Purple" is the color of royalty. Christ was the royal One among men, the King of the Jews, but unknown by them (John 19:19; I Cor. 2:8).

"Scarlet" is the blood color. It speaks of Christ as the suffering One, "the Lamb of God" (Isa. 53:3-4; John 1:29; I Peter 1:19-20).

III. THE PURPOSE OF THE BEAUTIFUL VEIL

The purpose for which the veil was made is seen in the place it held. It separated between the holy place and the most holy (vs. 33).

The most holy place was God's dwelling. Here no one was allowed to enter except the high priest, and that only with blood. So then—

1. The veil shut God in.

This reveals His holiness. He was shut away from the people, because they were sinful and so could not fellowship with Him.

2. The veil shut man out.

This reveals his sinfulness. Man was shut out because God was holy and so could not fellowship with him. As soon as man sinned, he was driven and barred out from God's presence (Gen. 3:23-24). It is sin that occasioned this curtain separation between God and man. Compare Isaiah 59:1-3; Psalm 66:18.

This veil was a striking and impressive type of the great truth that nothing that man can do can give him access with God. The deeds of the law and all good works fail in this (Rom. 3:20; Titus 3:5).

IV. THE RENDING OF THE BEAUTIFUL VEIL

The veil was rent by an unseen hand when Christ died (Matt. 27:51; Mark 15:38; Luke 23:45). The scenes surrounding the death of Christ were most solemn, fearful and suggestive. It was then that the righteous claims of a holy God, on account of sin, were met by Him. Christ died amid thieves, mockings, darkness, and loneliness (Matt. 27:38-50). "He gave up the ghost" which implies the voluntariness of His death (John 10:17-18). Let us note the following things about the rending of the veil.

1. It was done supernaturally.

Jewish authorities tell us it was made of strong fabric, four inches thick,



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It is claimed that a pair of oxen hitched to each end could not have torn it in two. An earthquake might have torn it down, but "it was rent in twain."

If human hands would have torn it, they would have done so from the bottom up; it was "rent in twain from the top to the bottom." It was supernaturally rent, God did it by an unseen hand, because He was satisfied with the sacrifice and work of Christ on the cross.

2. *It was done systematically.*

It was not torn in shreds but divided in the midst, right in front of the mercy-seat.

It opened a straight and direct entrance to God. There is no side entrance to God, but a direct one.

3. *It was done completely.*

It was "rent in twain from the top to the bottom," down to the last thread. It was not only partly rent, but wholly.

Every hindrance of access unto God has been removed in the death of Christ. Before He died, He shouted the victor's cry of triumph, "It is finished" (John 19:30). This meant that every item of the sin question was dealt with, and that victoriously. The death of Christ settled every fundamental issue pertaining to the Divine program of redemption. The work of redemption is finished—for the present, actually; and for the future, anticipatively.

THE MEANING OF THE RENT VEIL

Oh, the glorious triumph of Christ on the cross! The depth of its meaning no one can fully fathom nor appreciate.

1. *The rent veil meant instant, open and free access unto God by faith in Christ* (Heb. 10:19-20).

"Boldness" in this passage means "free confidence," grounded on the consciousness that our sins are forgiven (vss. 15, 18). The blood of Jesus is the ground of our boldness to enter into the presence of God (Eph. 3:12). Christ has entered in as a forerunner, once for all, and has made an atonement which is both *propitiatory* and *perpetual* (Heb. 6:20; 12:24). We draw nigh unto God through Christ, the proper High Priest (Heb. 7:25). This is what Christ meant when He declared, "I am the Way" (John 14:6).

2. *The rent veil meant the end of the law for righteousness* (Rom. 10:4).

Through Christ, God has a new method of justifying the believer. He justifies him on the ground of faith, by

virtue of the merit of Christ and His shed blood, and not on the ground of law-keeping or good works.

Any attempt to put saint or sinner back under law is Galatianism, and, is a perverted Gospel and under the Divine anathema (Gal. 1:6-9).

3. *The rent veil meant the abolition of Jewish ordinances* (Col. 2:14-15).

In Christ being nailed to the cross, the law itself with its ordinances (obligatory bond) was nailed to it (Eph. 2:15). Therefore, the bond is cancelled. He also, in His death upon the cross, bore the curse of a broken law and so has redeemed us from it (Gal. 3:13). The believer is joined to Christ the Risen One, and so is free from every claim of the law (Rom. 7:4).

4. *The rent veil meant the removal of every national and social distinction.*

The partition wall between Jew and Gentile is broken down, and God has made out of the two "one new man" (Eph. 2:14-18).

By the Holy Spirit, both believing Jews and Gentiles are baptized into one Body (I Cor. 12:12-13), and so have lost their national distinction. In the Body of Christ there is neither Jew nor Gentile.

Here, too, social distinctions are abolished, for "Christ is all, and in all" (Col. 3:11). Here, all alike stand upon one ground of acceptance. In the Body of Christ there is neither male nor female, neither bondman nor freeman. Christ fills the entire scene here, and every one in Him shares the same favor of God and holds the same place of love with Him.

During this dispensation the Gospel message is *world-wide* in its scope and *universal* in its privileges and blessings (Luke 24:46-48; Acts 1:8; 15:14; Rev. 5:9-10).

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BIBLE LIGHT FROM ORIENTAL CUSTOMS

(Continued from page 351)

a note attached saying that the sheep must be redeemed before it can be removed. The owner cannot touch the sheep until the redemption price is paid which is usually the market value of sheep. This procedure is called the "act of restoration."

What a beautiful picture this becomes of Christ dying for sinners, paying the redemption price with blood and not with gold or silver. All men belong to God by right of creation, and salvation is a restoring act. The same figure can apply to the restoration of a backslider to fellowship. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He has paid the price, but He must reclaim us when we become ensnared by Satan. All He has

to do is to show His nail-pierced hands and say, "I own that soul for I bought him with My blood."

II. A LESSON ON BURDEN-BEARING

The Psalmist expresses the feeling of most of us when he says, "Mine iniquities are gone over my head: as an heavy burden they are too heavy for me" (Ps. 38:4). We can, to a degree, understand this figure as it stands, but it is much clearer if we know what he had in mind. The porters of Palestinian and Mediterranean ports are a hard-working lot. They are quite adept at hoisting incredibly large loads of freight onto their backs. So huge are some of these loads that they protrude far out and over the head of the porter. If the load is real heavy, he staggers along as though ready to fall.

The Scribes and Pharisees were severely rebuked one day by Christ because they bound on the people "heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers" (Matt. 23:4). Christ accused them of being long on legalism and ritualism, but short on love and mercy.

How different was Christ Who said to the tired and weary people: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest . . . My burden is light" (Matt. 11:28-30).

III. A LESSON IN SERVICE

We now go to the field where most of the people work, for the principal occupation is agriculture. The animals which usually furnish the power are oxen but these are sometimes supplemented with donkeys and camels. The plow is a crude affair, having a plowshare shaped much like one-half of an anchor. It does not turn the ground over but rather loosens it. Instead of two handles it has one—a crooked stick attached to the metal plowshare. The tongue is a single pole which is hooked to a yoke of wood instead of a collar of leather. This heavy yoke lays on the necks of the animals and helps them to pull evenly. The farmer carries an ox goad which has a pointed nail in one end for spurring the animals on and a flat piece of iron in the other end for cleaning the plow. Although designed for farm work, Shamgar used a goad to slay 600 Philistines (Judges 3:31).

We have in mind three passages of Scripture, each of which deal with a new phase of service. First, we see:

1. *Steadfastness*

And Jesus said . . . No man, having put his hand to the plow, and looking back, is fit for the kingdom of God (Luke 9:62).

One usually reads this verse without noticing that the word, "hand," is

singular. This is accurate because, while our plows have two handles, the Oriental plow has but one. Christ knew that the people were aware that no man could plow a straight furrow—keeping his plow in the ground when he struck a rock—if he looked around or backward. Therefore He uses this figure as an example of steadfastness in spiritual things.

2. Separation

Thou shalt not plow with an ox and an ass together (Deut. 22:10).

Be ye not unequally yoked together with unbelievers (II Cor. 6:14).

Travelers in Palestine tell us that it is not at all uncommon to see an ox and an ass yoked together, or even a camel and an ox. No spiritual laws are broken by such a practice but efficiency is definitely reduced to a minimum. Just so, we are told that Christians and non-Christians cannot work together, both because of inefficiency and because of grief to the Holy Spirit. We must be separate from sinners. D. L. Moody used another figure when he said, "It is all right for a ship to be on the ocean but not for the ocean to be in the ship." Christians may be in the world, but they should not have the world in them.

3. Surrender

And the Lord said, I am Jesus Whom thou persecutest: it is hard for thee to kick against the pricks (Acts 9:5).

The above words were spoken to Paul the day he was born again. He had been very religious, but opposed to Christ. He was kicking against the ox goad of Christ and was sure to lose. When an ox kicked, he only hurt himself; for the master had to use the goad more vigorously. He soon learned that to pull meant no pricking. Paul learned that too, and he left to us an example of complete surrender to Christ.

Someone has said that a beast cannot pull and kick at the same time. So we can advise—less kicking—less pricking—more pulling.

Last of all we want to see:

IV. A LESSON IN WITNESSING

Behold, I send you forth as lambs among wolves . . . salute no man by the way (Luke 10:3, 4).

These words were spoken by Christ on the occasion of sending out the seventy into the "harvest field" to witness. These last six words seem rather incongruous with the original order. Why should they be told to witness, and then be forbidden to salute men as they journeyed? The answer is found in another custom.

Palestinian men do not pass each other on the way with a cordial, "Good morning," or a wave of the hand. They enter into a series of salutations and flatteries, lasting sometimes for one

hour. According to Anis Haddah, they usually lay the right hand on the heart, then raise it to the lips, and then to the forehead, and only after this, take hold of each other's right hand. Placing the hand on the heart will remind them of the seat of affection; on the lips, the kiss of friendship; and on the forehead, esteem and respect. Next, they exchange greetings and inquire after each other's welfare. Then follows a string of high-sounding words, expressive of intense mutual interest in each other's fathers, grandfathers, and ancestry in general, with numberless other inquiries, before they bid "good day" and pass on. Many times they embrace both before, and after, the compliments.

It is not hard to see why Christ forbade this waste of time when the messengers were on important business. Christ did not like the vain salutations at any time (Mark 12:38), but disliked them especially when His disciples were on business. We, too, are on business for our King and we must be diligent, fervent in spirit, redeeming the time. All unnecessary things are to be set aside and the Gospel given priority over everything else. "The King's Business requireth haste."

GLORY OF THE GOD-HEAD

(Continued on page 354)

now he walked in the joy of his recovered power.

THE SCORNFUL PHARISEES.

The critics are soon present to criticize the cure. I take it from the nature of their criticism that they are Pharisees, for these were the defenders of ecclesiastical pedantry and pride.

Their accusation against the man. They charged him with breaking the Sabbath day. It appears as if their opposition is not against the miracle, but against an imagined infringement of the Mosaic law. "It is the Sabbath day; it is not lawful for thee to carry thy bed."

There is no congratulation that the helpless man can now walk, no compliment that paralysis has given place to power. All they have is criticism for the cripple for carrying his cot, and hatred for the Healer who told him to do such a thing on the Sabbath. Their hearts were hot with pretended righteousness and yet they reveal the greatest unrighteousness in their attitude to the man and the Master.

Is not their accusation justified? Are they not correct when they declare that

the law permits no burden on the Sabbath day? The indictment appears to have a measure of justification. The man's action did seem to be in direct violation of the law. Jeremiah 17:21 reads: "Take heed to yourselves and bear no burden on the Sabbath day."

This is exactly what the man was doing, carrying the burden which for thirty-eight years had carried him as a burden.

But the divine command related to matters of commerce and trade, not of mercy and comfort. There is an illustration of this in Nehemiah 13:15, where the prophet said he saw some of the people treading wine presses on the Sabbath and bringing in sheaves and lading asses, and he testified against them. Such was the meaning of the law concerning the Sabbath. But the religious formalists must cavil over the letter of the law, while despising and neglecting the spirit of it. It is possible to be in apparent contradiction to the letter of the law, and yet be in perfect agreement with the spirit of it. On the other hand, a deed may adhere closely to the letter while departing sorrowfully from the spirit. The Pharisees had overlaid the law with legalities which God had never intended. Countless fanatic additions had been made until the law became a breaking burden. Thus the Sabbath became a burden rather than a blessing, a day of bitter bondage, rather than of joy and rejoicing. It had become wrong for a blind man even to carry a staff, or for a cripple to carry his sleeping carpet. (Cont. next page)

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Their attitude toward the Master.

Behind this accusation of the man was their hateful attitude to Jesus. If the cripple who carried his cot, was a law-breaker, then Jesus, who told him to do so, was the more to blame. Here we see the growing bitterness of the spirit that will eventually dash the life out of Jesus at Calvary.

"For this cause did the Jews persecute Jesus, because He did these things on the Sabbath" (Vs. 16). "For this cause therefore the Jews sought the more to kill Him, because He not only brake the Sabbath, but also called God His own Father" (Vs. 18). What they meant to say was that Jesus not only violated a Sabbath precept, but He was undermining the Sabbath institution by healing on that day. What is the Lord's answer to their charge? "My father worketh and I work." That is a bold defense. He is basing His authority as a Sabbath day Healer upon the fact that: (1) God did not cease His working because the Sabbath came. He kept on planning for men, and pouring out His blessing upon the world of men. (2) Being the Son of God, He could do what the Father did. (3) In the world He was God's representative and co-worker, to pour out upon men the divine blessing. So He claimed He was blameless because God was blameless.

Unable to answer His argument, His enemies resort to hatred and murderous planning. Blinded by fanaticism to the

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blessing He had brought, with murderous malignity, they increased their persecution. They find it easier to murder Him than to admit the mercifulness of His ministry.

Our Lord withdrew from these hypocritical religionists, and, in leaving them, He meets the healed man and reveals Himself as being not only the Healer of the body but the Forgiver and Cleanser of the soul. His word this time to the man was, "Sin no more, lest a worse thing befall thee," indicating without a doubt that the thirty-eight years of suffering had been brought on because of sin. The body had been the instrument of sin, therefore there must be a quitting of sin as a motive for the renewal of the soul. There is an undeniable connection between suffering and sin. This connection cannot in every case be definitely traced, yet behind all suffering somewhere there is sin. The worst thing that could befall the man was the entire destruction of the soul because of his continuance in sin.

THE SIGNIFICANCE OF THE SIGN

In the first sign we saw the Lord creating life, in the second sign He kept life from ebbing away. Here He is making weakened life whole—the *Empowerer* of paralyzed life. Whatever man needs, Christ has it. Such is the glory of Christ, and such is the message these signs teach us. His all-sufficiency is glorious, sufficient for body, mind and spirit.

We shall draw the significance of this sign from the statements in the story. The one statement which carries our Lord's question to the sufferer, and the other which is the unquestionable statement to the healed one.

OUR LORD'S QUESTION TO THE SUFFERER.

"Wilt thou be made whole?" Here we see two important words, the word "whole," and the word "wilt."

"Whole." The background of this word reveals the frailty of the human family. Man seems to be born to suffering as the sparks fly upward. There is suffering when one comes into the world, and suffering when one leaves

the world; and suffering all the way through the world from the cradle to the grave. There are the physical sufferings, the infirmities, diseases, pain and anguish, and the ultimate death of the physical; the mental sufferings are just as great as the physical, arising from family and business disappointments, bereavements, failures of every description, sometimes ending in lunacy and abject blank; the moral sufferings coming from the sense of sinfulness and guilt ending often in suicide; the spiritual sufferings that come so often even in the path of our duty to man and our loyalty to God. Surely if there is anything humanity needs, it is the making "whole."

The Saviour's work is to make whole, and He never rests as long as there is paralysis near, and He is never weary when He is working for men. Every day during His public life and ministry He was busy making men whole. No man can heal himself. This is the Saviour's work, and He is so glad and so able to do it. "My father worketh even until now, and I work." This is the key to the ministry of the Master, and His work is the making of men "whole." Such work as this His Church ought to be unceasingly doing. If He indwells His Church, and if this be His work, then this work will be the Church's constant work also. His work is that of the new creation, the making new, the making over again, the making "whole." True wholeness is that which is manifested through regeneration. If this be so, then there are no limits to it, either of time, place, or people. The everlasting God is never weary, nor limited in His workings, nor prejudiced against any people. He is always at it, at it everywhere, making men whole. The pool of Bethesda points to restored health and unhindered activity. Cripples are made to walk, the infirm are released, the diseased are delivered, men and women are made whole. And at the true Pool, the spiritual fountain, wholeness comes to body, mind and soul. Arising and walking, in newness of life, is the miracle always worked at the Pool of God.

(Continued in next issue)

Keep your *EYE* on **THIS SPOT**



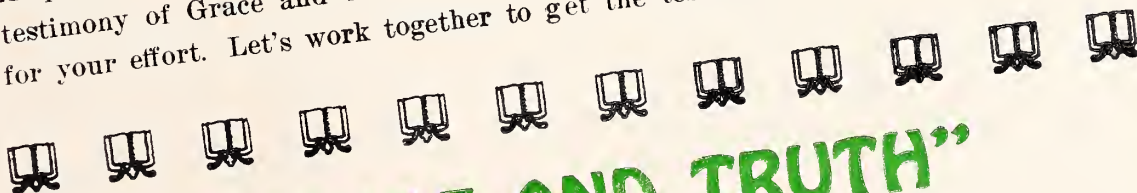
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DURING THE CHRISTMAS SEASON every year, *Grace and Truth* has given SPECIAL PREMIUMS as an incentive to its readers to help increase its subscription list. Watch this space next month for the attractive premium offers for new or renewal *Grace and Truth* subscriptions.

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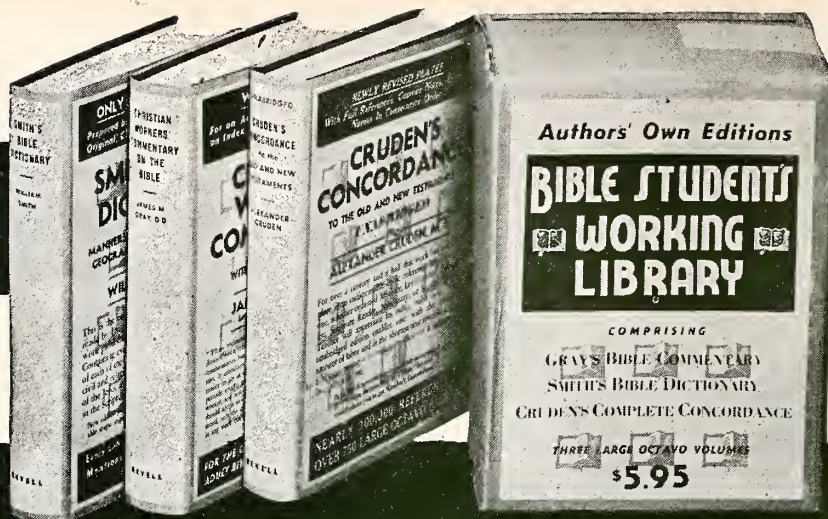
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THE CRAGS CAMERON PASS

Thanksgiving Number

GRACE *and* TRUTH

November 1942

Congratulations!

Believing that the many friends of the Denver Bible Institute and readers of *Grace and Truth* would be interested in learning of the fine response Rev. W. S. Hottel received upon his acceptance of the presidency of the Institute, we have asked his permission to publish portions of some letters received by him.

—C. Reuben Lindquist, Dean

Allow me to congratulate you on your appointment as President of the Denver Bible Institute. I trust you will enjoy many years of happy and successful service. The Denver Institute has always stood for a very definite message and program, and I am sure that under your guidance the Institute will move forward to greater things for God.

—Dr. Robert Harkness

Internationally known pianist and composer

We were very happily surprised to learn that you had accepted the Presidency of the D. B. I. It was my privilege to visit the School last year about this time on my way to California. I was graciously entertained by Brother Lindquist and his wife and had a chance to meet the student body and make a few remarks at the evening meal. I was well impressed with the physical properties of the Institute. We thought the Campus was beautiful and the buildings above the average . . .

We do not imagine you will have a very easy task, but I am writing to say we are very much pleased with the new setup and we pray for you God's best in this undertaking. If there is any way we can help you here at headquarters, please feel free to call upon us.

—E. G. Zorn

Executive Secretary I. F. C. A.

I have been in close touch with the Institute as a member of the Board, and want to express to you my sincere approval of you as the president of The Denver Bible Institute. I want to extend heartiest congratulations and to wish you every possible blessing as you step into the place of leadership. You will be assured of my prayers and abiding interest. I am too far away to be of much personal help to the Institute and to the Board, but all of you are in my daily prayers and constantly upon my heart and mind . . .

May God use you mightily and enable you to lead us onward and upward in His work. I have been in intimate touch with the Institute from the day of its birth until the present, and whatever goes on there is of vital concern to me. Mrs. Beal joins me in extending this word to you and Mrs. Hottel. I wish it were possible for me to be present for the opening days of school.

—R. S. Beal, D.D.

Pastor, First Baptist Church, Tucson, Arizona

We have just received announcement of your appointment to the presidency of The Denver Bible Institute and hasten to express our best wishes for your success in the new venture.

The Ohio Independent Baptist in its October issue will carry a somewhat lengthy article dealing with the appointment, and our past relationship.

Without question, Brother mine, you have done a great work, particularly in relation to your lesson notes, and this has introduced your ministry to the entire Bible-believing portion of the Church . . .

With every good wish and the assurance of constant prayer for your spiritual success and that of your school . . .

—H. K. Finley

Ohio Independent Baptist

When I picked up the September issue of "Grace and Truth" this morning upon returning from St. Louis, I was greatly interested in noticing that you had been called to and had accepted the presidency of The Denver Bible Institute. Frankly, I feel that this is God's answer to the prayer of many of the alumni and friends of that particular school. I cannot think of anyone who would be more suited for such a position than yourself, with your many years of faithful and helpful ministry.

So I am writing to congratulate you and to assure you of my earnest prayers for blessing upon you and the School as you have undertaken this great responsibility. May the Lord Himself sustain you, give you all needed grace and wisdom, and use you in a mighty way. I notice that Brother C. Reuben Lindquist is remaining with the school as Dean, and I feel that this is an ideal arrangement. We shall expect to hear great things of the Institute in days to come under the joint leadership of you two brethren.

—H. A. Ironside, Litt. D.

Pastor, Moody Memorial Church

I have just learned from "Grace and Truth" of your acceptance of the Presidency of the Denver Bible Institute. Permit me to heartily congratulate you and assure you of my hearty endorsement of the wisdom of the School Board in its choice. This new field of service will give you greater opportunities for the use of the spiritual gifts which God has bestowed upon you and which you have always used to magnify His Word and glorify His Son. I have long felt grateful for your keen and discriminating insight into the Word of God and I am thankful God has led you and found you willing to accept the call. You may be certain of my continued interest and prayers. I feel confident the School will move on to higher attainments and spiritual altitudes under your leadership and give you added privileges to multiply your Christian usefulness.

—W. H. Rogers, D.D.

Formerly, Pastor, First Baptist Church, New York

Write for information and catalog. Address your request to

C. REUBEN LINDQUIST, *Dean*

THE DENVER BIBLE INSTITUTE

P. O. Box 1617, Denver, Colorado

The Bible Training Center of the Rocky Mountain Region



REV. W. S. HOTTEL

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Entered as Second Class Matter, October 27, 1922, at the Post Office at Denver, Colo., under the Act of March 3, 1879

VOL. XX

NOVEMBER, 1942

No. 11

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of the Denver Bible Institute
and of *Grace and Truth*

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The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testament—II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ the only atonement for sins—Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer—John 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practises—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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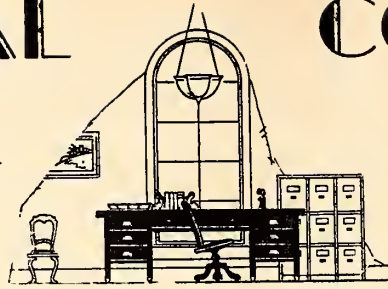
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THANKFULNESS

OUR English word *thankful* is allied, from its Anglo-Saxon derivation, to *thinkful*. To be truly thankful is to be thoughtful or mindful of a benefit received; it is also to be mindful of the benefactor.

The idea of thankfulness runs through the Sacred Scriptures from beginning to the end. The various feasts of the Jewish economy were designed to teach and foster the spirit of thankfulness and praise, especially after harvest and vintage, and after special mercies. The meat-offering was an expression of adoration and thanksgiving (Lev. 2). The meat-offering was accompanied by the drink offering, which was supposed to be specially expressive of thankfulness (Lev. 23:13; Num. 15:5; 28:6-7). The animal feasts of Israel were to be especially times of thankfulness and joy (Deut. 16).

Later on in the history of the Jewish people the Temple service was intended to raise the spirit of thanksgiving. There was special provision made in Solomon's temple and the second temple for the service of thanksgiving (I Chron. 16:4-6; 23:30; II Chron. 5:12-13; Neh. 11:17; 12:8, 27, 31).

Certain Old Testament characters established memorials of gratitude for Divine mercies received and blessings enjoyed. A standing mercy with them received more than a transient thought. We are reminded of Jacob's pillar (Gen. 35:14); Joshua's twelve stones at Gilgal (Josh. 4); the golden pot of manna and Aaron's rod laid up in the ark (Exod. 16:33; Num. 17:10; Heb. 9:4); Samuel's stone Ebenezer (I Sam. 7:12); and David's sword (I Sam. 21:9). After this fashion God's goodness was preserved.

In the New Testament the Lord Jesus on numerous occasions set the example of thanksgiving (Matt. 11:25; Luke 10:21; Mark 8:6; Matt. 14:19; John 6:11; 11:41; Luke 22:17, 19).

In the New Testament Epistles the lesson of thanksgiving is frequently taught in the most definite and positive language. The Apostle Paul especially has much to say about thanksgiving. It is suggested that out of fourteen of his Epistles, twelve begin with expressions of thankfulness. In that to the Colossians are six

references to thankfulness in four chapters. In other Epistles thanksgiving is often the outburst of a full heart at the close of a long address (Rom. 7:25; I Cor. 15:57; II Cor. 9:15).

It is obvious from what Scripture teaches about thankfulness, that God desires His people should be thankful. Do we, beloved, meet God's expectation in this respect? Let us be mindful of God's greatness, goodness and love, and, being mindful, we shall also be thankful. Humble contemplation of God's blessings received will make us truly thankful. The more undeserving of God's blessings, we see and own ourselves to be, the more grateful and thankful we shall be. O that God's people were more and more truly thankful!

—W. S. H.



WHY DID WE FORGET?

WE WERE thinking about the national day of Thanksgiving when suddenly we awakened to the fact that the enemy had deceived us and that as a result most Christians had failed to perpetuate the true significance of that traditional day. The thing that started us on this train of thought was the call by the Great Commission Prayer League for a national day of prayer on Thanksgiving day. We found ourselves asking, "How normal such a request. Why has it not been thus all these years?" Oh yes, churches have remembered to thank God for His goodness on the preceding Sunday but very few have followed the Puritans into the place of worship and praise on the day itself. Churches have celebrated the Resurrection on Easter Sunday and Watch night services as the old year ended but have not gathered together on the traditional Thanksgiving day. Have we not let desire for rest, love for sport, family reunions, or delicious dinners occupy the entire day with the only acknowledgement of God's goodness being the saying of Grace before the meal?

The first thanksgiving day in America was held by the Pilgrims in 1621 immediately after the first harvest of crops. Their example was soon followed by the officials of Connecticut, New Amsterdam, and later by the Colonial Congress of the Revolutionary War and George Washington. The Pilgrims gathered in the humble meeting places and gratefully acknowledged

God's providence. It might be interesting for us to be reminded that the city of Providence, Rhode Island, was named by Roger Williams, a minister, as a testimony to the kindness of a providing heavenly Father.

We favor a renewal of the old New England custom of thanking God in the churches on the actual Thanksgiving day. It is all right to do it also on the preceding and succeeding Sundays but more expressly on the day itself.

Let us heed the call to a national day of prayer on Thursday, November 26. Will we see you in Church?
—E. E. L.



A WORD OF APPRECIATION

THE EDITOR of *Grace and Truth* takes this opportunity to express his deep sense of appreciation for all the congratulations received through personal letters from numerous persons from all over the country, upon his acceptance of the presidency of the Denver Bible Institute. Along with these congratulations came also assurances of prayer in his behalf in the interest of the work of the Institute. Certain Editors of magazines have also written very kindly editorials which have appeared in their respective magazines. The encouraging words received have been numerous and gracious. It is all very deeply appreciated. The hearty assurances of prayer mean very much as we seek by God's help and under His guidance to lead forward the work of the Institute. We did not undertake the work in our own wisdom, nor in our own strength, but in utter dependence upon the Lord. We need God's guidance and help, and we therefore need the prayers of the Lord's people. "Brethren, pray for us."

—W. S. H.



GIVING THANKS

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ (Eph. 5:20).

THE redeemed of the Lord should ever be praising Him who has saved us in His rich grace, and who lavishes upon us evidence after evidence of His Fatherly love and care. An unthankful child of God is a strange anomaly. Praise should ever be welling up in the hearts of those who recognize their constant indebtedness to the Divine mercy and compassion. We should worry less if we praised more. Thanksgiving is the enemy of discontent and dissatisfaction. When tempted to doubt and fear, begin to praise God for past mercies, and faith will be increased.

*We thank Thee Thou hast spared the lives
Of those we love, that peaceful rest*

*Succeeding days of work well done
Have made our lives serene and blest.*

*But more we thank Thee that we know,
That come what may of grief or pain,
Thy power will not, cannot, fail;
Thy love will still our hearts sustain.*

*We thank Thee that though hills be moved,
And though earth reel beneath the shock
Of tumult, we have naught to fear
Who stand upon the ageless Rock.*

—Harry A. Ironside in
The Continual Burnt Offering



GIVE THANKS ALL YE PEOPLE

*Give thanks all ye people, give thanks to the
Lord,*

*Alleluias of freedom with joyful accord;
Let the east and the west, north and south roll
along,*

*Sea, mountains, and prairie, one thanksgiving
song.*

*For sunshine and rainfall enriching again
Our acres in myriads, with treasures of grain;
For the earth still unloading her manifold
wealth,*

*For the skies beaming vigor, for winds breath-
ing health.*

*For the nation's wide table o'erflowingly spread,
Where the many have feasted, and all have
been fed;*

*With no bondage their God-given rights to
enthral,*

But liberty guarded by justice to all.

Written and put to music by William Augustus Muhlenberg in 1863 in response to the proclamation of the President of the United States of America, recommending a day of general thanksgiving on November 26 of that year.



DR. ROBERT HARKNESS

NOT very many of us have enjoyed the privilege of being in a Torrey or Chapman evangelistic campaign and hearing the powerful preaching of those men and the marvelous music of Charles Alexander and Robert Harkness. But residents of the Denver area have been permitted to hear one of the members of those teams for the past two weeks in and around Denver. Mr. Harkness, the brilliant pianist, was saved in one of the Torrey meetings in Australia, his native land. As a young man he toured the world with the party and his music has circled the globe. He is still delighting and inspiring audiences with his rare talent. He and his wife make their home in Pasadena and frequently tour the United States and Canada giving sacred music recitals wherever they find an open door.

Mr. Harkness has composed over 3000 songs, many of which have been published. He possesses the ability to compose a new melody for a verse of Scripture given by someone in the audience immediately upon hearing the verse. He jots down a few notes on the back of an old envelope or scrap of paper and plays the new song, with all of its harmony parts, never before written by himself or anyone else. The next thing he does is to transpose it into any key desired. Such musical achievement is a rare thing indeed. His accompaniment work is superb and his interpretation of hymns is gripping.

We have always been impressed by the accent on the Cross of Christ in Mr. Harkness' compositions as well as in his remarks from the platform. All of his illustrations, incidents, stories, and comments take the sinner to the feet of Jesus. This is just another proof that a man can be great and yet a humble servant of Christ.

We are pleased to announce that a series of fascinating stories about souls that have been blessed by Harkness songs begins with this issue and will continue for several months. Men can be saved through the Gospel in song and these incidents demonstrate that fact. This series begins on page 389.

—E. E. L.



WATCH FOR IMPORTANT ADDITIONS AND IMPROVEMENTS IN JANUARY, 1943

REV. W. S. HOTTEL, the new Editor of *Grace and Truth* plans to make some important additions and improvements in the January issue which will make it better than ever. Among these will be a new department which he will conduct that will be of real interest to earnest Bible students everywhere. *Grace and Truth* will continue its unique topical arrangement which puts it in a class by itself, and which is appreciated by all interested in systematic Bible study.

Here is a list of the real Bible study issues planned for the next eight months: December—"Wonderful Word"; January—"Sin"; February—"Salvation"; March—"Atonement"; April—"Evangelism"; May—"Reconciliation"; June—"Propitiation"; July—"The Christian." Besides the several other articles by competent writers on the theme discussed for the month, each issue will feature an article especially prepared by the Editor on that particular subject. We are sure this will be good news to all who have enjoyed his Bible study articles through the years.

An enthusiastic booster for *Grace and Truth* once said concerning the magazine: "It is a regular correspondence Bible course." We believe that the magazine promises to be just that in the coming months. Be sure to get every issue

—E. G. L.

SPEAKING ENGAGEMENTS

OF

PRESIDENT W. S. HOTTEL

Nov. 4-24—In and around Denver.

More detailed information can be had by calling Ma. 4226 or writing Mr. Hottel, Box 1617, Denver.

Nov. 26—Calvary Baptist Church, Hazel Park, Michigan.

Mortgage burning and Thanksgiving service.

Nov. 29—Dec. 6—Bible Conference at Nazareth and Easton, Penna. Services at the Moravian Church in Nazareth and at the Walnut Street Baptist Church in Easton. More information may be had from Mr. W. F. MacMillan, 28 No. Warren St., Easton, Penna.

HIS TWENTY-FOURTH "THANK YOU"

On November 3, 1918, a prostrate major lay on the ground in France north of Verdun. The Germans were coming and he could no longer defend himself. At this critical moment a sargeant major threw himself over the defenseless form of the major and shielded him from further injury.

Both were rescued, and a year later the grateful major, Harry Parkin, sent the first in a series of annual "thank you" letters to Robert MacCormack, his benefactor. These yearly letters now number twenty-four with the passing of November 3, 1942. This is quite a striking record, for men usually forget favors very soon.

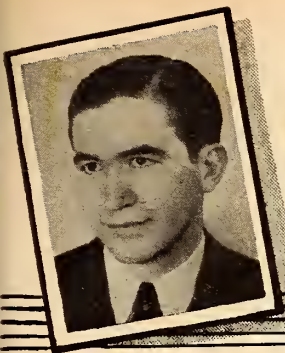
We too were lying bleeding and wounded from sin. We were helpless, and the blackness of Divine judgment and eternal death in hell was beginning to creep up on us. A Friend called Jesus Christ came to our rescue and threw His protecting body over us and took the judgment blows meant for us. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

We were saved, and, if truly grateful, continual gratitude will well up in our hearts to God.

We can no more pay God for salvation than the major could pay his rescuer. His yearly letter is not money, but it means far more than money to the brave soldier who receives it. God does not want pay for Calvary, but He does want appreciation. Have we been diligent in systematically thanking God for deliverance?

Giving thanks *always* for all things unto God and the Father (Eph. 5:20).

—E. E. L.



Inside WASHINGTON D.C.



By
• DAN GILBERT •

Director, Christian Press Bureau in the Nation's Capitol

AMERICA has been at war now for almost a year. Yet, the plain fact is that our morale is still sagging; the spirit of true patriotism has yet to be awakened.

The statistics show that all appeals to the American people to buy war bonds from patriotic motives have proved weak and ineffectual. The President himself has appealed to everyone to support their government's war effort; but the appeal fell rather flat. Every month the government's quota of war bonds was left unfilled; until Hollywood utilized sex to put over the campaign.

In one month, the sex sirens of the screen boast of selling two-thirds of a billion dollars in bonds!

One movie star promoted the bond-selling drive by giving kisses to everyone who bought over a specified amount.

225 individuals in Philadelphia bought \$4,520,000 in bonds for the privilege of taking Hedy Lamarr to a mass luncheon engagement.

Another screen star, Frances Dee, sold an embroidered negligee for \$5,000 in bonds. Other film luminaries advanced the sale by partially or wholly disrobing, by dancing, singing, etc.

The vulgar, immoral "strip-tease" dance is outlawed in most American cities. Yet it has been widely exploited to sell bonds. By buying a certain number of bonds, theatre customers will secure the privilege of stripping various articles of clothing from the dancer who stands exposed before them.

How far has the paganization of America proceeded — when sex must be substituted for patriotism to persuade the people to rise in defense of their country?

The Office of War Information is planning to have top government officials speak briefly on each of a number of the most popular radio programs, like those of Fred Allen, Jack Benny, Edgar Bergen and Fibber McGee and Molly. Apparently, the OWI has come to the conclusion that the American people will not listen to their own government officials unless they are tricked into doing so, by having already tuned in on one or another of these questionable radio programs.

The majority of the "most popular"

radio programs are featured by off-color jokes and wisecracks. The government's appeals to patriotism will, presumably, be sandwiched in between the vulgar jibes and jests of the most ribald of the radio "entertainers."

When the Office of Civilian Defense was first established, a plan was worked out for the hiring of movie stars, fan dancers, and comedians to "build morale on the home front." A furor in Congress caused the dismissal from the public payroll of most of the Hollywood celebrities.

But now we have the open admission on the part of publicity experts that there is no other way to jack up public enthusiasm. There is no other way to induce the people to buy bonds and to take an interest in the preservation of their own country.

Seemingly, our people have forgotten how to respond to any appeal other than one made in terms of sex and jazz.

One is reminded of the pathetic occurrence early in the war, when ships containing British children, being sent to Canada, where sunk by submarines. Survivors told of how the children went to their watery graves singing, "The Beer Barrel Polka," an obscene German drinking song, which at that time was the popular "jitterbug hit" in England and America.

The children had never been taught to pray. They knew no hymns of the church. In death, as in life, they could do only that which they had been accustomed to doing: they could only make merry in the pagan way to which they had been habituated.

It would seem that America finds it difficult to snap out of her sensual stupor, her jazz intoxication, her pleasure-loving habits. For too long, we had given ourselves over to easy living, to self-indulgence, to pagan merriment. Life was just one round after another of empty, shallow entertainment.

Now, with a full-sized war on our hands, we are going on as usual. Our frantic war promoters, knowing not which way to turn, call in the swingers and sex-appealers of the theatrical world, seeking to stir up enthusiasm and build "morale."

But, "the morale which comes out of a bottle will not stand up in battle."

Enthusiasm engendered by cigarets and sex-dances will die out long before this struggle is ended.

Patriotism cannot be kept alive by artificial appeals to emotions. It must be the expression of deep devotion to un-dying ideals. It is not enough to sell bonds; it is necessary as well that these bonds be bought from the *right motives*.

It is not enough that we have a full equipped army in the field; it is necessary as well that the army shall be there from the right motives. It is not enough that our fighting men shall each stick by his post; it is essential as well that he shall stay there because of the right motives.

It makes a difference what is inside the heart and minds of our people. It makes a difference whether the buyer of war bonds has a heart filled with love of country or merely an imagination slimy with lust. It makes a difference whether the soldier moves forward, in the face of enemy guns, motivated by devotion to God and country or whether he goes forward humming the "Beer Barrel Polka" or some other "popular hit."

No one knows just how long the war will last. But we all know that it will be a hard struggle. In one sense, the shorter we make it, the harder it will necessarily be. We shall not get through it successfully unless we build our morale upon the solid rock of unshakable and unshatterable faith in the God of our fathers.

In the matter of building guns and tanks, we are well on our way. Production of munitions and instruments of war is going forward even ahead of schedule. But we have not yet begun to reconstruct our collapsing spiritual fortifications. We have not yet begun to tap the spiritual sources of a dauntless morale that will stand the tests and strains of the ordeals which lie ahead.

To send a boy into battle, with a "morale" built on jazz instead of upon vital religious faith, is as cruel and hopeless as to put a pitch fork into his hands instead of a machine gun. We build on sand and indulge an idle delusion, if we presume that appeals to sex and frivolity will induce the pur-

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BY W. S. HOTTEL

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Editor, *Grace and Truth*

EXPOSITOR, *Bible Expositor and Illuminator*



THANKSGIVING

And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ (Eph. 5:18-20).

TRUE THANKSGIVING is the voluntary and spontaneous expression of heartfelt gratitude for benefit received. Under the Law, Jehovah God said to Israel, "And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will" (Lev. 22:29). Jehovah would not have forced or formal thanksgiving, but a willing, free, and hearty expression of gratitude. The sincerity and intensity of thanksgiving is dependent upon how much value is placed upon the benefit received. If the benefit is truly valued and deeply appreciated, the thanksgiving will be spontaneous, hearty, and sincere.

Considerate parents, who wish their children to grow up to be respected and courteous, teach them in their youth, to say, "Thank you" to friends who do them a favor or give them a gift. This is right and proper. Children who are not taught to be respectful and appreciative in their youth, will very likely grow up to become a disgrace and grief to their parents. To teach them to say "Thank you" for favors bestowed or for gifts received is, therefore, right and proper. But such thanks frequently is very heartless and dutiful. It seldom is the expression of spontaneous gratitude. Such is not the thanksgiving God desires, but rather a spontaneous, earnest, and sincere expression of gratitude.

The subject of thanksgiving holds a large place in the Old Testament. It is mentioned about forty times, out of which thirty references are in the Psalms. Under the Old Testament order, the spiritual relationship to God was expressed in material ways. Among these, provision was made for the offering, or sacrifice, of thanksgiving—a fact which is fre-

quently mentioned (Lev. 7:12, 13, 15; Ps. 107:22; 116:17).

Thanksgiving and praise were especially emphasized in the revival under Nehemiah (Neh. 12:12-40). This gracious revival brought forth much thanksgiving and praise and gladness, as all true revival always does. A revived people are a joyous and a thankful people.

The prophetic message anticipates thanksgiving as a special feature in the coming Messianic kingdom (Isa. 51:3; Jer. 30:19). Israel redeemed and delivered from her enemies, and, also born again and restored in favor with God, will be a joyous people and will be overflowing with thanksgiving.

It is interesting to observe that one of the important features of Old Testament thanksgiving is the appreciation of the Person of God apart from all His benefits (Ps. 30:4; 95:2; 97:12; 100:1-5; 119:62). Occupied with the Being and Person of God Himself, apart from His benefits, the Psalmist expresses thanksgiving as the spontaneous outburst of appreciation of God. This is the highest motive for thanksgiving.

In the New Testament thanksgiving is mentioned about forty-five times, and it includes both temporal and spiritual blessings. Here is food for much thought and deep meditation.

The Lord Jesus gave thanks to the Father for bread (Matt. 15:26; 26:27; Mark 8:6; 14:23; Luke 22:17, 19; John 6:23; I Cor. 11:24).

The Apostle Paul followed the custom of the Lord, on at least one occasion, giving thanks for bread (Acts 27:35).

The Apostle likewise gave thanks to God for His unspeakable gift (II Cor. 9:15), present triumph through Christ (II Cor. 2:14), and future victory over death and the grave (I Cor. 15:57).

Paul also gave thanks to God for believers (I Thess. 1:2; 3:9), and for Titus, a mutual

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Golden Bells and POMEGRANATES

BY JOHN LINTON. B.A.

A golden bell and a pomegranate, upon the hem of the robe round about (Exodus 28:34).

A MOST interesting study in the Old Testament is the study of types. The brazen serpent lifted up, the manna in the wilderness, the lamb dying on the altar, are all types of our Lord Jesus Christ. Sarah was a type of grace; the tabernacle was a threefold type of the church, the believer, and of things in heaven. Persons, events, places, and things were not only figures for the time then present, but were a shadow of good things to come.

The bells on the priest's robe were golden bells, and the pomegranates were of three colors—blue, scarlet, and purple. The typical meaning of gold is said by some to be deity in manifestation, and may refer to the revelation of God's glory seen in the face of Jesus Christ. In His high-priestly prayer in John 17, He said: "I have glorified Thee on the earth." He was the unveiling of God's glory.

The blue pomegranate is typical of the heavenly nature and origin of Christ and His saving message. He was the Son of Man that came down from heaven, a heavenly prophet with a heavenly message. He said: "The words that I speak, I speak not of Myself, but My Father." The scarlet pomegranate represents sacrifice; it was by His own blood that Jesus, our High Priest, entered into the Holy Place, having obtained eternal redemption for us. Purple denotes royalty. Jesus is not only prophet and priest, He is King—King of kings, and Lord of lords. Jesus is our Heavenly Prophet, Priest, and King.

Spurgeon tells us there are two kinds of types. Those having explicit New Testament authority, and those authenticated by analogy

or spiritual congruity. Of the latter kind are the bells and pomegranates. I would like to use this twofold figure as an illustration of the twofold nature of the believer's life—thanksgiving and thanksgiving; the bells representing the sweet music of praise on the believer's lips, the pomegranate the fruit of the Spirit in his life.

I. THE GOLDEN BELL—SYMBOL OF PRAISE

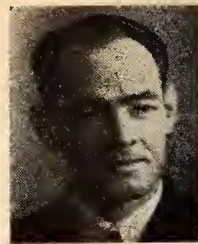
IT IS the duty of every Christian to praise. If we cannot sing with our lips, we can sing and make melody in our hearts unto the Lord. The believer-priest should never stand before God without sweet chiming bells on his robe. As priests we are told by the writer to the Hebrews to "offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." Let us enter His presence, therefore, with thanksgiving, and His courts with praise. Angels who have not half as much cause for thanksgiving as we, continually sing the praise of God around the throne in heaven, and from the church of God on earth there should rise to Him an everlasting song of praise. And yet is it so? How many there are whose robe is destitute of bells, or the bells are cracked! They sit and sing:

This world's a howling wilderness.
This world's a vale of woe.

And they look it! Begin a song of praise in their presence and you are left to sing a solo, but start up some melancholy dirge and they all join in the chorus. The air around them is heavy with grumbling, and stifling with the dust of complaint. My brethren, these things ought not so to be. I know there is a great deal of sorrow and suffering in this life, but Christians are called to glory in tribulations,

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THANKFULNESS . . . My Monitor



BY ERNEST E. LOTT



A DEAR old Scotch lady prayed, "Oh for grace that God would gie us, to see oursives as ithers see us." We would like to go a step further and ask for grace "to see ourselves as God sees us." Perhaps we could not stand the shock but it would do us good nevertheless.

One of the major things that would be revealed to us if we could see ourselves from God's viewpoint would be *pride*. Pride makes us independent, self-reliant, self-sufficient, and self-satisfied. Such a pride-dominated life has no room nor time for God because it does not need Him.

Not only does the natural man feel that he does not need God's help, but he is reluctant to call upon God in a time of stress, lest it be interpreted as an admission of impotence. He reasons that if he called upon God and aid were to come from Him, then he would have to be fair and give God the credit. An illustration of how this works is seen in the answer given by a government official to a request for a national day of prayer several years before we entered the present world war. This spokesman replied that a call to prayer would be an admission that the New Deal administration was weak and could not cope with the problems at hand. We fear that many individuals would have to admit that this represents their feelings too.

God is not a bit pleased with this attitude and repeatedly warns us of its sinfulness. We are thinking just now of some well-known verses in the New Testament which deal with this subject. The Apostle Paul speaks of it several times. One of these occasions was after his teaching on depravity in the third chapter of Romans. Following this masterful argument on man's sinfulness, Paul gives the brighter picture in verse twenty-two, "even the righteousness of God which is by faith of Jesus Christ unto all

and upon all who believe." But he does not end here. In verse twenty-six, he injects the arresting words, "Where is boasting then?" The answer is implied — no man can boast in God's presence.

The same accent of this truth is carried over into the second chapter of Ephesians. There Paul presents salvation by grace and then reminds the Ephesian believers that their salvation was "not of works lest any man should boast." He again brings out this point in the
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LIVING PRAISE

The dead praise not the Lord, neither any that go down in silence. But we will bless the Lord from this time forth and for evermore. Praise the Lord (Ps. 115:17-18).

THE LIVING GOD should be adored by a loving people. A blessing God should be blessed by a blessing people. Whatever others do, we ought to bless Jehovah. When we bless Him we should not rest till others do the same; we should cry to them, "Praise the Lord." Our example and our persuasion should rouse them to praise.

I. A MOURNFUL MEMORY. "The dead praise not the Lord, neither any that go down into silence." This reminds us:

1. Of silenced voices in the choirs of Zion. Good men and true who neither sing nor speak among us any longer.
2. Of our own speedy silence; so far as this world is concerned we shall soon be among the dead and silent ones.
3. Of the ungodly around us, who are already spiritually dead, and can no more praise the Lord than if they were dumb.

II. A HAPPY RESOLUTION. "But we will bless the Lord." In our heart, song, testimony action, we are resolved to give the Lord our loving praise; because:

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HYMN STORIES

THE CASE OF WALTER STRONG

By Robert Harkness, D.D.

This is the first of a series of stories showing how God has used Gospel hymns to bless lives.

The after-sunset glow had melted into purple shadows. The distant mountains had become a faint silhouette. Walter Strong gazed at the peaceful scene with an outward calm that belied all suggestion of inward turmoil. And yet he was in the throes of real conflict. It was a time of spiritual crisis which had gradually developed during recent months. The solution of his problem seemed as far off as ever. Already he had weighed the pros and cons of tradition and dogma. It seemed to be an impenetrable maze. Various essential phases of religion appealed to him. Conventional religion made no appeal. It was thin and inconsequential. There was an evasive something which he vainly sought.

He had attended church from earliest childhood, and, as he remembered the grave-looking people in the pews, without any semblance of joy in their expression, he wondered that he now possessed any desire for real religion.

A Song Message

An hour had passed, and the problem remained unsolved. A light appeared in the living-room. Soon he heard musical strains as his sister played a hymn. Walter had great musical appreciation. He enjoyed melody and harmony. A voice began to sing:

I've tried in vain,
A thousand ways,
My fears to quell, my hopes to raise.

It was a statement of his condition. He was raised in a Christian home, and his parents were devout believers in the Lord Jesus Christ. Sunday-school and church claimed his regular attendance. The annual revival, with its fleeting excitement, was a special event in his young life. As a child he was inoculated with stern theological ideas which produced a kind of childish faith. Later problems of education forced spiritual thought into the background.

As a schoolboy he was not seriously affected by any sense of sin. Outdoor sports, games, and lessons monopolized his time and interest.

In later teens he went to college, unfortunately an institution where the great facts of Christian faith were openly ridiculed. At first he rebelled against this attack upon the faith of father and mother. Gradually he re-

lapsed into a state of spiritual coma. The various tag-ends of theology were forgotten. The smugness of the home church atmosphere gave place to a light-hearted attitude to life in general.

A Subtle Change

Walter Strong was a changed youth. Spiritually and mentally he had cleaned house. Then he set to work to find something wherewith to furnish his nicely swept house. In a college environment of atheism, he was attracted by numerous floating ideas. Such words as "democracy," "service," and "progress" appealed strongly. In six months of college life he had lost all semblance of faith in God. His new outlook gave satisfaction for awhile. To him the world was a tremendous machine. He was concerned with its genesis only to the extent of accepting the current so-called scientific theory of evolutionary development. He discounted the biblical statement of creative fact. He believed that he was merely a collection of atoms at the mercy of circumstances which ultimately would shape his whole life. His thinking was tinted with roseate hues of false hopes. One author said that "work is man's only business and only salvation." He could not accept this. Neither could he agree with the romancers who said that "love is man's only business and salvation."

Soon he became bored. His mind was becoming confused. Truth and error became a tangled skein.

He read histories of the origin and growth of world religions. He finally adopted the belief of various anthropologists and psychologists who traced religion back to the savage's fear of the unknown.

The Song Continues

The purple shadows were but a memory. Night had fallen, and its darkness was as complete as his own spiritual condition. As if he had been roused from a reverie, Walter Strong listened to the song as his sister, secure in a firm Christian faith, sang the stanza:

My soul is night; my heart is steel;
I cannot see; I cannot feel.

Her brother listened. What sort of a song could this be? "My soul is night—" It was accurately descriptive of his state. "My heart is steel—" How true of him! The song continued as

Walter rose and went into the room. He stood beside the piano.

For light, for life, I must appeal
in simple faith to Jesus.

His cynicism was ebbing fast. His thought was undergoing a change. The unspiritual quality of his mental attitude had forced upon him the belief that his existence was futile; that the universe was nothing more or less than a bit of ghastly irony.

The mental process of change was rapid. The song continued. The negative idea of the first and second stanzas had given place to a very positive statement of scriptural fact. The statement carried conviction, inasmuch as, apparently, it was the expression of the author's conviction.

He died; He lives; He reigns; He
pleads;
There's love in all His words and
deeds;
There's all a guilty sinner needs,
Forevermore in Jesus.

Appeal of Truth

Walter Strong was not dreaming. The truth had aroused him. If this statement be true he must accept it. His period of atheistic doubt now loomed up as an ugly nightmare. His life had been out-of-focus. Memory was at work as it took him back to boyhood days.

The song ceased. The singer turned another page, leaving the song unfinished.

"Why not sing the last verse?" Possibly his sister had not heard the request. It was repeated. And then, having found the page, she sang the final verse:

Though some should sneer, and some
should blame,
I'll go to him with all my shame;
I'll go to Him because His name
Above all names is Jesus.

"Thanks," said her brother, as he hurried from the room. He needed to be alone. The beauty of God's plan of salvation had been revealed. The truth of the phrase:

There's all a guilty sinner needs,
made clear his guilt. It was a vital reality. He realized his need of salvation.

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The Glory of the God-Head

In the Gospel of John

BY ALBERT HUGHES, B.A., D.D.

(Continued from last issue)

The work of making "whole" is a *Sabbath work*. Truly "it was the Sabbath day,"—a wondrous Sabbath day for the paralytic. Such rest and joy, for which the Sabbath stands, the man had never known before. This is Christ's Sabbath-work. Because of such work, God on high has never rested. He ceased His creative activity at the conclusion of the sixth day and rested, but the activity of the Father, notwithstanding the rest of the seventh day, is continuous. In the whole realm of Divine mercy and grace the Sabbath is a day of action as well as the other six days. No day, whatever the day, can limit God in pouring out His love and power upon all the people. And, God found His true Sabbath-rest in the Son, when He came into the world to carry on that great work of mercy and grace on behalf of men. All Sabbath had been spoiled by sin and how could true love ever rest amid such misery? It was Christ who brought again to the world the Sabbath, and then God had rest when men were being ministered unto in His Name. No work such as this can ever violate true Sabbath-keeping.

Is there any greater way of keeping the Sabbath than to spend it in bringing blessing to men? Let us keep at that blessed work until the seventh day really comes, when all our work will be over, and we shall rest with Him during the great Sabbath Day of His glorious reign.

"*Will*." This word is supremely significant. Divine power always works in conjunction with the human will. The real truth is that God has so limited Himself that He cannot work otherwise than interrelated to human desire and will. God, the Creator, has so planned it, that even He cannot override the nature that He has granted to His crea-

tures. The Creator can kill the creature, but, as long as man is the creature, the Creator made him, even the Creator cannot override his nature. It has pleased God to so arrange it that He acts jointly with man in man's salvation and sanctification. The sovereignty of God and the free-will of man meet, somewhere. Where that point of meeting is cannot be determined. It pleases God to bless man; it pleases God to give man the right to say whether or not he will have the divine blessing.

If man will, he can "rise and walk" in response to the Divine command. There is no inherent power that man has which makes this possible. We cannot heal our own spiritual diseases. He alone has the power, and we may come into possession of that power if we will to walk in His way.

OUR LORD'S UNQUESTIONABLE STATEMENT TO THE HEALED ONE.

"*Thou art whole.*" It was a work of which not only was the man conscious, but all who saw him knew of the great change that had come into that paralyzed body.

"*Art.*" Whatever the critics say, the fact of healing cannot be denied. They may quibble about the bed-carrying, but the man is whole. It is not something he yet waits for, or hopes for; it is something he is now in full possession of. The critics cannot rob him of that. Whatever they do or say, the man stands and walks and carries his bed. What a great thing it is to know without the shadow of a doubt that wholeness has come. If we are doubting, in any way, our salvation or our fellowship with the Master, we ought never to rest until we are in full and perfect possession not only of the promise, but of the experience of the promises. "These things are written un-

to you that ye may know that ye have eternal life." Life instead of death, walking instead of being carried, power instead of paralysis, is a thing we all ought to know, and through Him we may know. "*Thou art whole.*"

All that the critics can do is to accuse the man of breaking the Sabbath, of being a rebel to the Divine institution, doing on a holy day what their law-interpretations will not permit. Ecclesiasticism cannot deny the healing, so they will close the door of spiritual fellowship to the healed one. If he thinks no more of the Sabbath than that, to demonstrate a divine deliverance from a thirty-eight-year-old disease, then he cannot be a good Jew. If he cannot get wholeness on any other day, then he ought not to accept healing at all. The Sabbath must be kept, even though men suffer and die, so they say. So, at one stroke, organized ecclesiasticism puts the ban upon the man and practically tells him that he is outside the pale of his father's religion. The Pharisees are still at this enlargement of ecclesiastic pedantry and pride. Some good orthodox folks will persecute cruelly if things are not done their way. Unless you believe their way, and pray their way, and sing their way, and dress their way, and say "shibboleth" their way, you are wrong. They cannot deny the transformation that has come into your life, the wholeness instead of brokenness, and the blessing you are passing on to others, but you are a law-breaker because you cannot see eye to eye with them. The Pharisees still live, and are driving some of the most spiritual people out of their churches. What bondage and bitterness this is!

What has Jesus to say to those who are being treated with such harshness and boldness? It is a joy to hear Him say it! I take one of His divine declarations here. "*I am the Door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture*" (John 10:9).

Here Jesus Christ is meeting our homelessness, when we are shut out, excommunicated, refused a way in because our newly obtained wholeness

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Book Reviews

Conducted by
C. Reuben Lindquist



CHRISTMAS TIME

A beautifully illustrated Christmas booklet, designed to take the place of the conventional Christmas card or folder. Contains short comments such as "Christmas, Then and Now," "God Has a Star in His Window," "It Happened on Christmas Eve," "When Jesus Brought," and other fitting stories and poems profusely interspersed with beautiful winter scenes and full-page pictures. Just the thing to send your friends this Christmas season.

Christmas Time, designed and edited by Clyde H. Dennis. Published by Good News Publishing Co., 322 W. Washington, Chicago, Ill. Size 6x9 in. Complete with folder. Price, 15c each, or 4 for 50c. —C. R. L.

STRENGTH FOR SERVICE TO GOD AND COUNTRY

A pocket-size devotional book compiled and designed by an army chaplain for the boys in service. Each page contains a brief Scripture citation together with a fitting comment and prayer for each day of the year. In addition, Scriptures and comments have been included for special days and occasions. The contributors consist of pastors and Christian laymen from various denominations. While the contributors in the main have avoided the trite and "preachy" style, we regret to say that not a few, being selected from the liberal school of theology, present the Scripture portions merely as a basis for some philosophical comment, while the Lord Jesus Christ in many instances is either completely ignored or referred to as a good example to follow. We thank God for the contributors who have given a clear-cut and ringing testimony for Christ, and we are confident that the Scripture portions designated for each day's reading will prove a blessing to the lads in the armed forces. Would make an ideal Christmas gift.

Beautifully bound, copies for the Navy are in blue cloth, stamped in art gold, with blue silk bookmark. For the Army and Marine Corps personnel, there is a khaki cloth binding, stamped in brown ink, with brown silk bookmark. Printed in large clear type on Warren's Thintext (Bible) paper. Size 4x5 inches to fit in blouse pocket; weighs only 4 ounces. Publishers, Abingdon Cokesbury Press, 810 Broadway, Nashville, Tenn. Price, 75c each, \$7.50 per dozen. —C. R. L.

SOUL WINNING ADVENTURES

Recounting experiences in soul winning covering a period of more than twenty years of ministry in the evangelistic field, Evangelist Joseph T. Larson proves once again that our God is a prayer-hearing and a prayer-answering God. The incidents related present a cross-section of the various types of individuals dealt with, but in every instance it was the same Gospel message that brought conviction and salvation. These experiences in soul winning should prove a blessing and a stimulus to every one doing personal work.

Soul Winning Adventures, by Evangelist Joseph T. Larson. Booklet consisting of 55 pages can be purchased from the author, Rev. Joseph T. Larson, Box 549, Riverton, Wyoming. Price, 25c, paper. —C. R. L.

SOME HINTS FOR FRUITFUL BIBLE STUDY

A little booklet of 27 pages containing the rules and principles of Bible study by the late Charles G. Finney as gleaned from his *Lectures on Systematic Theology*, and from his *Skeletons of a Course of Theological Lectures*. Presented originally to his students in theology, these suggestive hints for Bible study have been brought together and published in booklet form for the benefit of modern Bible students. Will be a welcome gift for any pastor, Bible student or Sunday-school teacher.

Some Hints for Fruitful Bible Study, by Charles G. Finney. Publishers, Zondervan Publishing House, Grand Rapids, Michigan. 27 pages. Price, 25c, paper. —C. R. L.

AFTER THE RESURRECTION— WHAT?

Dr. L. R. Scarborough in his book on *After the Resurrection—What?* gives a very scriptural discussion on what the resurrection means to us as believers. He speaks of the power of Christ from the standpoint of the credibility of the miracles, the infallible proofs, the testimonies of the disciples and others, also the heritage He left us, and other thoughts that turn our minds heavenward. It is a good book.

After the Resurrection—What? by L. R. Scarborough. Published by Zondervan Publishing House, Grand Rapids, Michigan. 121 pages. Price, \$1.00, cloth. —N. V. S.

A Course in BIBLE DOCTRINE and MISSIONS for Juniors

The author has prepared this manual to be used in Week Day Bible Schools covering a period of thirteen weeks. It contains a missionary story of thirteen chapters to be used a chapter each week along with the music, memory work, and hand work. We believe it is an excellent course of outlined studies for those interested in work among junior age children.

A Course in BIBLE DOCTRINE and MISSIONS for Juniors, by Hilda I. Copley. Publishers, Zondervan Publishing House, 847 Ottawa Avenue, N. W., Grand Rapids, Michigan. 69 pages. Price, 35c, paper. —H. M. J.

BIBLE FACTS ABOUT HEAVEN

As in all of his booklets, John R. Rice here gives a clear concise message exalting the Lord Jesus and what He has done for us. *Bible Facts about Heaven* brings joy to the heart of the believer as he realizes what is in store for him. Mr. Rice discusses the following thoughts concerning Heaven—the comforts we shall have, whether we shall know our loved ones, the gain for the believer, and many other vitally interesting things. Get this book and read it. It will hold your interest throughout.

Bible Facts About Heaven, by John R. Rice. Published by Sword of the Lord Publishers, Wheaton, Ill. 67 pages. Price, 25c, paper. —N. V. S.

INFORMATION AND INSPIRATION

Information and Inspiration is well worth reading. The first part of the book is given over to blessed thoughts on various passages in the Word of God. The author apparently has a real insight into spiritual living. No man could write such truths without having yielded his own life to the Lord Jesus. The latter portion of the book is given over to a lovely collection of poems. They will be a real inspiration to all who read.

Information and Inspiration, by Marvin Lewis. Publishers, Zondervan Publishing Company, Grand Rapids, Michigan. 56 pages. Price, 25 cents, paper. —N. V. S.

EXTRA ABUNDANT LIVING

Mr. Syling on his treatise on *Extra Abundant Living* presents some very rich truths. Starting with sin and its remedy, he proceeds with the things that are expected to be manifest in the Christian's life. Giving, praying, and yielding to His will—that is his ideal for the Christian life. Be sure and read this book. It will refresh your soul.

Extra Abundant Living by J. Earl Syling. Publishers, Zondervan Publishing House, 847 Ottawa Ave., Grand Rapids, Michigan. 47 pages. Price, 25c, paper. —N. V. S.



The Berean African Missionary Society

The Foreign Missionary Department of the Denver Bible Institute



Rose Encinas, Home Secretary

TO UNDERGO OPERATION

The Lord willing, Mr. Lindquist will undergo an operation on November 10. We bespeak the earnest prayers of God's people in his behalf both as regards his full restoration to health and the financial expense involved. "Effectual fervent prayer availeth."

FIELD NEWS

Letters received from Mrs. Amie and Miss Johnson (which reached us in about four weeks) indicated that they were both well. They were still burning brick and hoped that Mr. Jansen would be with them shortly to supervise the beginning of construction on the first permanent building.

We should be praying much for God's blessing upon this effort.

ANNUAL MEETING

The annual meeting of the B.A.M.S. took place on Monday evening, October 5, with a goodly number of donors and interested friends present. Rev. C. Reuben Lindquist presided as Vice-President. As the minutes of the previous year were read in which the late President, Attorney H. A. Davis had such a definite part, a hush was felt in the meeting. All were very conscious that one who loved the work and had given so much time to it was no longer in our midst, but there was a fragrance about his memory that everyone present could sense.

This annual meeting was marked with special interest due to the fact that the Field Secretary was present in the meeting. He was given opportunity to give a report of the work and progress of our two mission stations in Congo, and many details, which had been heretofore unknown, were presented. Through this report we feel that a greater interest was aroused, and a clearer vision given of what the Lord can do, even with limited means, when the offerings are followed with earnest prayer.

A blackboard map drawn by Mr. Lindquist gave us a better understanding of the relative distances between our mission stations as well as the nearest neighboring stations, and we were again impressed by the willingness of our group to be separated and to take on such a heavy responsibility in the interest of winning precious souls to Himself.

The most encouraging feature of the

report was the fact that in the brief period of four years 1100 precious souls have accepted the Saviour. Mr. Lindquist explained that the days of mass conversions are past in the district which we occupy even as they are passing in civilized countries. Consequently the souls that are brought to Christ are mostly won through personal work. So the fact that 1100 souls were saved shows that both our missionaries and their faithful Gospel teams and evangelists have done a wonderful piece of evangelistic work under the manifest blessing of God and in answer to prayer.

Such a report encourages our hearts to pray on and to give even more generously than we have in the past. The Lord is already giving dividends which cannot be measured in dollars and cents. And we can look for a greater reward on the other side.

There was only one flaw in the meeting, and that was the fact that the Treasurer, Mr. William J. Girvin, had to report that there was a deficit in our General Fund. This deficit has been running for a period of four years and up to the present time we have been unable to overcome it. We believe that if God's people once caught a glimpse of the tremendous importance of this fund, they would rally to the appeal for funds and quickly cover the deficit.

ELECTION OF OFFICERS

Following the reports, the friends and donors of the B.A.M.S. were asked to elect directors for the coming year. Rev. C. Reuben Lindquist and Mr. F. C. Rebell, whose term had expired, were re-elected on the Board, and three new members were elected, namely, Rev. W. S. Hottel, Mr. Roderick Morrison, and Rev. Irving M. Lindquist.

After the public or general meeting, the directors withdrew for election of officers. Rev. C. Reuben Lindquist was elected to the presidency of the Society, Rev. W. S. Hottel was elected Vice-President, Mr. William J. Girvin was re-elected Treasurer, and Miss Rose Encinas was re-elected Secretary.

There was a fine spirit in the meeting, and all the directors expressed the desire that the work go forward, so that much might be accomplished for Christ in the coming year.

We are glad to pass on to our read-

ers a summary of the Mission's statement of receipts and disbursements.

FINANCIAL REPORT

RECEIPTS AND DISBURSEMENTS Oct. 1, 1941 to Sept. 30, 1942
On Hand Oct. 1, 1941 \$1,874.50

Receipts:

Missionary accounts	\$5,032.67
General Fund	1,559.86
Native Helpers	27.00
Buildings	80.80
Miscellaneous	96.45
Transmission	20.00
	<u>6,816.78</u>
	8,691.28

Disbursements:

Missionary Accounts	4,373.88
Field Expense	2,201.95
Home Office Expense	299.98
Transmission	45.00
Equipment	8.23
Miscellaneous	17.70
	<u>6,946.74</u>
Balance on hand in all accounts 9-30-42	\$1,744.54

Both the field and missionary expense was increased through the illness of Rev. Irving Lindquist. However, we are glad to say that the expense of his homecoming by Clipper was fully met by special gifts designated for that purpose. He is deeply grateful for the faithfulness of God's people in meeting his need.

EVANGELISTIC REPORT

A good piece of evangelistic work was done by our missionaries and Gospel teams during the first six months of 1942 as shown by the following report.

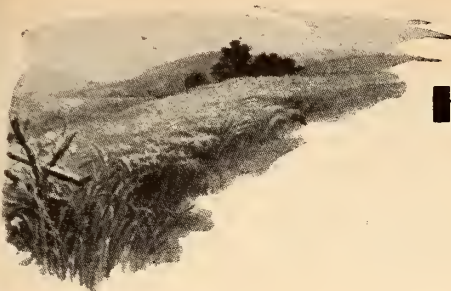
Meetings held in Mission Stations	46
Total attendance at Mission Stations	5047
Total number of decisions	43
Meetings held by Gospel Teams	287
Total attendance at these meetings	7193
Total number of decisions	107

A large number of souls have come under the sound of the Gospel in six months. In fact more were touched with the message but because of the illness of our head deacon one group of meetings was not reported.

We praise God that the Word went forth and pray that it may continue to have free course.

In the HARVEST FIELD

Conducted by
B. Grace Crooks



Let us be true to our trust in praying for the missionary party of the Evangelical Union of South America, including Mr. Ernest Fowler ('33) and Mr. and Mrs. Harvey Hammond, former students, and their son, who as far as is known sailed for South America the latter part of October. Burdened for the spiritual conquest of a savage mountain tribe, they are voluntarily facing dangers seen and unseen as they travel over the sea, and will also face many hardships as they go far back into country difficult of access exposing themselves to the possibility of sickness and many dangers, and devoting themselves to the arduous task of mastering an unwritten language.

Mr. Otto Deming, former student, is at present in Mexico consummating arrangements for his assignment to one of the Indian tribes where he will be engaged in Bible Translation work under the Wycliff Summer Institute of Linguistics. He expects to return to the States shortly for his wife and daughter and their house trailer. They ask our prayers for God's blessing in this venture of faith.

The Berean Fundamental Church of North Platte, Nebraska, of which the Rev. Ivan E. Olsen ('36) is pastor, is rejoicing in God's hand of blessing upon them. The giving of the church to other Christian works, which has been increased from about \$500 three years ago to over \$1000 in the past ten months, is a marvelous testimony to the value of tithing. In addition, they are carrying on a building program with all running expenses of the church paid.

Under the auspices of the Child Evangelism Fellowship, Mrs. T. W. McKee (Fay Andrews, '39) and Miss Fern Houston ('42) are conducting five teacher training classes each week in a circuit of towns in Colorado and Wyoming.

After completing a most fruitful evangelistic campaign in Boone, Colorado, Rev. Joe R. Gooden, former student, began two weeks of special meetings in the Garden Home Baptist Tabernacle in Denver.

Sad news comes by cable from Guatemala of the death of the wife of Carl O. Malmstrom, missionary under the Central American Mission. Other prayer

exigencies of the Mission are: The sum of \$150 needed for the purchase of riding mules for use in evangelizing trips; \$700 for repairs on a Mission compound in Nicaragua; \$5250 for the purchase of Mission headquarters in Honduras; loud speaker equipment for the work in Nicaragua.

Rev. and Mrs. Pat Clifford ('33) and Mr. and Mrs. Duane Jacobs, former students, conducted a Gospel Center in a rented booth seating forty-five at the County Fair in Centerville, Michigan. By means of an amplifier, the playing of Gospel music was used to attract listeners. When the crowds warranted, meetings were held. There were four conversions and many opportunities presented for personal work. In addition to distributing Victory mottoes and Gospels of John, a large quantity of tracts were distributed. A check-up of the grounds showed that very few of the tracts were thrown away.

Rev. Andrew Telford, pastor of the Metropolitan Tabernacle in Ottawa, Canada, is rejoicing in the Lord's blessing upon his first annual Ottawa Valley Bible Conference which was held last July. The work of the Tabernacle is also progressing, with souls being saved almost every Sunday night.

In the latter part of September, Dean and Mrs. C. Reuben Lindquist ('28) of the Institute and Rev. Irving Lindquist (E.S. '36) of the Berean African Missionary Society made a profitable deputation trip through Wyoming and Montana. Services were held in McFadden, Wyoming; in Manderson, Wyoming, with Rev. and Mrs. Harley Pulis ('41); in Manhattan, Montana, with Rev. George Hires; in Wilsall, Montana, with Rev. and Mrs. Ivan Pulis ('34); in Dry Creek, Montana, with Rev. and Mrs. Laurel Inabnit ('38); in Townsend, Montana, where Misses Blanche Hawes and Isabelle Roberts, former students, are engaged in child evangelism work; in Bozeman, Montana, with Rev. O. M. Hoff, pastor of the Gospel Tabernacle; in Livingston, Montana, with Rev. Elmer Nelson; and in Thermopolis, Wyoming, with Rev. William George Hooper. The deputation party wish to thank all who in any way made the trip a pleasure and a spiritual profit.

(Continued on page 409)

Forty-five students coming from thirteen states and Hawaii, have registered for the 1942-43 term of the Denver Bible Institute which opened its doors for the twenty-eighth consecutive year on October 1. A hearty welcome was accorded Rev. W. S. Hottel, newly elected president of the Institute, at the annual Fellowship Supper at which Dean C. Reuben Lindquist presided. Rev. Joshua Gravett, pastor of the Galilee Baptist Church spoke in behalf of the Board of Directors of which he is a member; Rev. Ernest E. Lott ('33), in behalf of the faculty and staff; Rev. A. H. Yetter ('28), in behalf of the Alumni Association; and Mr. Leroy Selby ('43), in behalf of the Student Body.

A day of recreation at Institute Park was enjoyed by the faculty, staff, and students on October 2, culminating in a heart-warming season of fellowship around the fireplace in Ritchie Lodge in the evening.

Rev. W. S. Hottel gave inspiring messages on the prophetic teaching of I Thessalonians in the Sunday Afternoon Bible Class at 2047 Glenarm Place, and on "The Indispensable Man" at the evening service of the Central Presbyterian Church on October 4. The ensuing sessions of the Afternoon Class in October were addressed by Rev. James F. Spink, F.R.G.S., editor of "Faithful Words"; Rev. J. W. Hoyt, D.D., Ph.D., Bible teacher of Warsaw, Indiana; and Dr. Robert Harkness of Pasadena, California.

A daily Special Instruction Class has been introduced into the course of study at the Institute. Rev. W. S. Hottel taught the first two sessions of the class, following which he left for previously scheduled Bible conferences in Cleveland, Ohio, and Hazel Park, Michigan. Rev. James F. Spink lectured on specially selected subjects for the remainder of that week and for the next week. During the third week, Rev. Ira Ward, pastor of the First Baptist Church of Golden, gave lectures on Personal evangelism.

Rev. Sam Bradford, pastor of the Beth Eden Baptist Church of Denver and a member of the Board of Directors, is also a member of the faculty, teaching Pastoral Theology and Homiletics.

BORN

Twin sons, Daniel Ernest and Donald Edgar, to Rev. Ernest E. Lott ('33) and Mrs. Lott ('34), on September 30, at Denver, Colorado.

A daughter, Virginia Ruth, to Rev. Donald Virts ('40) and Mrs. Virts, on October 3, at Minot, North Dakota.

A son, David William, to Rev. Henry Hyink ('40) and Mrs. Hyink, former student, on October 5, at Buchanan, Michigan.



BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

CHRIST'S PLACE IN HUMAN AFFAIRS

- I. He Is the Object of Saving Faith
Acts 16:31
Acts 19:4
I Pet. 2:7
- II. He Is the Secret of Spiritual Life
Gal. 2:20
Gal. 5:22-26
- III. He Is the Center of Spiritual Fellowship
I Cor. 1:9
I John 1:3
I John 1:7

—W. S. H.

EQUIPMENT USED IN FISHING FOR THE LORD

- I. The Rod (The Word)
To Hold To
Ps. 119:9-11
Ps. 138:2
Prov. 30:5
John 1:1
Heb. 4:12
- II. The Line (Prayer)
To Reach Unbelievers
Luke 19:46
Acts 6:4
Acts 12:5
Col. 1:3
Eph. 6:18
- III. The Hook (Faith)
To Catch Men
Hab. 2:4
Matt. 9:2, 22, 29
Matt. 15:28
Rom. 3:28
Rom. 4:5
Eph. 2:8
I Pet. 1:9
- IV. The Bait (Love)
To Induce Men
Rom. 2:4
Ps. 52:1
Ps. 107:8
Matt. 22:37-39
John 3:16
Rom. 13:8-10
Rom. 9:3
- V. The Reel (Tact)
To Handle Men
Acts 8:30
Acts 16:27-30
Acts 17:16-17
II Cor. 12:16
Matt. 22:17-22
Mark 11:28-33
I Pet. 3:15

—M. J. G.

THE "V's" IN CHRIST'S EXPERIENCE

- I. His Virgin Birth
Isa. 7:14
Luke 1:31-35
- II. His Victorious Life
Luke 2:40
John 8:46
- III. His Vicarious Suffering
Isa. 53:10
I Pet. 2:24
I John 2:2
- IV. His Vindication by Resurrection
Luke 24:6
Acts 17:31
- V. His Vengeance on His Enemies
Isa. 63:4
II Thess. 1:8

—J. F. S.

GIDEON'S VICTORY AND OUR EXAMPLE

- I. The Pitchers Broken
Consecration
Judges 7:19
Acts 2:38
Dan. 8:17
- II. The Lights Shining
Condition
Judges 7:19-20
John 8:12
Matt. 5:14-16
- III. The Trumpets Blowing
Commission
Judges 7:20
Ezek. 33:3-7
Matt. 28:19

—J. F. S.

WHAT GOD EXPECTS OF CHRISTIANS

- I. To Know (Christ)
Matt. 9:6; 13:11
John 7:17; 8:32
Phil. 3:10
I Tim. 1:12
- II. To Grow
Luke 1:80; 2:40
Eph. 4:15
I Pet. 2:2
II Pet. 3:18
- III. To Go
Matt. 20:4; 22:9; 28:19
Mark 5:19
Acts 8:4; 8:26; 9:6
Gal. 2:9
- IV. To Sow
Mark 4:3-14

Ps. 126:6
II Cor. 9:6-7
Gal. 6:7-8

V. To Flow

Isa. 48:21
John 7:38
Isa. 2:2
Rev. 22:1

VI. To Glow

Matt. 17:2
Luke 2:9
Exod. 34:29-35
Matt. 13:43
Dan. 12:3
II Cor. 4:4-6
Matt. 5:16

—M. J. G.

CHRIST CENTERED LIVING

Matthew 17:5-8

"Hear ye Him"

"They saw no man save Jesus only"

- I. Live Victoriously
Phil. 3:10
Rom. 13:13-14
"Put ye on the Lord Jesus Christ"
- II. Speak Effectively
Luke 24:27
Christ-centered Conversation
Christ-centered Preaching
- III. Walk Safely
Prov. 3:5-6
Ps. 23:1-6
Walk close to the Shepherd Guide
- IV. Stand Securely
Heb. 12:2
Eph. 6:11-13
The servant not above his Master
- V. Rest Peacefully
Isa. 26:3
There is no peace that surpasses the assurance that you are right.

—E. E. L.

PICKED UP HERE AND THERE

It is not our responsibility to bring every soul to Christ, hut to bring Christ to every soul.

Men *hated* Christ without a cause, but God *loves* men without a cause.

Every man may not want Christ, but Christ wants every man.

The greater need of the Fundamental Church is not an evangelical creed to fight for, but an evangelistic force to fight with.

We should live so that when we die, even the undertaker will be sorry.

HELPS

BY CLARENCE L. SWIHART

FOR GOD'S WORKMEN

A DEAD CHURCH

Someone tells the story of an artist who was once asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, the artist painted a stately edifice of modern grandeur.

Within the grand entrance was an offering plate of elaborate design for the offerings of worshippers. But—and here the artist's idea of a decaying church was made known—right above the offering plate there hung a square box bearing the legend, "For Missions," and right over the slot through which contributions ought to have gone he had painted a huge cobweb.

—Anonymous

A LIVING GOSPEL

A Chinese Christian worker, when giving her testimony, said, "I did not hear the Gospel; I saw it." She then explained how, when a student in a Government normal school, she had known a teacher who was not allowed to speak to the girls of Christ, or to take them to church services. But—the influence of that teacher's Christ-empowered life led Miss Miao and other students to the Saviour.

—China's Millions

Instead of being a lonely place and a prison house, the back side of the desert may be to the submissive child of God a veritable bower of Heavenly shelter and a quiet secret closet with God alone. Our benefit depends on how we take our afflictions.

—H

CAN THESE THINGS BE TRUE?

A Church statistician says that five per cent of all church members do not exist; ten per cent of them cannot be found; twenty-five per cent never go to church; fifty per cent never contribute a cent to the work of the church; seventy-five per cent never attend the mid-week prayer service; ninety per cent do not have family worship in their homes; and ninety-five per cent never try to win a lost soul to Christ. If the statement is true, it is startling.

A willing and obedient heart in the hands of the Lord is worth more to Him than an educated head. His wisdom is sufficient for any willing and obedient heart.

—H.

GIDEONS REPORT 3 MILLION BIBLES GIVEN TO FIGHTERS

A band of businessmen who put Bibles at the fingertips of hotel guests, hospital patients, school children, and prison inmates, has taken up the task of arming United States soldiers, sailors, and airmen with the Gospel.

More than 3 million Testaments have been distributed to men and women of the nation's armed forces since January 1, 1941. Ultimately 10 million will be distributed at a cost of about two and a half million dollars.

God's capacity for forgiveness is as great as His capacity for love.

—H. I. Stillman

ARE HOME MISSIONS NEEDED?

In Philadelphia every second person was born outside of the United States, and half the native-born had foreign parentage.

We sometimes hear the assertion that there are no people in this country who may not hear the Gospel. Do you know—

How many Indian reservations there are where there are no missionaries or religious teaching?

That a magnificent Hindu temple has been erected in San Francisco?

That 1,100 Hindus entered the port of Seattle in a single year?

That there are more than forty heathen temples under the Stars and Stripes burning incense to foreign divinities?

That the Moslem call to prayer has been sounded in Union Square, New York?

That in Montana there are 1,600 school districts without pastoral oversight?

That a man on horseback can travel from Alberta, Canada, to the interior of Old Mexico and sleep every night under a Mormon roof?

That in Colorado, Oregon, New Mexico and other western states there are whole counties without a church?

—Moody Monthly

WE CANNOT LOVE TOO MUCH

"As I have loved you" (John 13:34).

An Indian woman, who had been healed of a terrible disease by a missionary doctor, was so grateful and so impressed by the love shown to her that she exclaimed, "If Jesus is anything like the doctor, I can trust Him forever." There is no danger of loving too much.

—Sunday School Times

A CHRISTIAN GENTLEMAN

On the title page of the book, *The Christian Gentleman*, I quote George Washington as saying: "To the distinguished character of Gentleman, it should be our highest glory to add the more distinguished character of Christian."

After a long search, where do you suppose I found the nearest thing to a definition? Love is at the bottom of all lovely things. And so in I Corinthians thirteen you are told what a Christian Gentleman is. You can also turn to Psalm fifteen.

The Christian Gentleman suffereth long,
And is kind;

The Christian Gentleman envieth not;
The Christian Gentleman vaunteth not himself,

Is not puffed up,
Doth not behave himself unseemly,

Seeketh not his own,

Is not easily provoked,

Thinketh no evil;

Rejoiceth not in iniquity,

But rejoiceth in the truth;

Beareth all things,

Believeth all things,

Hopeth all things,

Endureth all things.

—Sunday School Times

THE TWO THINGS BEST WORTH KNOWING

A servant of God tells the story of a man who traveled a long way—a journey of many miles—to interview a distinguished scholar. The butler ushered him in, upon the presentation of his card, to the study of the great scholar. He was cordially greeted. Before seating himself, he asked this question of the noted scholar:

"Doctor, I have come a long way to ask you just one question. I observe that the walls of your room are filled with books. This room is literally lined with them from ceiling to floor. I suppose you have read them all. I know you have written many books. You have traveled the world over; you have held intimate converse with the world's wisest men—its leaders of thought, its creators of opinion. Tell me, if you will after the years you have spent in study, out of the things you have learned, what is the one thing best worth knowing?"

The great scholar's face flushed with emotion. He placed, with clumsy gentleness, both his hands over the hands of his caller. And he said: "My dear sir, out of all the things I have learned, there are two lessons best worth knowing. The first is, I am a great sinner. The second is, Jesus Christ is a great Saviour. In the knowledge of these two facts as applied in my own personal experience lies all my happiness and all my hopes!"

—The Voice

The Days of Youth Under the Elm

By Florence Taft Fowler



Gist of Chapter I, in October issue . . .

Teddy Riggan, disturbed and disappointed—sorrowful too, but disgusted and rebellious—the climax of the months of trial which had followed in swift succession in the lives of himself and his mother now in the hospital, is hired out to an elderly farmer, Mr. Atherton. Ted dislikes the work, and more especially since the news of his mother's illness and the need of his remaining out of school the year before his graduation year. All is blackness and darkness to him. He doubts the very existence of God and is plunged into such a state of mind over the remembrance of his father's death, his present trial, and world conditions, that Mr. Atherton senses the boy's need of help. Ted has been so offish that he and his wife have not been able to get next to him. They take the problem to the Lord. Mr. Atherton meets an issue, a responsibility he had failed previously to conquer.

Chapter II

The next noon Mr. Atherton found Ted sprawled in customary fashion under the old elm. Hitherto he had let the boy more or less alone because Ted seemed to choose it that way. But now it was different—since he and Ma had talked and prayed about Ted. He wanted to be friendly. His greeting was casual and cheerful.

"Nice place for a bit of rest, eh, Ted? These warm autumn days are a real pull into the out-of-doors. 'Twont be long now with the leaves flutterin' down, till Old Man Winter comes along with his cold blasts. Ruthlessly he will strip away all the color and beauty we see now and leave the trees stark and bare and gray."

"BOO—ooo—o," shivered Ted, sitting up in surprise at the burst of eloquence from the old gentleman.

"Matter, Son, don't you like winter?" But he went on to answer the question himself. "Winter is wonderful. It will blanket the earth with another beauty—whiteness and crystals and purity. Ah, boy, you will see it out here in the country. You never know God's handiwork till you see it here in the open, away from the city. The city spoils, yes, soils miserably all that God has given in the beauty of winter—His picture of purity. 'White as snow.' That is what He says about those who have His righteousness. I like winter! When I was a boy I didn't appreciate these things. I wanted the city. I had the wander-lust for awhile and didn't want to stay on the farm." The man's penetrating blue eyes searched the face of

the boy, as he seated himself beside Ted on the rustic bench. "But something happened," he went on. "It was the biggest thing that could ever happen to a hoy—'bout your age, too, I was, Ted. Will have to tell you about it one of these days."

"Yes?" questioningly Ted looked up. He wanted to say, "Yeaah!" but he had learned to speak and think respectfully in the presence of this old gentleman. "Could anything happen on a farm to—to make life interesting?" The boy narrowly eyed his companion for answer to the question he had not expected to ask. But it was out and he was relieved that it was out.

"Ted, you *don't* like it, do you? I've known all along you didn't like the work. Tell me, why don't you?"

"Don't know. Hate it, in fact, Mr. Atherton."

"That so? But, you'll be leavin' in a few days. Have told you all summer I could use you here, if you would stay. Or, you can come back next summer, Ted. We, Ma and I, think a lot of you. Some ways you remind me of—of Benny, our boy. He was just a little chap though when—diphtheria took him." Mr. Atherton was silent for a moment.

Ted could see a rim of moisture about the man's eyes. So here was someone who had had his troubles as well as he. He felt a lump in his throat and turned his head to gaze away across the meadow, the fields, and the woods of color beyond. But Mr. Atherton brought the boy back to the issue.

"When are you planning to leave, Ted?"

"Been wanting to talk to you about staying, Mr. Atherton."

"What? Stay? When you can't wait till you can shake the dust of these Atherton acres off your feet, boy? I don't understand. But then—I'd like you to stay, as I told you. I've needed young hands on this place for sometime. Not quite as spry as I used to be. Have to admit it when I see you hustle around and get things done."

Then the heartache Ted had been desperately holding in had to come out: his mother's letter; her illness; the doctor's orders and the matter of his staying out of school.

"Ted, I'm sorry, real sorry 'bout your mother, and your school. Maybe—say, maybe it's all a part of God's plan for bringin' blessin'. Who knows? God has a way of takin' the tragedies of life and makin' roses out of the thorns; of makin' sunshine out of the blackness of the clouds. But, Ted, what you have been through—losin' your father and everything—is tough. Shame for a young fellow to have so much on his mind. God will see you through. He will, Son."

So they talked on. Before the conference ended Ted felt almost elated. Somehow the burden was lighter. Mr. Atherton stuck out his boney hand—in seal of the contract—to grasp the strong, warm, now friendly one of the young man. Ted realized something was sealed between the two of them at that moment that he had never experienced before. He felt no longer alone and apart, but a partner in a real friendship that had added that very day something to his young life.

Mr. Atherton turning toward the house added in confidential tone, "Of course, I may have more to say when I've talked it over with Ma. She'll be glad you can stay. She does think a lot of you, Son. See you at supper to-night. You know how to fix that fence all right down in the woods. If you need help though, jest whistle."

Ted's afternoon passed quickly, and it was with a cheerful optimism that he came whistling in to supper.

"Sakes alive, Ted, it's good to hear you whistlin' again. It's days and days since—" but Mrs. Atherton broke off suddenly. Maybe she was sayin' too much. She looked helplessly at Pa.

"It's days and days since we've been so happy, Ted, she means. We have some things to talk over after a spell. We've been conferrin' a bit this afternoon." Pa twinkled at Ma and patted her on the shoulder as they sat down to the table.

Ted smiled eagerly but knew he would have to suppress his curiosity till time for the family conclave. It came a little later in the evening when the three were cozily seated in the living room after the chores and the kitchen work were finished for the day.

"You see, Ted, we didn't want to be interrupted by such trivial matters as milkin' and dish washin' once we got into the business we have in mind. Things of importance like this do not happen every day in this house, do they, Ma?" began the man of experience.

"Now Pa, do get down to 'brass tacks' and stop keepin' the boy in suspense."

"All right, all right, Ma." Pa caressed his bald spot thoughtfully and began again. "Well Ted, besides the arrangement I told you about this noon—that you could stay for another year with a bonus from the increased farm prices, besides your wages, we have something else in mind. How would you like to

take the week-end off for a trip back home to see your mother to talk another proposition over with her?"

"Oh man, that's great! I've been wishing all afternoon for that, and was planning to ask you if I could go down to see Mother soon, maybe this week-end."

"Yes boy, but wait till we tell you what you are supposed to ask her."

Ted's eyes snapped with interest as he watched the eager kindly faces of these people who were truly his friends. He was sure of it now.

"Ask her if she can get out of that hospital in real snappy fashion and come down here to the farm to stay pretty soon. She can recuperate here a dozen times faster if she is where you are. That may be 'most all she needs. This country air and free atmosphere will do wonders for her, too."

"Why—why, Mr. Atherton—" Ted gasped.

"Hold on, hold on a minute, boy. Then she can just stay here and make her home with us. You and she can have your own private part of the house."

"We don't need all this big place, Ted," put in Ma excitedly. "Then when your mother is able she can help and we'll share the farm together, if she wants to do that. 'Course we can talk over more details when she is here."

"Why, Ma—ah, Mrs. Atherton!"

"That's right, Ted, jest call her Ma. She likes that. Sounds like our boy, now doesn't he?" Pa's face was radiant. "But, but Ted we were thinkin' we needed somebody to sort of depend on when we get older. With your mother here—that is, if the idea suits her—it would help us all. What you made would put you through school. If you stay out a year, it won't hurt you. You will have some cash then to keep you goin'. You are a young chap yet, too young to get through high school next year. Your mother needs you right now. I know you want to stand by her."

For a moment Ted sat in a daze. Scarcely could he believe his ears. His face found refuge in his palms and the Athertons could see the tears dropping between the strong young fingers. Rising quietly the happy couple left the room. At the door Mr. Atherton hesitated a moment.

"Ted, if you have any question you want to discuss, we can talk things over in the morning. Good night, Son, God bless you."

Ted went to his room and tumbled into bed. Sleep did not come because he did not want sleep. He wanted to think. "God bless you"—"God bless you." It kept running through his mind. Yes, there must be a God.

He had never believed before that God had any interest in him. Yes, he was admitting that God is a reality. Could this experience be from God? Then he remembered having heard Mr. Atherton say, "God is always in the hlessin' business. God blesses every heart that is open to receive His blessing, but you have to receive His Son." What did the man mean? Wish he could ask him. He was afraid to. "God bless you—God bless you—God bless you—ou—ou!" Ted went off to sleep. God was blessing.

Chapter III

Two days later Ted was to leave for the week-end trip. The interim had been filled with eager planning for the subsequent weeks or days, perhaps, when his mother should be able to come. The boy was sure she would come. There was no question in his mind.

But there was something on Mr. Atherton's mind. There had been ever since the night he and Ma had prayed together. It was his responsibility. He silently prayed and waited and watched for the opportunity. An hour before Ted was to leave, it came. The young man sat playing with Nappo on the seat under the elm, while he waited for a neighbor to take him to the bus station ten miles distant. Mr. Atherton happened along and leisurely seated himself along side.

"Hope they won't be late and make you miss your bus, Ted." Yet secretly he almost wished the driver might be late.

"Oh, well, if I'm late there'll be another bus in two hours. It is over a different road, but it will get me there just the same. What's the difference about the road!"

(Continued on page 409)

GARY Does Money Talk? By Phil Saint





Wit's End Corner

Conducted by Ada M. Hess

(Answers on page 414)

1.

Check the letter which indicates the correct answer.

1. Judea was (a) a good man, (b) a mighty river, (c) a tribe of Israel, (d) a province ruled by Herod.

2. Joseph went up to Bethlehem (a) to escape from Herod, (b) to be taxed, (c) to see the shepherds, (d) to find a home.

3. The shepherds (a) saw a star, (b) were asleep, (c) saw an angel.

4. Jesus was born (a) in a stable, (b) in the inn, (c) in a house.

5. The shepherds heard (a) Joseph calling them, (b) Jesus crying, (c) an angel speak.

6. The shepherds (a) went to sleep, (b) ran away and hid, (c) went to Bethlehem to find Jesus, (d) went to the inn.

7. When the wise men found the "young child" Jesus, He was (a) in the stable, (b) in a house, (c) in the inn.

8. Joseph and Mary (a) stayed in Bethlehem, (b) built a house, (c) fled into Egypt.

9. They returned after Herod died to (a) Bethlehem, (b) Nazareth, (c) Jerusalem.

10. Jesus worked as a (a) carpenter, (b) fisherman, (c) tax gatherer.

2.

Scrambled words from Colossians 3:1-17

- | | |
|------------------|--------------------|
| 1. caftonfie | 16. matinnoucomics |
| 2. papera | 17. rabbina |
| 3. tryfoim | 18. thiscany |
| 4. incatoonirf | 19. denskins |
| 5. annelesscun | 20. moccisinicur |
| 6. adorintine | 21. henblessum |
| 7. succiponeccen | 22. kneemess |
| 8. stovenosecus | 23. fulsongfinger |
| 9. dryitalo | 24. flunkath |
| 10. ibedisecdeon | 25. hamisgonnid |
| 11. grane | 26. simdow |
| 12. whart | 27. tinhagce |
| 13. camile | 28. lassmp |
| 14. sphymable | 29. smynh |
| 15. thifly | 30. ritualisp |

3.

Can you go from seek to find in five steps?

- | | |
|----|---------|
| 1. | s e e k |
| 2. | ———— |
| 3. | ———— |
| 4. | ———— |
| 5. | f i n d |

4.

Who was:

1. Absalom?
2. Amos?
3. Jesse?
4. Keturah?
5. Jonathan?
6. Rebekah?
7. Esau?
8. Rachel?
9. Ishmael?
10. Joel?
11. Miriam?
12. Methuselah?
13. Enoch?
14. Aaron?
15. Zipporah?
16. Naaman?
17. Nahum?
18. Shem?
19. Lot?
20. Laban?
21. Bath-sheba?
22. Ezekiel?

5.

Bible Messengers

Who came to:

1. Zecharias to tell him he would have a son, whose name would be John?
2. Mary to tell her Jesus would be her Son?

3. Bring a message to shepherds?

4. Joseph to warn him to flee with Mary and Jesus?

5. Herod, asking where to find Jesus?

6. Abraham when he was ninety and nine?

7. Lot at Sodom?

8. Noah?

9. Adam?

10. Moses in the burning bush?

6.

Can you fill in the blanks from memory?

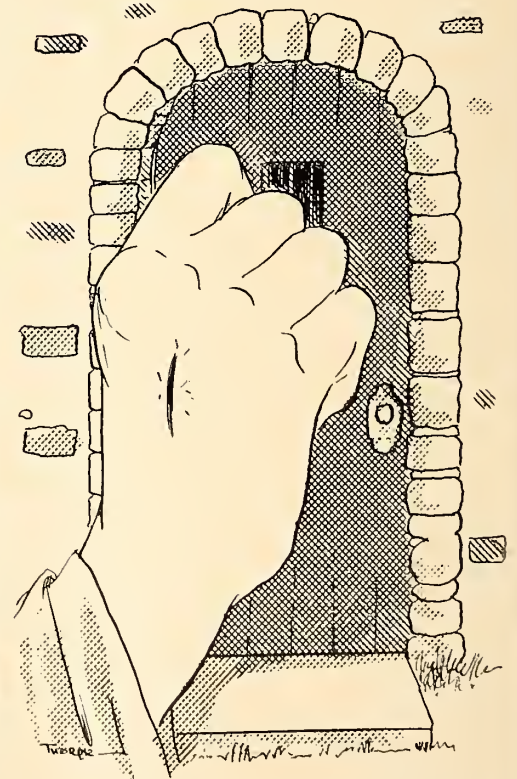
And there were in the same _____, _____, abiding in the _____, keeping _____ over their _____ by _____.

And lo, an _____ of the _____ came upon them, and the _____ of the _____ round about them: and they were sore _____.

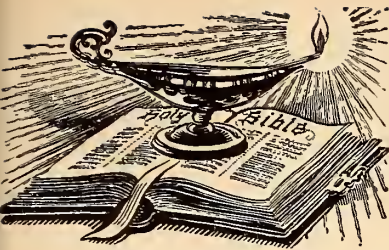
And the _____ said unto them, _____; for, behold I _____ you _____ of _____, which shall be to _____.

For unto _____ is _____ this . . . in the city of _____, a _____ which is _____.

A HAND OUT AT YOUR DOOR FOR YOU



"Behold I (Jesus Christ) stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. 3:20).



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by H. H. Stewart

Illustrations by E. Glen Lindquist

Object Lessons by Myrtle Stewart

The MEANING of CHURCH MEMBERSHIP

FOURTH QUARTER, LESSON 10

SUNDAY, DECEMBER 6, 1942

Lesson Text: Acts 2:37-47; 4:13; I Corinthians 12:12-31; Colossians 3:1-17

Devotional Reading: Romans 12:3-13

Golden Text: "Now ye are the body of Christ, and members in particular" (I Cor. 12:27).

LESSON EXPOSITION

Church membership may mean a number of things according to the various groups which may use the term. To some, it may mean uniting with a group of believers by confessing faith in Christ and subscribing to a doctrinal statement. To others, it may mean merely signing a card indicating a desire to have their name put on the church roll of some religious group. Others may attach an even different significance to the term. But there are only two scriptural significances to the term. One consists of uniting with the local church by confessing faith in Christ and subscribing to a doctrinal statement. The other consists of being inducted into the mystical Body of Christ, the Church, by placing faith in Christ as Saviour. This is, obviously, the greatest significance, and apart from this, any other is utterly valueless. As we study the third chapter of Colossians, we will keep in mind that the church membership involves those who have been born into the family of God.

It were well, before we examine Paul's message to this born-again group, that we briefly investigate the background of the Colossian Church and events leading up to writing the Colossian letter. Paul, it seems, was not directly responsible for the founding of the Colossian Church. But it was, very likely, founded by a convert of his, Epaphras (Col. 1:7), and according to the special revelation given unto Paul as the apostle to the Church. Therefore, when the need arose, Paul assumed his apostolic authority and wrote them a letter.

The need which arose in the Colossian church was brought about by a certain false doctrine which was being mixed with the true Gospel. Satan is ever on the alert to gain an advantage of God's people; and if he cannot keep them

from accepting the truth, he will then try to effect a compromise and inject some of his error, thereby seriously polluting the truth.

The error which was creeping in among the Colossians was man-made philosophy and tradition (Col. 2:8). The man-made tradition took on the form of Jewish legalism, and the philosophy had to do with carnal knowledge and asceticism. In chapter two, verses 11-17, Paul deals with the Jewish traditions about legality—circumcision (11-13); keeping the law (14-15); eating of meat and keeping certain days (16-17). Then in verses 18-23 of the same chapter, he refutes the philosophic speculations—worshipping of angels instead of Christ and substituting human intellect (carnal knowledge) for divine revelation (18-19); ascetic practices which have no merit in respect to holiness (20-22). All of this he sums up in verse twenty-three by saying these things seem to demonstrate will-power, humility, and abnegation, but in reality they only make one self-righteous and satisfy his carnal desire for mastery, and in no wise give one true righteousness.

Now Paul is ready to set forth to these Colossians their true position as believers in Christ. He observes three things in the first seventeen verses of chapter three.

- I. The Christian's Position
Colossians 3:1-4
- II. The Christian's Past Walk
Colossians 3:5-11
- III. The Christian's Present Walk
Colossians 3:12-17

I. THE CHRISTIAN'S POSITION Colossians 3:1-4

Paul's purpose in these four verses is to bring out the contrast between the earthly and the heavenly. The Colossian believers had been taken from the downward pathway into darkness, and had been set on the heavenly highway. Then along came the false teachers and began instructing them in a number of observances which had only to do with this world. Therefore Paul gets to the heart of the whole matter by reminding them of their new position—a heavenly one. Just as the woman who is anticipating a lovely new home is not disturbed by the inconveniences, discom-

forts, and restrictions of the old home, but is enraptured by the new things soon to be hers, so the believer in Christ must lift his eyes from the sordid things of earth to the heavenly home.

"If ye then be risen with Christ." This does not imply doubt or condition. It is a statement of fact and refers to verse twelve of chapter two. In that verse, Paul states with certainty that the Colossian believers were buried with Christ in baptism and were raised with Him through faith of the operation of God Who raised Him from the dead. Hence, Paul begins his argument on this premise—since ye have been raised with Christ.

"Seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." The injunction begins with "seeking" and terminates in "setting." First of all, seek out the things which are really worthwhile and satisfying. They will be found to be the things that pertain to Christ and His intercessory work. Then set your affections on those things. Our affections will center around the place where our real treasures are (Matt. 6:19-21). Therefore, it is necessary that the Christian honestly weigh worldly values and eternal values, and wittingly decide on which he shall set his affections.

"For ye are dead and your life is hid with Christ in God." It is helpful to view this passage in the light of the Revised Version. "For ye died and your life is hid with Christ in God." The Christian is not dead. He did die once, but now he is a new creation in Christ, and his life is hid with Christ in God. What a place of security for the believer! And what an incentive for living the resurrection life!

"When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory." One day these blessings of which we now have only a foretaste will become a reality. Now our home is in glory, but our field of activity is here on this earth. The missionary to Africa gives up friends, comforts, conveniences, and pleasures of his homeland to labor among uncultured and ignorant people. He sacrifices these benefits to the urgency of labor in the harvest field. So the Christian longingly anticipates the homeland as he labors, waiting for the day when his heart and body will be reunited, or when

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his heavenly treasures and himself shall be together.

II. THE CHRISTIAN'S PAST WALK

Colossians 3:5-9

In this section Paul "comes down to earth." Or in effect, he is saying, "In view of this aforementioned heavenly citizenship, face your problems before you now." Sin is still a problem to the believer. And it can only be handled by recognizing the cause and applying the proper solution. In this section, Paul begins with some of the branches of sins and leads down to the root cause. Two groups or branches of sins are mentioned. The first had to do with morality, and the second with hatred. Last of all, he mentions the specific sin of lying.

The first group begins with fornication, a definite act, and works in toward the root cause—fornication, uncleanness, inordinate affection (passion, R.V.), evil concupiscence (evil desire, R.V.), and covetousness, which is idolatry.

The second group began nearer the root with anger, and worked out to a definite act, shameful speaking—anger, wrath, malice, blasphemy (railing, R.V.), and filthy communication. The word translated "filthy communication" is a very strong word and denotes abusive language. According to one Greek authority, it is a more comprehensive term than blasphemy. Hence it is injurious to the speaker and to the character defamed. That which began in anger culminated in foul, abusive language.

Last of all, Paul mentions the sin of lying. But from that he descends immediately to the root of the whole matter.

"Lie not one to another, seeing that ye have put off the old man with his

deeds." The old man is the cause of all the trouble.

In the lesson for July 12 we discussed the origin of the old sinful nature, i.e., the old man, in Adam's fall. It was there brought out that this carnal nature has become the lot of every child of Adam. And it is this sinful nature which is the root of all sinful acts performed. Furthermore, he dominates the soul of the natural man and were there no other influence ever to come into that life, that soul must always be under his dominion, and thus the above mentioned works are all that could be expected. (Note Galatians 5:19-21 where his deeds are referred to as the works of the flesh.) But these Colossians had put off the old man and had put on the new man. A new power had come into their lives which may, if they so choose, become their governing principle.

III. THE CHRISTIAN'S PRESENT WALK

Colossians 3:10-17

"And have put on the new man which is renewed in knowledge after the image of Him that created him." We have already mentioned that those under the dominion of the old man have no choice, but to bring forth unprofitable fruits. Therefore if a person is to become a righteous person and bring forth good fruits, he must come under the dominion of a righteous influence. And that is exactly the condition of these Colossians. Paul says, "Ye have put on the new man." They had become partakers of the divine nature (II Pet. 1:4), the very nature of Christ Himself. Paul stated it to the Corinthians: "If any man be in Christ, he is a new creature" (creation, R.V. margin). The new man is the nature of Christ that is planted in the soul of any person that accepts Christ.

This new man makes it possible for the believer to bring forth good fruitage. But let no one think that good fruits are the only possibility in the life of the Christian. He still has, as long as he dwells in his mortal body, the old man resident with him. Consequently, he may let the old master dominate him at times, and Paul was warning the Colossians against this very

thing; or he may let the new power of Christ control his life, just as Paul is here exhorting the Colossians to do.

The Christian needs to understand the above truth and the conflict that will ensue as he starts breaking the fetters that have so long held him. He needs to comprehend the struggle that comes to those who will give Christ the place that He wishes in the life. "The flesh (old nature) lusteth against the Spirit (new nature), and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would" (Gal. 5:17). But in spite of the conflict, victory is assured to those who desire it, for if ye "walk in the Spirit, ye shall not fulfil the lusts of the flesh" (Gal. 5:16). The soul of the born-again person is released from the bondage of the old man if he cares to accept the liberty, and follow the Spirit's leading.

Dr. H. A. Ironside tells the story of an Indian trying to explain the conflict of the two natures. "It seems to me," said the old Indian, "as though two dogs are fighting within me. One is a black dog, and he is very savage and very bad; the other is a white dog, and he is very gentle and very good; but the black dog fights with him all the time." "And which dog wins?" someone asked. "Whichever one I say 'sic'em' to," was the well advised answer. The Christian can and must decide which master he will serve.

It is in the light of the above truth that we find Paul exhorting the Colossian believers to cast off the old man as a person discards a filthy garment, and put on the new man. It will be noted that the very things for which Paul is pleading in the lives of the Colossians are the fruits of the Spirit mentioned in Galatians 5:22-23. It is interesting to note the similarity between these two lists. In Galatians we find the following nine fruits: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. In Colossians we find the apostle urging them to mercy, kindness, humbleness of mind, meekness, longsuffering (vs. 12), forbearance and forgiveness (vs. 13), love (vs. 14), peace and thankfulness (vs. 15).

Paul could not conclude this marvelous section on Christian victory without calling special attention to two things—the Word of God and the name of Jesus.

Every Christian should realize to the greatest extent the importance of the free course of the Word of God in the life if he is to be a victorious Christian. The Word is "quick and powerful." The Christian needs his heart in the Word and the Word in his heart.

The Christian needs to remember, above all things, his vital relationship with Christ. He is united with Christ in the heavenlies, and Christ is living in him in the world. And Christ is the

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THE LESSON ILLUSTRATED

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1).

It is said that when Cortez led his sailors across the vast continent of South America, after months of toil and sickness, they climbed one of the peaks of the Andes, and saw out there in the distance, far away, the glimmering of the sea. And the men wept for very joy at love of their life, their home. Having caught a glimpse of their destination, toil from that moment on was a pleasure in comparison with their past journeying through endless forests and wilderness, and they wept for joy. So it is with God's children when they catch sight of that sea of glass mingled with fire which is before the Throne. There is the desire of their hearts, the hope of their life, their treasure, and their home.

—Dictionary of Anecdote, Incident, Illustrative Fact

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3:17).

Bishop Woodcock of Kentucky has told a touching story about a little heroine whom he knew. She was left motherless at the age of eight. Her father was poor, and there were four children younger than she. She tried to care for them all and for the home: To do it all, she had to be up very early in the morning and to work very late at night. No wonder that at the age of thirteen, her strength was all exhausted. As she lay dying a neighbor talked with her. The little face was troubled. "It isn't that I'm afraid to die," she said, "for I am not. But I'm so ashamed." "Ashamed of what?" the neighbor asked in surprise. "Why it's this way," she explained. "You know how it's been with us since mamma died. I've been so busy, I've never done anything for Jesus, and when I get to Heaven and meet Him, I shall be so ashamed! Oh, what can I tell Him?" With difficulty the neighbor kept back her sobs. Taking the little calloused, work-scarred hands in her own, she answered: "I wouldn't tell Him anything, dear. Just show Him your hands."

—Sunday School Times

OBJECT LESSON

OBJECTS: A coin; three envelopes telescoped in size, the small one bearing

the words "In Christ," the next "In God," and the large one "Holy Spirit."

EXPLANATION: This lesson is an illustration of the truth taught in Colossians 3:3. Ask questions which will bring out the fact that each child is glad to be safe in the house during storms and other dangers. Let the coin represent a child who wants to be in a safe place, and so he accepts Jesus as his Saviour. Quote, or have the children quote, some clear salvation passage such as Acts 16:31 and John 3:16. Place the coin in the small envelope and tell the class that when we believe in Jesus, we are in Him, and that is a very safe place (John 10:28). But that is not all that occurs when a boy or girl believes in the Lord Jesus. As you put the small envelope in the larger one, explain that the Bible tells us that the believer is hidden with Christ in God. That is a very safe place, but God makes us still more secure by sealing us with the Holy Spirit (Eph. 1:13). Place this envelope in the third one and seal it. Emphasize the safety which we can enjoy in Christ and in God, where there is no need for fear.

POINTED QUESTIONS ON THE LESSON

1. Who wrote the Colossian letter? (Col. 1:1, 23; 4:18)
2. Does it appear that the great Apostle had ever visited the Colossian Church? (Col. 2:1)
3. The Colossian Church was located near what church that is to be noted for its lukewarmness? (Col. 2:1; 4:16; Rev. 3:14)
4. Who is believed to have been the

The Value of the Church to the Social Order

FOURTH QUARTER, LESSON 11

SUNDAY, DECEMBER 13, 1942

Lesson Text: Matt. 5:13-16; Mark 12:13-17; Luke 6:27-38; Acts 8:4-8; Rom. 13:1-10; I Pet. 2:13-17

Devotional Reading: Psalm 128

Golden Text: "Ye are the salt of the earth . . ." "Ye are the light of the world" (Matt. 5:13-14).

LESSON EXPOSITION

D. L. Moody told the following story: "In 1872, when I was coming back from Europe, there were a number of ministers on board. A young man who had evidently crossed several times before and knew the captain, stepped up to him and in a loud tone of voice, intending doubtless to insult some of the ministers, said he was sorry he had taken passage on the boat as it would be unlucky to travel with so many parsons.

"The captain himself was a pretty

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founder of the Colossian Church? (Col. 1:7; 4:12-13)

5. Was the Colossian letter written to believers or unbelievers? (Col. 1:2-4, 13-14, 21; 2:6-7, 10)

6. Does the fact that a person has risen with Christ and been made complete in Him preclude falling into sinful practises? (Col. 1:8, 18; 3:5, 8-9)

7. Should our duty as Christians be only of negations ("don'ts"), or should more emphasis be put on positive Christian duties? (Col. 1:9-11; 2:6-7; 3:1-2, 12-17; 4:2, 5-6)

8. Does Paul lay any stress on the grace of thankfulness in the Christian life? (Col. 1:3, 12; 2:7; 3:15, 17; 4:2. Note also the number of times prayer is associated with thanksgiving—Col. 1:3, 9, 12; 4:3)

rough fellow, and turning to him he said: 'If you'll show me a town in England where there are five thousand people and not a parson, I'll show you a place a mile nearer hell than you've been.'

"The young man lost no time in making himself inconspicuous."

Only the ignorant and prejudiced are so foolish as to minimize the value of the Church in the world. Only the fanatic despises the presence of godly people in the world. Those who think intelligently, though they are rough and ungodly as the old sea captain, must admit the great benefits and sal-

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utary influence of God's people in the world.

Regardless of which way a person views the value of the Church, if he does not become a member of the Church, he may one day soon find out how important it is. For sometime in the (perhaps not far distant) future, the Church, the one restraining force against evil, will be raptured out of the world. Then ungodly men will be loosened for a reign of terror that will doubtlessly drive many to earnestly call upon God to rescue them.

As we consider the lesson material, we wish to shift our thought from the value of the Church to the responsibility of the Church, (or Christians), to the social order.

- I. The Responsibility of Christians to the World
Matthew 5:13-16
- II. The Responsibility of Christians to Human and Divine Authority
Mark 12:13-17
- III. The Responsibility of Christians to Civil Government
1 Peter 2:13-17

I. THE RESPONSIBILITY OF CHRISTIANS TO THE WORLD

Matthew 5:13-16

We ask, "Just what significance did Christ attach to His statements—'Ye are the salt of the earth'; 'Ye are the light of the world'?" Salt serves a number of purposes: it preserves from corruption; it adds savor to food; it creates a thirst. Light dispells darkness, sustains life, and also preserves from corruption. Hence, Christ must have in-

tended the Christian to serve some similar purposes.

Salt preserves from corruption. The Christian is in the world to keep the world from corruption. God through His people has done a great deal to make the world a place fit to live in. All of the good that has ever come into the world is the result of God revealing Himself to the world through His people. We would have no conception of right and wrong, good and bad, had God not revealed such to men and used them to proclaim His truth to the world. We are sorry to have to say that in spite of all of God's efforts to turn men from ungodliness by His witnesses, He has found it necessary to step in on numerous occasions and destroy the wicked in order to keep the world from utter corruption. The flood, the destruction of Sodom and Gomorrah, the drowning of Pharaoh's hosts, and the annihilation of Sennacherib's army of 185,000 are examples of this. These judgments demonstrate the need that existed, and judgments yet to come indicate a yet existing need for salt. Nevertheless, we are persuaded that God's witnesses have done a great deal to meet the need. Praise God, there are hosts of righteous people in the world as a result of the salt that has been sprinkled over the earth.

Salt adds savor to food. The Christian adds savor to life. As salt makes food palatable, so the Christian makes life savory. In a world of perplexity, discouragement, and despair, the Christian has the message that can lift a soul from despair to happiness. After leaving the Red Sea, the children of Israel wandered three days in the wilderness of Shur without finding water. Arriving at Marah, they were overjoyed to find water. But imagine their chagrin when they found it was bitter. Then God showed Moses "a tree" (typifying the cross) "which when he had cast into the waters, made the waters sweet" (Exod. 16:22-25). Many, many there are who have gone out eagerly expecting to regale themselves at the sweet springs of life but, alas, they have found the waters very bitter. But, Christian friend, should you and I inject the message of the cross into these pools, they would become sweet. A young man rollicking through life as a "swing musician" in a dance band suddenly found the waters very bitter when he was laid low with tuberculosis. But a Christian lady went to the hospital and injected the message of the cross into that bitter experience. The young man found God, and joy he had never before experienced. He later testified, "Where I had felt before that my illness was the worst thing that could have happened to me, I now feel that it was the best, for it brought me to Jesus." The Christian is the only one who can add real savor to life.

Salt creates a thirst. The peace and happiness in the life of the Christian can

create a real thirst for the same in the life of the ungodly. Many have testified that the godly life of some Christians had more to do with their conversion than any other thing. Contrarily, many have been turned away from Christianity by the inconsistent life of some professing Christian. "Lord, make me a thirst-creating Christian" should be the prayer of every believer.

Light dispells darkness. God has seen fit to entrust the glorious message of His love and pardon in the hands of redeemed men. He might have used angelic messengers or some other supernatural means to carry the Good News, but He chose human instrumentality.

For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us (II Cor. 4:6-7).

The treasure we have is the Gospel message. The earthen vessel is the human instrumentality in which God has placed the responsibility of carrying forth the truth. The reason is that the excellency of the power may be of God and not of us. God gets glory when He is able to take a sinful creature who is ashamed even to name the Name of Christ, and is able to save and transform him, and then send him forth to witness for that Name of which he was once ashamed. Jesus was enjoining that very thing upon us—that men might see our good works and glorify our Father which is in heaven.

Light sustains life. All plants need light. The Christian should be light to growing Christians that they might flourish abundantly.

Light serves as a disinfectant. Certain microbes can live only in darkness—hence, they are destroyed by the light. Much satanic activity needs darkness in which to thrive. For instance, spiritualistic seances have been frustrated when a Christian was in the crowd. God grant that every Christian may make his light so conspicuous that the unfruitful works of darkness may have great difficulty in propagating.

The solemn charge of salting the earth and lighting the world were given to representatives of the nation Israel. This had been their responsibility since God called Abraham to be the father of a nation which should be His for this special purpose. Our Lord accompanied this charge with a note of warning—there was danger of savorless salt and hidden light. Subsequent events proved that the warning was significant. Israel's salt became savorless and her light became darkness because she turned from Him Who is the Light. God called out another group from both Jew and Gentile to be His light in the world—the Church. But the note of warning

needs to be sounded out again. There is grave danger that many are turning from Jesus Christ. We must turn back to Him, the only solution to the problem of the world.

II. THE RESPONSIBILITY OF CHRISTIANS TO HUMAN AND DIVINE AUTHORITY

Mark 12:13-17

Just as in Jesus' time, there are those today who are trying to create a conflict of the respective duties of man to his government, and to God. Modern Herodians and Sadducees go around refusing to render proper allegiance to the government under the guise of the superior claims of heavenly citizenship. We do not have reference to the "conscientious objectors," for the government makes allowance for those who have convictions against personal participation in warfare. We do refer to draft dodgers, those who refuse to salute the flag, and such like. In our opinion these people are the tools of Satan by which he is trying to make it appear as though Christianity is fanatical and opposed to sound governmental policies. Our Lord Jesus Christ, when these hypocrites came to him, not only silenced them and showed their perfidy (for they were trying to create an imaginary variance of Christian duties), but He also established an all-time principle—"Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

III. THE RESPONSIBILITY OF CHRISTIANS TO CIVIL GOVERNMENT

I Peter 2:13-17

The Christian's first responsibility to civil government is "be subject." "Submit yourselves to every ordinance of man" from the highest authority—"the king, as supreme"—down to those under him—"governors" sent by him. In spite of some corrupt systems which God knew would be exercising authority in the latter days, He said in His Word—"Be subject."

God offers a very reasonable argument as to why He desires His people to obey civil authorities. He calls upon us, first of all, to do it for the Lord's sake, which in itself should be sufficient, but He gives us other reasons. Civil justice is primarily "for the punishment of evil-doers, and for the praise of them that do well." Hence, when Christians find themselves at variance with the law of the land, they immediately put themselves, in the eyes of the people, in the class of the evil-doers. So it is God's will that by very careful conduct, the Christians shall put to silence even those who would like to see them fall into difficulties. Our Lord not only established the principle of rendering unto Caesar the things that are his, but He also set the example. How the ignorant and foolish men of His time would have liked to have found a slight

misfeasance whereby to accuse Him, but they could find nothing. We seriously doubt if any Christians of this age will come under a more difficult circumstance than the combination of Roman administrative corruption and Jewish legalism, under which our Lord was tried.

Another reason for obedience to civil government, which is not specifically mentioned in these verses but is possibly implied, is the Christian's need of protection. Should God's people disregard civil authority, then ungodly people could claim the same privilege and thus inflict serious damage on Christians, and in many ways hinder the work of the Lord. Of course, the Christian would have no recourse, for he could not claim protection from the authority which he repudiated.

Verse sixteen seems to be a parenthesis thrown in for explanation. The Christian is free, but liberty is not license. Therefore, as the servant of God, the Christian can best serve Him by respecting earthly authority.

The next responsibility of the Christian to civil authority is to love and honor those who exercise it. In fact, it is more inclusive—"Honor all men," "Love the brotherhood." Doubtless, this is the proper attitude. The opposite attitude—scorn and hatred—will gain nothing, but will incur animosity. While conversely—love and honor—will produce good effects. There is a very human tendency to govern ourselves in the manner which others expect. If much is expected, we strive to come up to the expectations, and also the converse. Would not our civil authorities react favorably if the American public demanded more of them and likewise rendered them more respect and honor? On the surface this sounds rather ideal-

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has reached Chicago. In lands where Russian races reside, work has been reconstituted. In Riga, the capital of Latvia, where Salvation Temple housed Russian, Latvian, Polish and German churches and in Polish Ukraine Evangelical Ministry has been reorganized. One Sunday evening there were 46 conversions at Pruzhani in Polesia and 23 at Luck. In our Pulawska Center, Warsaw, there is a continuous revival. The physical and spiritual hunger is intense and must be met. Please "pray for us."

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istic and impractical, but perhaps there is more involved in our respect than at first appears. The American citizen demands one hundred per cent integrity in his legislator with one exception—where he himself is concerned. Then it is entirely permissible for political graft to enter in. If every citizen, especially the Christian, demanded integrity in all affairs—his own as well as others—it is very likely that we would see greatly increased efficiency in governmental affairs. At least it would be worth trying.

One emphatic point stands out in verse seventeen to which we must give special heed—"Fear God." It is in the reverential fear of God that we must



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render all our respect and obedience to civil authorities. If it cannot be done conscientiously in this manner, then the Christian is justified in disobeying. If human authorities enter into realms which interfere with the Christian's duty to God, he may disregard them. (See Daniel 3:4-12; 6:5-10.)

One more Christian responsibility to civil authorities, not mentioned in the Lesson Text, but which we believe should be included in the lesson, is the matter of prayer. The very definite injunction is found in I Timothy 2:1-2. The reason, as well as the command, is given—"that we may live a quiet and peaceable life." The command is important—we should pray earnestly for our

leaders. The reason is important—that we may with protection and without hindrance go about the great task of carrying the Gospel to the lost.

Christians, obey and pray—and watch God work!

THE LESSON ILLUSTRATED

"Ye are the light of the world, A city that is set on an hill cannot be hid" (Matt. 5:14).

One evening a tiny girl shivered her way down the main street of one of our large cities. Arrested by the beautiful lights on a church building and the music coming from within, she crept

into a back seat and listened in wonder and awe while she warmed herself. The preacher's text was, "I am the light of the world." At the close of the service he was startled to see the poor little waif. She came close to his side. "Did you say that you were the light of the world, sir?" "No, dear child, Christ is the Light of the world, but I am one of the lights." "Well sir, I wish you'd come down and hang out in our alley 'cause it's awful dark down there," came from the lips of the tiny miss. Where should every Christian be? Where there's much light or out where all is dark and the light has never been seen? God help us to go and tell those in darkness of Christ the Light of the world.

—W. Leon Tucker

A friend told me that he was visiting a lighthouse lately, and said to the keeper: "Are you afraid to live here? It is a dreadful place to be constantly in." "No," replied the man, "I am not afraid. We never think of ourselves here." "Never think of yourselves! How is that?" The reply was a good one. "We know that we are perfectly safe, and only think of having our lamps burning brightly, and keeping the reflectors clear, so that those in danger may be saved." That is what Christians ought to do. They are safe in a house built on a rock, which can not be moved by the wildest storm, and in a spirit of holy unselfishness they should let their light gleam across the dark waves of sin, that they who are imperilled may be guided into the harbor of eternal safety.

—Sword and Trowel



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OBJECT LESSON

OBJECTS: A small jar of salt, a reading glass, a piece of black paper.

EXPLANATION: The purpose of this lesson is to set forth the responsibility of the Christian as given in Matthew 5:13. Ask the children to guess what the jar contains, and then allow one child to taste it. Place a few grains of salt on the black paper, and, if the class is small, permit each member to examine the salt with the reading glass. Point out that although each grain of salt is very small, yet it is important; it is a perfect little cube, and it has the characteristics noticed in a larger quantity. Let the children tell some of the uses of salt. Then read Matthew 5:13 and explain that Jesus was speaking to those who believed in Him and that those who believe in Him today should be like good salt. Repeating the uses of salt which have been named, compare the believer with salt. Emphasize the fact that just as salt makes us thirsty, so Christians should make others thirsty to know the Saviour. Bring out the fact that, though the believer be small like the tiny cube of salt, he has a part in making Christ known to the world.

POINTED QUESTIONS ON THE LESSON

1. Has God always had His witnesses in the world? (Heb. 11:4-5, 7-8; Isa. 1:9; Rom. 11:4-5)
2. Since the Christian is a light in the world, what means has he to guide his steps, and what has he to offer to others as a sure guide? (Ps. 119:105; Phil. 2:15-16)
3. Who is the true light of the world? (I John 1:5; John 1:4, 9; 8:12; 9:5)
4. Does the Christian have a responsibility to his fellow-men? (Matt. 28:19-20; I Thess. 2:4; I Cor. 9:16)
5. Does the Christian have a respon-

sibility to civil government? (Rom. 13:1-7; Mark 12:14-17)

6. For what purpose has God established civil authorities? (Rom. 13:3-4; I Pet. 2:14)
7. Should Christians pay taxes to civil governments—i.e., help support them? (Mark 12:13-17; Rom. 13:6-7)
8. Are there any realms whereby human governments might interfere with Christian responsibilities? (Mark. 12:17; Acts 5:28-29)
9. Are there other records where God's people disobeyed authorities who interfered with their duty to God? (Dan. 3:10-12; 6:5-10)

THE BIRTH OF JESUS

CHRISTMAS LESSON

FOURTH QUARTER LESSON 12 SUNDAY, DECEMBER 20, 1942

Lesson Text: Luke 2:1-10

Devotional Reading: Isaiah 11:1-9

Golden Text: "Thou shalt call His Name Jesus: for He shall save His people from their sins" (Matt. 1:21).

LESSON EXPOSITION

The Christmas season never approaches without special exultation and joy welling up in our hearts as we go back in retrospection to the time when our Lord humbled Himself and came into this world as a babe. Though the first advent deserves not the consideration that the second advent does, yet there is a special blessing in commemorating that occasion. Though the true significance of the Christmas season is almost obscured by pagan festivities, yet we believe good comes from the observance of Christmas. We sincerely hope that many hearts will be blessed as we study together the story of the nativity in our Sunday-schools.

We shall use the entire lesson text, Luke 2:1-20. However, we purpose to call attention to just a few of the many significant thoughts. Our outline is as follows:

- I. The Message of the Prophets
Luke 2:1-7
- II. The Message of the Angels
Luke 2:8-14
- III. The Message of the Shepherds
Luke 2:15-20

I. THE MESSAGE OF THE PROPHETS

Luke 2:1-7

God has given fragmentary revelation concerning the coming of His Son into the world to a number of prophets since He first announced to the serpent that the Seed of the woman should bruise his head. But we wish to especially note the prophecy given to Micah.

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me, that is to be ruler in Israel; Whose goings forth have been from of old, from everlasting (Micah 5:2).

Here we have set forth the eternal Deity of the Messiah—"Whose goings forth have been from of old, from everlasting." Also His position is indicated—"He . . . that is to be ruler in Israel." We have worked backward to the first mentioned thing, the place where He should make His advent—"Bethlehem . . . out of thee shall He come forth." We reserved this until last, for it is the advent we wish to now consider.

God brought about His plan to have the Messiah born in Bethlehem by a peculiar combination of circumstances. Mary and Joseph lived in Nazareth, some seventy miles from Bethlehem. Now seventy miles was no short distance to travel in those days. Though Mary and Joseph both knew that the Child which Mary was to bring forth was the Holy Child, and doubtless they knew of Micah's prophecy, yet we have no record that the Spirit of God indicated to them how they should go about getting there. We can well imagine their perplexity as the time drew near for His birth and they were away up in Nazareth. But when God purposes any program in the life of His child, He makes full provision for every detail. But if we are able to conceive of the perplexity that must have enshrouded them, we may also envisage their joy as they learned that an official decree had gone forth demanding that all citizens return to the city of their birth, which was in the case of Mary and Joseph, Bethlehem. We are sure that now there must have been no question in their mind that God was leading and providing in every detail. So according to Roman law they made their way to Bethlehem, and while they were there the Lord Jesus Christ was born and Micah's prophecy was fulfilled.

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II. THE MESSAGE OF THE ANGELS

Luke 2:8-14

In this section of the lesson we note the message which the angels brought. In last Sunday's lesson we called attention to the fact that God did not choose to use angelic messengers to carry the good news of salvation but reserved that privilege for redeemed men. Even the angel who went to Cornelius did not tell him how to be saved but told him to send for Peter, and Peter brought the good news. But God did use messengers from heaven to bear to the shepherds the news of the great event and the great significance of the birth of Immanuel. We shall observe some of the great significances.

Our readers will doubtless note that the first part of the message was by one angel, and the last part was wafted to earth by the great angelic host. We shall disregard this distinction in our comments.

The message of the angels was one of comfort—"Fear not." The principal fear of these simple Judean shepherds at this time was the shining light that suddenly surrounded them. However, we are persuaded that they also had many other fears. Mankind has ever been beset by countless fears. But what glorious words from a heavenly messenger—"Fear not." That same calm assurance comes echoing down through the corridors of time to us. Though we now live in a day of uncertainty and danger, we have assurance from God that we need not fear. There is better news ahead for those who are listening for God's voice.

The message of the angels was one of joy—"Behold, I bring you good tidings of great joy." God intends that His people shall have joy. He has done everything for us that we might have it. Furthermore, His message of joy is to all people—"which shall be to all people." God is no respecter of persons. His plans for joy and blessing include every person in the world. God is willing that every person shall have blessings commensurate with his willingness to receive them.

The message of the angels was one of salvation—"For unto you is born

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this day in the city of David a *Saviour*, Which is Christ the Lord." As we have already explained, the angels did not bring to the shepherds the plan of salvation; they brought to them the glorious news that God's salvation was now manifested. Simeon evinced the same truth some thirty-three days later when the child was brought to the temple to be presented to the Lord. He was already a righteous man—a saved man—but he was waiting to see that which the Holy Ghost had revealed unto him that he should see. He took the child in his arms and said: "Lord, now lettest Thou Thy servant depart in peace, according to Thy Word: for mine eyes have seen Thy salvation" (Luke 2:29-30). Surely this message which the angels brought was glorious news for those who had waited long for God to fulfil His plans.

The message of the angels was one of praise and glory to God. Angelic hosts, who frequent the realms of glory and see with infinite eyes and understand with infinite minds, know how greatly God is to be praised and glorified in what He has done for sinful men. When we get to glory and know as we are now known, we will marvel more than ever before at the greatness of God's salvation, and likewise we will marvel at our lack of appreciation and praise.

The message of the angels was one of peace. Six years ago an evening newscaster began his news items by quoting the verse—"Glory to God in the highest, and on earth peace, good will toward men." Then he added: "What an anomaly! The dispatches tonight bring us news of 'fighting in South America,' (at that time there were some minor skirmishes in Paraguay), 'fighting in Ethiopia, and fighting in China.'" But compared with the warfare now, those events of six years ago were next to negligible. The angel's message of peace on earth may seem to some a much

greater anomaly this Christmas with nine-tenths of the world involved in the bloodiest warfare of history. But nevertheless, that is the message they brought to earth. And, Praise God! it was a true message. The earth shall yet have her peace. The reason she does not have it now is that men have stubbornly rejected Him, Who is our Peace. If men would give Jesus Christ the place He deserves in their hearts, there would be no warfare. However, He is coming to earth again to take over the reigns of government, and the earth will have *peace*, for "of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. 9:7).

III. THE MESSAGE OF THE SHEPHERDS

Luke 2:15-20

Those shepherds out on the Judean hills watching their flocks by night were signally honored of God. Doubtless they were poor, simple folk, or they would not have been keeping nightly vigilance over the flocks; but whatever their accomplishments may have been, they had the heavenly requisites of honor and blessing.

As soon as the angels departed, they hastened to Bethlehem to witness God's salvation. They did not say, "Let us see if these things are so." They said, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." They went in faith. They knew the Lord. Doubtless, they were very familiar with the promises of God, and in all probability were expecting this great event. So they went and had not only the joy of hearing the glorious news but also of looking on Him, the Son of God.

But the outstanding thing about these shepherds was their willingness to make known abroad the saying which was told them concerning this child. What a great thing it is when those who have received God's Gift make it known to others. It is indeed difficult to go out and testify for Christ. Only those who willingly do so know how hard it is. But God does give the strength, and He will give real joy and blessing to those who will follow His leading in such work. We are sure that those shepherds found much unbelief and skepticism (Christ found it when He began His ministry), but nevertheless these humble folk joyously heralded forth the good news. And they came back "glorifying and praising God for all the things which they had heard and seen, as it was told unto them." Christian friend, if the glorious message which the angels brought does not seem to strike a responsive chord in your heart this Christmas, just begin praying for some lost friend. Then, as the Lord leads, follow the

example of the shepherds and go tell him of God's great Gift to the world. We are positive that you will come back like the shepherds—"glorifying and praising God."

THE LESSON ILLUSTRATED

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10).

It happened, one evening, soon after I began my journey up the country, that I found my way to the homestead of a Dutch Boer, of whom I begged a night's lodging. It was nightfall, and the family must soon go to rest. But first, would the stranger address some words of Christian counsel to them? Gladly I assented, and the big barn was resorted to. Looking round on my congregation, I saw my host and hostess with their family. There were crowds of black forms hovering near at hand, but never a one was there in the barn. I waited, hoping they might be coming. But no; no one came. Still I waited as expecting something. "What ails you?" said the farmer, "Why don't you begin?" "May not your servants come, too?" I replied. "Servants!" shouted the master; "Do you mean the Hottentots, man? Are you mad to think of preaching to Hottentots? Go to the mountains and preach to the baboons; or, if you like, I'll fetch my dogs, and you may preach to them!" This was too much for my feelings, and tears began to trickle down my cheeks. I opened my New Testament, and read out for my text the words, "*Truth, Lord: yet the dogs eat of the crumbs that fall from their master's table.*" A second time the words were read, and then my host, vanquished by the arrow from God's own quiver, cried out, "Stop! you must have your own way. I'll get you all the Hottentots, and they shall hear you." The barn soon filled with rows of dark forms, whose eager looks gazed at the stranger. I then preached *my first sermon to the heathen*. I shall never forget that night.

—Dr. Moffat

OBJECT LESSON

OBJECTS: A large gold or silver star on which the letters J-E-S-U-S are printed, one letter on each point.

EXPLANATION: The purpose of this lesson is to set forth the truth of Matthew 1:21. Have someone read Numbers 24:17. Hold up the star, with the lettered side away from the class, as you explain that the passage just read is a prophecy concerning Christ, one of God's promises that He would come to earth. Here God called Him a Star. When the wise men saw a brilliant star, they knew it was not the Star Who had been promised, but they knew that this star was a sign that Christ had come. Ask whether the good news which the star revealed to the

wise men made them happy (Matt. 2:10). Now as you turn the star over, show that it has a message for us too. We suggest the following for the meaning of the letters in the word "Jesus," but other words can be used:

Jesus
Eternally
Saves
US

Read Matthew 1:21 and show that this is what Jesus' birth means to us—He came to save us from our sins. When we believe in Him—when He comes to live in our hearts—He brings great joy like the joy of the wise men who saw the star.

POINTED QUESTIONS
ON THE LESSON

- 1. What was the first prophecy made concerning the coming of Christ into the world? (Gen. 3:15)
- 2. Did other prophecies bear out the

hint here given—"the Seed of the woman"—that the Messiah should be virgin born? (Isa. 7:14; Jer. 31:22)

3. In order to fulfil prophecy, in what city must Christ be born? (Micah 5:2; Matt. 2:1)

4. The return to this city was necessitated because the mother and foster father of Jesus were of what ancestral lineage? (Luke 2:4; Matt. 9:27; 12:23; Mark 10:47-48; John 7:42)

5. Were any of the faithful of Israel looking for the coming of Christ when He came? (Luke 2:25-30, 37-38)

6. What was the primary purpose for which Jesus came to earth? (Matt. 1:21; Luke 19:10; 2:11; 1 Tim. 1:15)

7. Is the message of "peace on earth," which was proclaimed by the angels, to be taken literally? (Isa. 2:4; 9:6-7; 60:18; Jer. 23:5-6; Ezek. 34:25)

8. May the individual claim the blessings of peace in a spiritual sense now? (Luke 1:79; Rom. 5:1; Eph. 2:14; Phil. 4:7; Col. 1:20)

DYNAMIC CHRISTIAN LIVING

FOURTH QUARTER, LESSON 13
SUNDAY, DECEMBER 27, 1942

Lesson Text: Acts 6:8-13; Romans 12:1-3, 9-21

Devotional Reading: Philippians 3:7-14

Golden Text: "Be not overcome of evil, but overcome evil with good" (Rom. 12:21).

LESSON EXPOSITION

Dynamic Christian living is the subject which comes before us in our lesson today. Doubtless many of our readers will know that the words *dynamic* and *dynamite* come from the same root Greek word "dunamis." And many of our readers will know that it is this word "dunamis" which is translated "power" in Romans 1:16: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The Gospel is God's dynamite unto salvation unto every one that believeth. But while there are many that realize the existence of this great power to save souls from sin, few seem to realize that this dynamite of God is available for dynamic Christian living. The same power that can lift a man from the depths of sin and set him on the Rock can be appropriated by that man all the days of his life.

Two phases of dynamic living come before us in Romans twelve:

- I. The Prerequisite to Dynamic Christian Living
Romans 12:1-3
- II. The Practises of Dynamic Christian Living
Romans 12:9-21

I. THE PREREQUISITE TO
DYNAMIC CHRISTIAN
LIVING

Romans 12:1-3

"Present your bodies a living sacrifice unto God" is the first prerequisite to dynamic living. The basis of this appeal is the mercies of God—"I beseech you, therefore, brethren, by the mercies of God." God wants no compulsion in the presenting of our bodies to Him. He could claim them first of all by the right of creation. He could claim them by the right of redemption (1 Cor. 6:19-20). But in spite of all the priority claims God has on the bodies and lives of those who belong to Him, He will claim no life for His service other than that which has been freely presented to Him. But God does want that. It is a reasonable service in view of His great mercies, and it is the first step to abundant living—dynamic Christian living.

"Prove what is that good, and acceptable, and perfect will of God" is the second step to this richer, fuller

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life. Every one of us has at some time or other had some very definite plans for our life. But unless a person has made a definite presentation of his body to God, then the life plans will invariably be conformed to this world. The aims are worldly aims. The methods are carnal methods. The definition of success is worldly fame, power, or money. But when we present our lives to Him, then God calls us to a renewed mind. He gives us spiritual discernment to have a new appreciation of values. He shows us that the life lived for self is the wasted life, and the life lived for others is worth while. He shows us that worldly treasures—fame, power, money—as remuneration will disappoint, but heavenly treasures will reward us through eternity. So God calls upon us to forsake our own life plans and seek His perfect will for our lives, for God does have a life plan, a holy calling (II Tim. 1:9), for every child of His.

This is not saying that God will always change completely the occupation of every person who comes to the place where he says, "Lord, I want your will in my life." For instance, a doctor gives his life to the Lord. Formerly, he practised for the things of the world—things that his medical practise could bring him. But now God shows him that there are values greater than worldly values. He also shows him that ministering to physical needs is good, but

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ministering to spiritual needs is greater. He furthermore shows him that the one can complement the other. So the doctor now uses for the Lord's work, the excess of his income that he once spent for pleasure. He also uses the opportunities afforded him in his contacts with his patients to tell them of the Great Physician. Thus he finds that God has been preparing him for years for his life work, but he never found it until he gave himself to God and sought His will.

The last prerequisite to the proper Christian life mentioned in this section is "think according to the faith given you" rather than depending too much on your own intellect. We all love to depend so much on our own superior (?) wisdom and judgment. "Because I think a thing is so, therefore it must be so" has become almost axiomatic with some of us. But God is here calling on those who would enter into the fuller life to learn to walk by faith—to learn to walk in the light of "thus saith the Lord." This is a hard lesson to learn, but it is a worthwhile one. No one ever advanced very far in the Christian life until he learned to trust fully in the promises of God.

II. THE PRACTISES OF DYNAMIC CHRISTIAN LIVING

Romans 12:9-21

In this section we set forth a code of ethics which is similar to the Sermon on the Mount. These instructions set the highest standard for Christian living. At first glance these practises may sound like a prescription for a dull, drab life rather than a dynamic one. But the Christian life, like a motor, is not rated by the sparks that fly nor the noise made, but by the efficiency or

horse-power developed. Sometimes one small kind deed tells more than many cymbal sermons. We do well to remember that the following practises, while primarily Christian virtues, are the very characteristics which psychologists have capitalized on and advocated as a means of winning friends and making success in the business world. It is readily admitted that these practises are diametrically opposed to the law of "tooth and fang" and "might makes right" which evolutionary exponents teach to our children in school. (Nietzsche contended that Christ was a sentimental weakling because He taught kindness and love, especially to the weak.) But nevertheless, the way of life which Christ taught has been found to be effective.

However, God is calling the Christian to something a great deal higher than practising Christian virtues for selfish purposes. Note the opening injunction of this section. "Let love be without dissimulation" (hypocrisy). To practise selfishly the things here set forth by Paul is to feign love which does not exist. God says to let your love be honest and sincere. And that is really the only way that the observances which follow can be exercised. Love is the key to the whole matter. If we love, we will serve joyously, humbly, kindly and spiritually. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law" (Rom. 13:10).

Space forbids lengthy comments on the individual admonitions. However, these injunctions are very clear, and the teacher will find no difficulty in explaining, illustrating, and applying them. We shall try to summarize what we believe to be the primary thought of each verse:

Love hates the evil and cleaves to the good—vs. 9

Love shows affection and honor to the brother, and gives deference to others rather than self—vs. 10

Love brings about a zealous, fervent spirit in the service of the Lord—vs. 11

Love brings about an optimistic, patient, prayerful attitude—vs. 12

Love makes one generous and hospitable—vs. 13

Love causes one to bless and not curse—vs. 14

Love causes one to share another's joys and sorrows—vs. 15

Love humbles one and causes one to consider humble people—vs. 16

Love returns good for evil—vs. 17

Love endeavors to bring about peaceful relations—vs. 18

Love never seeks vengeance—vs. 19

Love always brings about kindness to enemies—vs. 20

Love always strives to dispel evil with goodness—vs. 21

May we not all earnestly and sincerely pray, "Lord, make me a loving Christian. Let these characteristics ever be manifested in my life."

THE LESSON ILLUSTRATED

"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service" (Rom. 12:1).

An incident is related of a missionary, and a proud and powerful Indian chief. The chief wanted to do something for his Lord. He approached the missionary, and proffered his belt of wampum. "No," said the missionary, "Christ cannot accept such a sacrifice." The Indian departed, but soon returned, offering his rifle, and the skins he had taken in hunting. "No," was the reply: "Christ cannot accept such a sacrifice." Again the Indian went away, but soon returned once more with a troubled conscience, and offered his wigwam, wife, child, everything. "No," was still the reply: "Christ cannot accept such a sacrifice." The chief seemed oppressed with surprise for a moment; then, lifting up tearful eyes to the face of the missionary, he feelingly cried out, "Here, Lord, take poor Indian, too."

—*Cyclopedia of Illustrations*

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

A young nephew of mine went out for his first solo flight in an aeroplane. When traveling over his own house, he suddenly crashed. His father ran to the end of the garden and discovered to his surprise and dismay that the airman was his own son. The boy was terribly injured, but thanks to modern medical skill and attention, he is now strong and well again. The cause of the accident can be summed up in a sentence—he was flying too low! That is the trouble with many Christians. They are living at a low level of Christian experience, and sooner or later the crash comes.

—A. Lindsey Clegg

OBJECT LESSON

OBJECTS: A glass tumbler and a pitcher of water.

EXPLANATION: This is an illustration of the fact that it is only Christ Who can remove evil from our lives and can fill them with good. Ask the children whether the glass is empty. When they agree that it is, explain that it is not empty, but it is full of air. Ask for suggestions as to how to remove the air. Show that the glass cannot be emptied by merely inverting it. Briefly discuss air pressure so that everyone understands how very difficult it is to remove air from an apparently empty vessel. Then tell the class that there is one very easy way to remove the air. Pour water into the glass and show that it is now filled with water rather than air. Using Luke 11:24-26 for an illus-

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tration, explain that we sometimes try to empty our lives of wrong things—to sweep out the bad habits—but we are not strong enough to do this ourselves; we must allow the Lord Jesus to come in. He will fill our hearts and lives with good things such as kindness and love; and will thus drive out the sinful, evil things. That is the secret of doing as we are told to do in Romans 12:21.

POINTED QUESTIONS
ON THE LESSON

- 1. Has God planned an abundant life for the Christian? (John 10:10; Rom. 8:37; I John 5:4)
- 2. Does God call all Christians to enter into the fuller life? (Rom. 12:1; I Cor. 6:20; II Cor. 8:5; Phil. 2:13)
- 3. Does God call each Christian to a special work? (II Tim. 1:9; Rom. 8:30; 9:24; I Cor. 7:24)
- 4. What is God's attitude about worldly practices in the life of the Christian? (II Tim. 2:4; Rom. 12:2; II Cor. 6:14-17)
- 5. What are some of the reasons for practising Christian love? (John 13:35; Rom. 13:8; I Cor. 8:1; 13:8; I Pet. 4:8; I John 2:10; 4:7)
- 6. Are meekness and humility Christian virtues? (Ps. 25:9; Isa. 29:19; Matt. 5:5; Gal. 5:23; Col. 3:13; Prov. 16:19; Micah 6:8; Luke 1:52; James 4:6, 10)
- 7. Is there any occasion whereby the Christian should seek vengeance? (Lev. 19:18; Prov. 24:29; Rom. 12:17, 19; I Thess. 5:15)
- 8. What is the right attitude toward enemies? (Exod. 23:5; Prov. 24:17; 25:21; Matt. 5:44; Rom. 12:14, 20)

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IN THE HARVEST FIELD

(Continued from page 393)

Prayer is asked for the Hebrew Christian Hour being broadcast over a number of stations from coast to coast every Sunday. For radio schedule, write Dr. Michelson, P. O. Box 747, Philadelphia, Pennsylvania.

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THE DAYS OF YOUTH

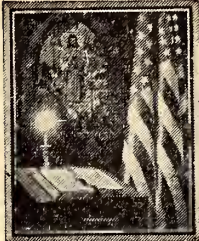
(Continued from page 398)

"Say, Ted, that makes me think. There is *only* one road to the destination I want to see you reach. You know where you are going now, and you'll soon be on your way, but boy, do you know what your destination is for eternity?"

Ted turned pale, but no answer came. "My boy, that is the greatest issue of life. If that is not settled, nothing is settled. If our destination for the hereafter is not settled *here*, we can never know what it really means to live. Life in Christ—that is what makes life worthwhile. God in love has provided a way, the only Road to life. Christ the Savior is the way. He said, 'I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me!' God loves you, Ted. He loved you enough to empty heaven of His only Son, the Lord Jesus Christ, Who came willingly to die. All the sin, all the injustices, all the wickednesses of all the souls in all the world were poured out upon Jesus when He died on the cross for you—for me. The One Who created the heavens and the earth was cursed that we might be set free from the curse of sin. He took it all upon Himself—your sin, your rebellion and mine. Oh, what a rebel I was against God! But it is all settled. It is all paid for. The sin question is met with God. It is the *Son* question we must answer. 'What will *you* do with Jesus which is called the Christ?'"

The boy sat in silence, but hunger was in his eyes.

"It was here, Ted, that I answered the question; right here, when I was a young fellow. One evening under this old elm after the sun went down and the stars came out—night! It was night in my soul. I was a cocky young fellow and thought I knew it all—been havin' trouble with my father because I was determined to have my own way. But I knew the Gospel. Christ was bidding for my soul that night and so was the Devil. But I had to settle it. If I had not, I think I would have been an infidel. But God showed me my wickedness, my blackness of heart. I said, 'I'll



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take Christ; I'll believe God.' So I let go to Him. When I did, boy—oh how I thank God for that day—that night under the stars. They've shone brighter ever since. There have been some hard experiences since, but God has always had a way out. There is a way out because I found the way in. Christ is the way into the heart of God. Ted, will you take Christ as your Saviour?" Mr. Atherton extended his hand.

Ted's face was a study. A battle waged in his soul.

With his hand still held out to the boy, he spoke huskily, tenderly: "He that hath the Son hath life; he that hath not the Son hath not life, but the wrath of God abideth on him.' That is God's Word, Ted, not mine. He is waiting for you to let Him in. He is your Way to the destination of life, of glory, of blessing—all you'll ever want in this life, and, more than we can imagine of blessing in the life to come."

Ted's hand suddenly gripped Mr. Atherton's hand and held it tight.

The next thing they realized a car had driven into the driveway and a voice called out, "Passenger, passenger for Webb City. Have to hurry to catch that bus. Sorry to be a bit late. All aboard, Ted Riggan."

Ted jumped in. "Yes, I'm *all aboard*," he answered, looking Mr. Atherton square in the eyes and gripping his hand again in a husky and hasty "Good-bye."

* * * * *

Strange, Ted kept thinking all the way on the bus, what a difference it makes. Wonderful! The darkness gone—even the questions gone! The bitterness

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changed to peace and confidence. Light and thrilling realization of the presence of God! Yes, that was what it was—*God*. He did not understand it all, but he knew there was a God. He had met Him. He knew His blessing. He thought about the war. He hated it; yet God had settled a bigger issue than even this war when Christ died for the sins of all the people of all the world. If God could do that, he could trust Him to take care of the present crisis of world affairs. Why didn't everybody know what Christ had done for them? He would have to tell people what God had done for him; what He could do for them if they would let Him. If only everybody knew how wonderful it was to have Christ. If they had Christ inside, they would understand.

Yes, Mom would see things differently—if she had Christ. She would understand. He wanted to tell her. He had to. He was nearly bursting to let her know. He could scarcely wait till the bus got him to Webb City—his destination; but not his only *destination*.

Through faith we understand (Heb. 11:3). Now faith is the sub-

stance of things hoped for, the evidence of things not seen (Heb. 11:1).

THE END

BELLS & POMEGRANATES

(Continued from page 387)

and glory is not spelled g-r-o-w-l. The gladdest, brightest, and happiest thing in all the world is the Gospel of Jesus Christ. The most cheerful spot in the community should be the church of Christ. There is so much trouble among the sons of men — business trouble, family trouble, trouble of body, mind and spirit — that if there is any joy in Christ let us show it to them.

Let us shine up then. It is a shame for a Christian not to be joyful. God doesn't save a man to look like an owl. The world measures our piety, not by the length of our face, but by its breadth. If you look as if salvation hurt you, you haven't got it. "In His presence is fulness of joy, and at His right hand there are pleasures for evermore."

Consider the reasons we have for thanksgiving. There is the love of God

that opened a way of life to sinners by Christ's death on the cross; there is the gracious, gentle, Holy Spirit sent to draw us into that way; there is the power of God that keeps us in the way; there is the forgiveness of sins; there is the joy of serving Him all along the way, and there is the glory to be revealed at the end of the way. With these things in mind and countless other blessings, let us lift up our hearts in praise to God. Ring the golden bells of praise, sound the sweet chimes of thanksgiving and jubilation.

II. POMEGRANATES—SYMBOL OF FRUITFULNESS

CHRISTIAN LIFE is not composed of song only. The stream of praise must be fed by a hidden spring or it will dry up. It is out of the abundance of the heart that the mouth speaketh. The bells and pomegranates were arranged in alternation around the hem of the robe, one balancing the other. The praise of our lips must be balanced with the praise of our life. One is thanksgiving, the other is thanksgiving.

But why a pomegranate? Were the divine instructions haphazard and meaningless? No. The pomegranate was not chosen at random as if any other fruit would have done just as well. The pomegranate has some lessons for us.

1. It Is a Common Fruit

The pomegranate is very plentiful and very cheap in Palestine. It is eaten by all, rich and poor alike, and is found in the home of both prince and peasant. And the fruit of the Spirit in your life and mine is for common everyday use. It is not for Sunday only, but for weekdays; it is fruit to adorn the home, the workshop, the office, and the school, as well as the king's palace, the senate chamber, and the church.

A man was converted in one of Gipsy Smith's meetings. When he got home, he did what he had never done before in all his married life. He went down to the cellar and chopped up all the wood he could find. Then he filled all the scuttles with coal, and when he found nothing else to do, he shouted to his wife: "Mary, do you want any potatoes from the barn?" Mary said, "John, whatever is the matter?" And John said, "I am converted." And if the fruit of the Spirit is in our hearts, the evidence of that will be seen in our commonplace task. Some people think they could do better in a larger sphere of influence, and between the great things they want to do and cannot do, and the commonplace things they can do, but don't want to do, there is a danger that they will do nothing.

A woman came to a preacher and said, "The Lord has revealed to me that I have to preach the Gospel. I am a married woman with twelve children." He said, "That's fine, you ought to be the happiest woman in the world. God has not only called you to preach,

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but He has provided you with a congregation." And that is your place, mother, in your home where your children are. If you can't preach there, you can't preach anywhere. The most influential pulpit in the land is in the home, and mother is the preacher. A mother said to me the other day: "I would like to join the church as I have become a Christian, but I feel I shouldn't, because I can't attend all the meetings. I have three little children." And I said, "Being a Christian doesn't mean attending meetings. It means knowing Jesus as your Saviour and Friend right here in your home, and looking to Him for grace and patience when your children are trying." And I believe that the soldier going into the battle, the physician fighting virulent disease, the fireman scaling the ladder amid the cheers of the crowd, the life-boatman courting death with every dip of the oars—I believe these evince no more courage than the mother in the home, who, bearing burdens that would crush others to the ground, is, amid it all, patient, gentle, and Christ-like. The pomegranate speaks to me of Christian graces in every-day places.

2. It Is a Sweet Fruit

You don't need sugar with pomegranates. I am glad God used the sweet pomegranate as a symbol of Christian character, instead of the lemon or the crab-apple. The fruit of the Spirit is love, joy, peace; and if these are in your heart you will be sweet in disposition. When a certain edition of the Bible came from the press, they discovered that by a printer's error the parable of the "vineyard" read, the parable of the "vinegar"! Some Christians seem to have got hold of one of these Bibles. They are not pomegranate Christians; they are vinegar Christians. One half of their nature is vinegar; the other half is sour pickles. My friends, we shall never commend Christianity to a sorrowing world unless our lives manifest sweetness.

3. It Is a Seed Fruit

That is the outstanding peculiarity of the pomegranate—it is full of seed. It contains nothing else. And an essential quality of Christian fruit-bearing is its reproductiveness. Christ in us means Christ seen and received by others. Jesus said, "And they brought forth fruit some thirty-fold, some sixty-fold, and some an hundred-fold." This corresponds with the three degrees of fruit-bearing in John fifteen: "Fruit," "more fruit," "much fruit." Some Christians have taken the third degree. Have you? The highest function of natural life is reproduction, and the highest function of Christian life is to so reveal Christ that others shall be won by you to Him.

4. It Is an Ornamental Fruit

Not only did the pomegranate ornament the robe of the priest; but we are also told that the pillars of Solo-

mon's Temple were crowned with a wreath of pomegranates. "And the chapters upon the two pillars had pomegranates also above . . . and the pomegranates were two hundred in rows round about, upon the other chapter. And he set up the pillars in the porch of the temple." And this was not a meaningless adornment. The crowning of the pillar and the ornamenting of the temple with pomegranates is a symbol profoundly significant. The crowning glory of a Christian life is the fruit of the Spirit in that life; and a fruitful Christian life is the finest adornment of any church. Not stained windows, but unstained lives; not marble pillars, but warm, loving hearts; not pictures of Christ on the walls, but the likeness of Christ in the soul. Some of our members are like these pillars crowned with pomegranates. Strong and fruitful—you are a tower of strength and an ornament to Christ's cause in this place. May your number increase!

5. It Is a Scarlet Fruit

The blossom of the pomegranate is a brilliant scarlet—the skin without and the fruit within are both red. Red is the color of blood—red stands in the Scriptures for sacrifice and the best kind of fruit-bearing—the love, the service, the gift that God commends most is that which costs most. It is the sacrificial element in our service that gives it value; and service without sacrifice is time-serving and drudgery. One mark of present-day service is the absence of the heroic and the sacrificial. We are ready to go, and to do, and to give—if it does not cost too much. What are we doing for Christ that really costs us something?

Am I speaking to someone unsaved? For you, my brother, Christ died. It is the sacrificial element in God's love that commends it to you. Why is there a response in every true heart to the name Mother? Because that name stands for sacrificial love. You are what you are because a mother suffered. "And God commendeth His love toward us in that . . . Christ died for us." What are you doing with this soul—this precious life of yours—that cost God and man so much?

God looks for the fruit of His suffering in a life of thanks-giving and thanks-living. Until now He has looked in vain. Let Him look in vain no longer. Turn to Him now and say as another said, "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now, in the presence of all His people. I will offer to Thee the sacrifice of thanksgiving and will call upon the name of the Lord." Do this and you will have the joy-bells ringing in your heart.

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THANKSGIVING

(Continued from page 386)

and faithful co-worker in particular (II Cor. 8:16).

There are, we note, certain specific exhortations in the New Testament in respect to thanksgiving which present a large detail as to the spirit and practise of thanksgiving. These Spirit-inspired exhortations are to be heeded as well as the promises and assurances. It will not do for God's people to feast on the promises and to rejoice in the assurances, and at the same time ignore and neglect the Divine exhortations. It is ever fitting that he who is a Christian through faith in Christ, should also be a Christian in practise and conduct. The practise of Christianity gives practical evidence of the possession of Christianity, makes for strong Christian character, and gives effect to the life and testimony.

I. THANKSGIVING IS TO BE GIVEN FOR ALL MEN

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty (I Tim. 2:1-2). (Cont. next page)

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This is a broad and sweeping exhortation, in that it includes and embraces *all men*. Kings and all in authority are especially mentioned, and, there is no distinction made between those who rule in kindly consideration and justice and those who are rude, oppressive, and unjust. This is not to say that God condones or winks at oppression and injustice, but He desires His people to give thanks for all rulers, since perverted government is better than anarchy. God is a God of rule and order, and hence He has ordained the powers that be (Rom. 13). Government may be perverted and be far from what God would have it be, but the principle of government is nevertheless from God.

This is also a very strange exhortation, in that it includes and embraces the whole of mankind. To be exhorted to give thanks *for all men* is indeed a strange exhortation. There are many men in whom we can see nothing about which to give thanks for. They seem to be utterly worthless; and worse than that, they even seem to be a definite nuisance and a blight to society. Shall we give thanks for such? Yes—thus we are exhorted. How can it be?

The context, if carefully studied, will clear up this question. As we read on in this chapter we find that the prayer and thanksgiving for all men is based upon Christ's death for all. "For this is good and acceptable in the sight of God our Saviour; Who will have all

men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; Who gave Himself a ransom for all, to be testified in due time" (vss: 3-6).

Since Christ died to make possible the salvation of all men, and God desires that all men should be saved, we are to pray and give thanks for all men. We are not to pray and give thanks for kings and rulers simply as such, but because they are human beings and are therefore savable and redeemable. The same is true also of all men. None are too wicked and none are too low to be beyond the reach of God's infinite, matchless, and sovereign grace; and, therefore, none are to be excluded from our prayer and thanksgiving. We should pray for all men that they might be saved, and we should give thanks for all men that they may be saved.

II. THANKSGIVING IS TO BE MADE FOR AND IN ALL THINGS

Giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ (Eph. 5:20).

In everything give thanks: for this is the will of God in Christ Jesus concerning you (I Thess. 5:18).

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God (Phil. 4:6).

GIVING thanks *for* and *in* all things embraces a wide scope, and is confessedly not an easy thing for the flesh. If the scope embraced only *some* things—the good, the pleasant, and the enjoyable things—it would be vastly different. That would be comparatively easy. But *all* things embrace the pleasant and enjoyable, as well as the hard, the trying, and the painful things. This is not easy to do. But there it is: *for* and *in* all things. It is the Holy Spirit's

Word and it is final. We should therefore bow to it and seek by God's grace to observe it.

Giving thanks for all things covers an almost infinite sphere. What a sweep! Yea, what a horizon! It includes all things that enter into the experiences of a believer, either in time or in eternity.

It means all spiritual blessings in Christ, flowing from the redeeming mercy and grace of God (Eph. 1:3).

It means all Divine discipline as a Father's child-training and correction (Heb. 12:1-10; John 15:1-5). This takes in the hard, the trying, and the painful things which God permits to come into the lives of His children. There is disappointment, persecution, grief, bereavement, sorrow, and affliction.

It means all temporal good as the expression of a Father's tender care and providence.

It means all spiritual tendency and holy disposition as the result of God's spiritual operation in grace (I Cor. 15:10).

It means all future hope and prospect as the result of Divine promise and prediction, embracing full and eternal redemption, glorification, eternal association with Jesus Christ, and eternal, unthinkable glory. All this is comprehended in the promise of our Lord's return for His own, and all the blessings associated with this blessed event (John 14:3; I Thess. 4:16-17; I Cor. 15:51-55; Rom. 8:29; I John 3:2).

III. THANKSGIVING IS TO BE MADE WITHOUT CEASING

By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name (Heb. 13:15).

THANKSGIVING and praise is one of the spiritual sacrifices the Christian offers to God in this present dispensation. He may present to God his body as a living sacrifice (Rom. 12:1); he may also give to God, as a sacrifice and an offering, his means in the support of the Lord's servants and cause (Phil. 4:19); and he may likewise give to God the sacrifice of praise (Heb. 13:15). The sacrifice of praise is the fruit of the lips; it is offered in speaking words of praise. This sacrifice can not be offered with closed lips. He who does not speak God's praise audibly, does not bring the sacrifice of praise.

The sacrifice of praise, we note, is "giving thanks to His Name." There is a distinction between praise and thanks. When we praise God, we speak well of Him to others by lauding His excellencies, His greatness, His goodness, and His love. When we give thanks to His Name, we address Him personally and directly, thanking Him for what He is and for what He means to us and does for us. Praise is extolling the Lord to others, while thanks is given to the Lord. (Cont. next page)



This offering of thanksgiving is to be made to God *continually*. There is to be no let-up in it and no ceasing from it. He continually abides the same; His love, and goodness, and tender care are constant; so also should be our praise and thanksgiving.

IV. THANKSGIVING IS THE OVERFLOW OF AN INNER SPIRITUAL FULLNESS

And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ (Eph. 5:18-20).

We note here that a Spirit-filled life is a radiant, exuberant, and overflowing life. The fullness of the Holy Spirit expresses itself in the overflow of spiritual radiance and victory. This inner fullness of life springs up and flows out in living streams of victorious and healthful ministries (John 4:14; 7:37-39).

A Spirit-filled life is characterized by joyfulness and praise. There is no place for murmuring, grumbling, and fretting when the Holy Spirit holds control. His fullness means joyfulness and when there is joyfulness there is praise, even under trial, persecution, and suffering (Acts 5:21; 13:52; 16:25; Rom. 15:13). The fullness of the Holy Spirit also produces meekness and submission in the life, and the believer who is possessed of this spirit and attitude is a thankful believer.

And finally, a life of praise is also a life of glad service, and such a life is an angelic life (Ps. 103:20-21; Rev. 4:6-11; 5:11-13).

A heart filled with spiritual melody makes toil and service easier and quicker. Those who make melody in the heart unto the Lord, also render glad service unto the Lord. They not only do their work easier, but they do it quicker and they also do more of it.

The secret of such a life, beloved, is open to every believer on the Lord Jesus Christ. It is found in being filled with the Spirit by being fully yielded to His presence and influence. He fills us to the measure and degree we yield ourselves to Him.

INSIDE WASHINGTON, D.C.

(Continued from page 385)

chase of enough bonds to win this war.

There is only one appeal that will give to our people the courage and stamina to withstand the demands and sacrifices which will have to be met before victory will be ours. There is only one appeal that will give to our people the high capacity for heroism and the deep ability to stand suffering which will be the price of victory. And that

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LIVING PRAISE

(Continued from page 388)

1. We are blessed of the Lord; shall we not bless Him?
2. He will bless us. More and more will He reveal His love to us; let us praise Him more and more. Be this our steadfast vow, that we will bless the Lord, come what may.

III. AN APPROPRIATE COMMENCEMENT. "We will bless the Lord from this time forth."

1. When spiritually renewed and comforted. When the four times repeated words, "He will bless," have come true in our experience (verses 12-14).
2. When led to confess Christ. Then should we begin the never-ending life-psalm. Service and song should go together.
3. When years end and begin—New Year's days, birthdays, etc., let us bless God for:
Sin of the year forgiven.
Need of the year supplied.
Mercy of the year enjoyed.

IV. AN EVERLASTING CONTINUANCE. "From this time forth and forevermore."

1. Weariness shall not suspend it. We will renew our strength as we bless the Lord.
2. Final falling shall not end it; the Lord will keep our soul in His way, and make us praise Him all our days.
3. Nor shall death so much as interrupt our songs, but raise them to a purer and fuller strain.
4. Nor shall any supposable calamity deprive the Lord of our gratitude. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21).

"Praise is the highest function that any creature can discharge. The rabbis have a beautiful bit of teaching buried among their rubbish about angels. They say that there are two kinds of angels, the angels of service and the angels of praise, of which two orders the latter is the higher, and that no angel in it praises God twice; but having lifted up his voice in the psalm of heaven, then ceases to be. He has perfected his

being, he has reached the height of his greatness, he has done what he was made for; let him fade away. The garb of legend is mean enough, but the thought it embodies is that ever true and solemn one, without which life is naught: 'Man's chief end is to glorify God.'"

—Dr. Maclaren

When we bless God for mercies we prolong them, and when we bless Him for miseries we usually end them. When we reach to praise we have compassed the design of a dispensation, and have reaped the harvest of it. Praise is a soul in flower; and a secret, hearty blessing of the Lord is the soul fruit-bearing. Praise is the honey of life, which a devout heart sucks from every bloom of providence and grace. As well be dead as be without praise; it is the crown of life.

—Charles Haddon Spurgeon

From *Spurgeon Sermon Notes*

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HYMN STORIES

(Continued from page 389)

A Decision

Walter Strong bowed his head and prayed. A verse of Scripture resounded in his ears—"Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Intervening years of doubt and skepticism had not erased his mother's favorite verse from his mind. He needed rest. He needed peace. The hymn, with its orderly musical phrasing, was a God-appointed agent which finally pointed the way to his regeneration. The subtleties of logic had failed. The warring elements of confused thought had disappeared. Unspiritual chaos gave way to the spiritual cosmos of a life in harmony with the will of God. Walter Strong exercised faith in the promise of God.

My meeting with Walter Strong was at the close of a sacred musical program when, in response to an invitation, he came forward and voiced praise to God for salvation by faith in the finished work of the Cross.

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Here Are the Answers

To the puzzles on page 398

1.
 1. d
 2. b
 3. c
 4. a
 5. e
2.
 1. affection
 2. appear
 3. mortify
 4. fornication
 5. uncleanness
 6. inordinate
 7. concupiscence
 8. covetousness
 9. idolatry
 10. disobedience
 11. anger
 12. wrath
 13. malice
 14. blasphemy
 15. filthy
3.
 1. seek
 2. seed
 3. feed
4.
 1. David's son
 2. A prophet
 3. David's father
 4. Abraham's last wife
 5. Saul's son
 6. Isaac's wife
 7. Jacob's twin brother
 8. Jacob's wife
 9. Hagar's son
 10. A prophet
 11. Moses sister
 12. Oldest man, 969 years
5.
 1. The angel Gabriel
 2. The angel Gabriel
 3. An angel and a heavenly host
 4. Angel of the Lord
 5. Wise men
 6. The Lord, the Almighty God
 7. Two angels
 8. God
 9. The Lord God
 10. The Lord God
6.
 1. communications
 2. barbarian
 3. Scythian
 4. kindness
 5. circumcision
 6. humbleness
 7. meekness
 8. longsuffering
 9. thankful
 10. admonishing
 11. wisdom
 12. teaching
 13. psalms
 14. hymns
 15. spiritual

13. A man God translated
14. Moses' brother
15. Moses' wife
16. A leper captain of the Syrian king's hosts
17. A prophet
18. Noah's eldest son
19. Abraham's nephew
20. Jacob's father-in-law
21. Solomon's mother
22. A prophet

5.
 1. The angel Gabriel
 2. The angel Gabriel
 3. An angel and a heavenly host
 4. Angel of the Lord
 5. Wise men
 6. The Lord, the Almighty God
 7. Two angels
 8. God
 9. The Lord God
 10. The Lord God
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 3. Scythian
 4. kindness
 5. circumcision
 6. humbleness
 7. meekness
 8. longsuffering
 9. thankful
 10. admonishing
 11. wisdom
 12. teaching
 13. psalms
 14. hymns
 15. spiritual

Luke 2:8-11

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MY MONITOR

(Continued from page 388)

fourth chapter of Romans in speaking of Abraham, "For if Abraham were justified by works, he hath whereof to glory, but not before God." Indulging in a bit of logic, Paul shows that self-congratulations would be in order if a man were saved by his own efforts. But since he is not saved that way, then he dare not boast or glory in self. "No flesh should glory in His presence."

There is, however, a place for boasting and here it is—"He that glorieth, let him glory in the Lord" and "God forbid that I should boast save in the cross of our Lord and Saviour Jesus Christ."

God is so eager for man to see his own weakness that He has on several occasions used object lessons in order to convince him. We shall cite one of these illustrations. God had a very special reason for trimming Gideon's army down to the incredibly small figure of three hundred. Against so large a force of Midianites—upwards of thirty-five thousand—this strategy of using three hundred men with pitchers and lamps looked like folly personified. But not so—listen to God—"And the Lord said unto Gideon, The people that are with thee are too many for Me to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, mine own hand hath saved

me," (Judges 7:2). After the great victory the people were forced to admit that God, not the three hundred men, had routed the enemy.

In exactly the same way God is trying to get individuals to recognize that their strength (John 19:11), food (I Tim. 4:3), crops (Acts 14:17), salvation (John 3:16), spiritual growth (Phil. 2:13), and victory over sin (II Cor. 3:5) are all a provision of God, either direct or indirect. God not only wants recognition of His power to provide but also an attitude of thankfulness on the part of those who are on the receiving end—"In everything give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).

When I thank God for everything, I have no time for self-boasting. Thankfulness becomes a monitor to my soul administering the discipline I need. When I thank God I recognize His Lordship over me, and that it is God working in me both to will and to do of His good pleasure. Suppose that I ask God to provide money for some personal needs. In a few days I receive the money needed either in the form of a direct gift from a friend, a raise in salary, or payment of a loan made to a friend. Whatever it is, I can do one of two things about it. I can consider it as an answer to my prayer or take the credit myself. If I consider it an answer to my prayer, then I turn my heart to God in thanksgiving. This does not mean that I lack gratitude to the human instruments, for I must thank them too. However, my first appreciation goes to God, the One Who moved and enabled them to do it. The practise of thanking God for everything has had a salutary effect upon my life causing me to lean less upon self and more upon Christ. You see, when I thank God I do not thank self. Self is ignored and left in the background. Paul calls it "keeping his body under." Thankfulness will produce humility when other methods fail. Try it out and see how it works.

Valuable Premiums—inside back cover

GLORY OF THE GOD-HEAD

(Continued from page 390)

does not suit the forms of up-to-date ecclesiasticism. Men may shut us out of their sacred synagogues, but, thank God, it is Christ Jesus who opens for us the door into the presence of the Father. In Him, without any hindrance we can go in and out, and not only find pasture that is sweet, but have the privilege also of leading other sheep into the pasture.



It all depends which door you are denied. It makes quite a difference which door it is that shuts in your race. The door of the Jewish synagogue was shut in the face of the blind man also, but Jesus opened the door of the kingdom of God for him, and he went in to find pasture. The Bishop of Vasona proudly said to Savonarola, before his execution, "I separate thee from the Church militant and triumphant." "From the Church militant," corrected Savonarola, "not from the Church triumphant. The latter is not in thy hands." At the deposition of John Macleod Campbell by the General Assembly of the Church of Scotland, the young man's father said, "I am not afraid for my son. Though his brethren cast him out, the Master whom he serves will not forsake him." Take heart, dear soul, thy Lord is the Door. No one can shut that Door to you.

Wholeness depends upon our entering into a blessed relationship with God. Jesus Christ is the Door, and the only Door into that relationship. As long as that Door is open it matters little what other doors are closed. When that Door is closed, it matters little what other doors are open. All our efforts to enter some other way are futile. He alone is the divine Entrance. The guild of carpenters in olden days made the panels of every door in the form of a cross. By His Cross, Jesus Christ made the way open and now any man may go in thereat.

Christ is the Door to wholeness. "He shall be saved." Saved from the corruption and uncleanness and paralysis of the past. Whatever else Jesus offers, He certainly offers salvation. He saves and rescues. Every paralytic is released from his paralysis. Every broken man can be made whole.

Christ is the Door to victory over sin. "Go and sin no more." This was His word to the paralytic at the pool. This is His word to all of us. He not only deals with the penalty of our past, but also with the poison in the personality at the present time. He deals also with our tomorrow, its temptations and its perils. He not only says to the woman, "neither do I condemn thee," but He

also says, "go and sin no more." This is to teach us that the beginning is not the end. Many begin to build who are never able to perfect their plans. Christ not only touches the cause of weakness, but He deals with the after effects.

However bad the experience of sin, its worst has not been felt; there is something deeper in store if persisted in: "Sin no more, lest a worse thing befall thee." Every repetition of sin fixes it deeper in the life until bondage and despair become the ultimate. Let us not only keep in mind the gracious deliverances, but remember also the terrible consequences unless we accept the fullness of our deliverance. Between the fountain of cleansing and the temple where the testimony is to be given, we must be reminded that our continual victory is in Him who healed and who alone is able to deliver. Christ is the great Quickener of paralyzed humanity, and the Strengtheners of healed humanity. To you and me Jesus Christ, today, says, "Thou art whole." Let our souls say, "Lord I believe, help thou mine unbelief." Jesus goes on to say to us, "Take up thy bed and walk."

Walking testifies to our wholeness. Both God and the world want to see us walk. John looked upon Jesus as *He walked* and said, "Behold the Lamb of God." He who made us whole can enable us to walk. Again He comes to us saying, "Go and sin no more." The power is His so that we may go on toward perfection, for when He says "Go," He also says, "Lo, I am with you alway." For our own sake, for His sake, for the world's sake, let us, today, rise from our weakness and corruption, to walk the path of victory as sons of the eternal God. We are in need; His is the power; ours is the victory.

Chapter VIII.

THE SIGN TO THE HUNGRY

The Feeding of the Five Thousand

John 6:1-14

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chronological order. As we have stated before, chronology and biography do not seem to be John's concern. He gives us incidents that happened on only twenty-three days of our Lord's life, picking them out to suit his purpose, and to perfect his picture. John's passion and purpose is to present, by means of signs, Jesus as the Christ, so that men, by believing these signs, might find life through His name. Here in this chapter John is anxious to link this sign of our Lord's work with one of His great words, so the miracle of feeding the five thousand just precedes the declaration that *He is the Bread of Life*, though probably, between the miracles of feeding the multitude and the discourse on the Bread of Life, there was an interval of nearly a year.

In all the signs we must bear in mind that we are proceeding progressively, proving the all-sufficiency of Him who claimed to be God. Each sign gives us

a new phase of His creative ability and power. We have already seen Him as Creator, Sustainer, Empowerer, and here He is the *Great Provider*. We see Him giving life, health, wholeness and now provision to needy humanity.

What our Lord does here for the physical is done as a proof of His power to provide for man's greater need. *He is the Bread of Life*. The Master is hoping to lead the people from the materialistic to the deeper and fuller understanding of Himself. Not all of His great teachings are presented in one discourse. His plan is, here a little and there a little, and even at the end He said, "I have many things to say unto you, but ye cannot bear them now."

THE SETTING OF THE SIGN

We have two things to consider in the setting: the Place and the Time.

THE PLACE.

"Jesus went over the sea of Galilee,

which is the sea of Tiberias." The last sign, as Empowerer for the paralyzed, was given in Jerusalem; this one is in Galilee. It is important to notice that the Galileans seemed to give Him a more favorable reception than the people of Judea. Our Lord always responds to those who readily receive Him.

Jesus had been on the western side of the sea, probably at Cana again, the scene of His first sign. In all probability, His mother and brethren were there, and again and again He resorted to that spot for rest. From the West He crossed over to the East, as Mark and Luke tell us "to a city called "Bethsaida." This was in all likelihood Bethsaida-Julius, on the north-east side of the Sea of Galilee, not the Bethsaida situated a little south of Capernaum. The ruins of Bethsaida-Julius can still be seen on the rising, hilly ground which recedes from the north-east side of the lake. Bethsaida means "the place of nets," where many nets were spread out in the making and mending.

The Sea of Galilee is pear-shaped, the broad end being towards the north. Its greatest width, about one-third of the way down, is six and three-quarter miles. Its extreme length is twelve and one-quarter miles. The sea is over six hundred feet below the level of the Mediterranean. It is surrounded on three sides by hills and therefore very much exposed to storms.

Jesus gives us an extra explanation of the place saying, "which is the sea of Tiberias." This is the name used by those who did not live in Galilee. The name grew out of the showy city which Herod Antipas built on the western shore of the sea. He called this city Tiberias in honor of Tiberias Caesar. After the destruction of Jerusalem, Tiberias became very prominent for Hebrew learning, and was the name by which the sea was designated in Gentile surroundings. John used both names, so that there could be no question as to the place. This double designation suggests that John is writing for Gentiles as well as for Jews.

"And Jesus went up into a mountain." This selects the spot with a little more definiteness. The north-east section of the sea is mountainous. In this secluded spot the Lord sat with His disciples, answering their questions, solving their problems, teaching them privately concerning their new life and its responsibilities when He would be removed from them. This settles for us the place of the sign.

(To be continued)



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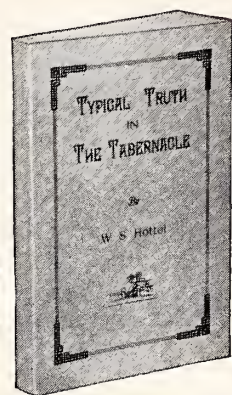
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December, 1942

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Which Shall Be to All People



Today the rare privilege of heralding forth the "Good Tidings" is committed not to angels, but to men and women who have found in this angelic proclamation THE SAVIOUR WHICH IS CHRIST THE LORD.



The Denver Bible Institute exists for the purpose of spreading the Gospel of "Good Tidings" and to prepare consecrated men and women to herald it forth to the ends of the earth. Your gifts at this Christmas time will mean much for the furtherance of this testimony. Why not place the Denver Bible Institute on your shopping list this Christmas season? Send your gift to

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DECEMBER, 1942

No. 12

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The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

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Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

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The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer—John 16:8; I Cor. 3:16.

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The eternal security of all believers—John 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

HELL

The eternal conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

THE CHURCH

All believers in this dispensation are members of the Body of Christ, the Church—I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practises—James 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

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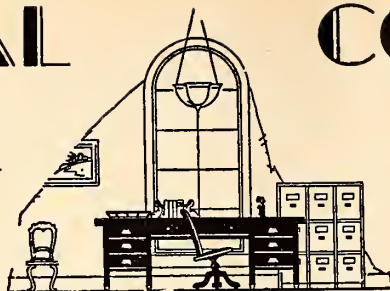
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GIVING GIFTS

IN THE providence of God we have come upon a period of unparalleled material prosperity. There is a great deal of money in circulation today, and great multitudes, both of men and women, are earning great sums of money. Most persons have more money today than they have ever had. Possibly the only groups of which this can not be said are the bankers and small manufacturers.

Days of material prosperity are always a special test to God's people. In the period of prosperity following the first World War, God's people were tested. Many of them failed under this test. They lived in plenty, bought stocks and shares, and made, as they supposed, good investments for the future. They gave of their money to support the Lord's cause, to be sure, but their giving did not keep pace in amounts with their earning or receiving. They spent hundreds and invested other hundreds and thousands, and gave but quarters and dollars. Their giving was miserly in the light of the amount they had. God permitted a terrible crash and a devastating depression, and these same people lost thousands. Great numbers of them found themselves completely stripped of their possessions. Had they given more to the Lord's cause, that at least would not have been lost, but laid up for eternity. Shall the same folly be repeated under the present test?

What are you doing with your money? "Buying War Bonds," you say. That is well and good. "Paying heavy taxes," you retort. Yes indeed. That can not be escaped and is a Christian duty. But all this does not take up all your money, and what is more, should not take it all. There are numerous things you can not buy for the duration. For instance, you can not buy a new car or many other useful and legitimate things you would ordinarily purchase in normal times. Legitimate spending is very greatly limited under these war conditions, so that in spite of taxes and the purchase of bonds, you will have considerable money on hand. God's people should not, out of patriotism nor for the sake of investment, put all their extra money in bonds, but give a considerable portion of it to the Lord to maintain His cause in the earth. The interests of the Lord are of supreme

importance, and it is His own people who must see to it that they are maintained and advanced. The greatest and most worthwhile cause in all the world is the cause of our Lord Jesus Christ.

The need of spreading the Gospel was never so great as today. The work of evangelism must be carried forward and missionary enterprise needs to be maintained and advanced. This work needs money. Your money can find a useful field in this effort. Your money can train youth, prepare missionaries, print and distribute literature, and help in various ways to advance the interests of Christ. Think what the training of young lives for Christ will mean! Youth has vigor and adaptability which are a great asset in various fields of labor. Money spent in the training of youth is well spent indeed. The Christian having a share in this matter can count himself highly privileged. Such an investment brings dividends for eternity.

All that we have said thus far leads to a special word about the Christmas season. This season, we all know, is the time for the giving of gifts to our friends. No doubt you are contemplating the giving of gifts to some friends. This is all well and good, providing the gifts are really useful and fill a need in the lives of your friends. While you are thinking about giving gifts, why not count on making a gift to the Denver Bible Institute? We have a group of fine young people in training, as fine a group of young people as you have ever seen anywhere. And we are in need of several thousand dollars right now. It would be most heartening and encouraging if a few thousand *Grace and Truth* readers would send us gifts ranging anywhere from \$1.00 and upward. To be able to meet a number of pressing obligations would greatly add to the joy of our Christmas. Your gifts will make this possible. *May we have the joy of a gift from you?* We really anticipate a flood of gifts from interested friends.



PUT "GRACE AND TRUTH" IN YOUR LOCAL SERVICEMEN'S CENTER

What more effective missionary work could you do than to place *Grace and Truth* in your local Servicemen's Center or in the reading room

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Do your part in placing good Christian literature in the hands of our armed forces by sending a subscription to *Grace and Truth* to one of the places where servicemen read.

—E. G. L.

★

SEASON'S GREETINGS

The Institute has for several years sent out a small Scripture-text calendar as a New Year's gift to its friends. It has been decided this year for obvious reasons to discontinue this expense knowing that they will understand and be sympathetic.

In the absence of this remembrance, President Hottel wishes to take this opportunity to send to the host of friends of the Denver Bible Institute GREETINGS AND BEST WISHES FOR A BLESSED AND CHEERFUL CHRISTMAS AND A YEAR OF HAPPY DAYS IN THE LORD. Our gratitude to God is deep, for we recognize that He has used you, the prayer helpers and givers, to keep the doors of the school open. And it will be you along with new friends who will help perpetuate this lighthouse of truth.

★

THE WHITE ANTS ATE HIS GOD

E. Hodgson, Congo Evangelistic Mission,
Kikondja

Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven (I Thess 1:9-10).

To TURN people from dead and lying idols to serve the living and true God, from having no hope in the world to having the all glorious hope of the coming of the Lord Jesus again from heaven, is the message and goal of every Gospel missionary in heathen lands.

Such was the conversion of Mutembo, a dour, sour-faced, cantankerous, unlovely black man, who only when alone reckoned himself in good company. He lived entirely alone with his family away on the game plains, for above all things he was a mighty hunter. His hunting camp was frequently visited by black traders who traveled far and wide to buy "blood meat" (as they called it in contradistinction to the insipid fish meat). For this meat they found a ready sale and big profits from the natives employed along the railway and about the mining camps.

These Kasai traders saw in Mutembo a profitable source of cheap meat as he was 100 per cent credulous heathen, and they could play on his heathen beliefs in idols, fetishes, and charms. The wily traders told him that they liked him above any other black man outside their own tribe, and because they liked him they

would initiate him into their witchcraft and supply him with one of their wonderful gods, that would be stronger than any other idol or charm in the whole territory and would protect him from all harm from any man, animal, or demon, and would deflect any witchcraft set against him.

This was just the idol god that Mutembo had looked for all his life but in vain, so he let these men help themselves freely to all he had. In turn they told him to catch a mongoose and to bring them the skin. Being a skilled hunter he soon caught the mongoose, and presented the skin to the Kasai traders. They retired to a secret retreat and returned with the most hideous and grotesque animal that any one had ever seen. The skin which they had stretched, they had packed with charms, and heathen filth, and had sewed it up as lifelike as they could. Mutembo was delighted with such a fearsome creature, and reverently placed it in an honored place outside his hut. It was so villainously ugly that even the local witch-doctors were afraid, and passed by in silent awe. Mutembo daily put before his god the choicest food and drink he could find, better than he allowed his family. Of course he ate the food himself after it had been laid before his idol god for a whole day believing that the idol had partaken of the spiritual food and drink, and that he only ate up the material substance that was left.

One day afterwards Mutembo fell sick and quickly got worse; indeed he became so ill that his life was despaired of. At his request his idol god was set up before his bed. The relatives were called in from the village to see him before he died. Among his relations that

A Christmas Thought

Christ Jesus was born in a stable—

*A birthplace of humblest degree,
So that no one could say, "I am poorer,
More lacking in comforts, than He."*

*His mother in swaddling clothes wrapped Him,
The wardrobe of One, the Divine,
That no one could say of His raiment
"Christ's garments were better than mine."*

*His home and His comforts were borrowed—
No pillow for resting His head!
But He lived, and He suffered and sorrowed,
To give us true comforts instead.*

*In glory His wealth had been boundless!
He laid all these riches aside,
That we might have riches eternal,
And with Him forever abide.*

—Mrs. Frank A. Breck

came was a newly converted Christian man who, when he saw the condition of the dying man, urged him to get right with God, and to get his soul saved before his wretched body dropped into the grave. Mutembo's reply was to point to his ugly idol god, saying that it was his saviour and god. The Christian relative justly replied that the repulsive thing had made a very poor show at being either. That day Mutembo called his son to carry the idol reverently out into the sun, to warm it up into more activity. The boy took it up carefully to do so, but the whole thing collapsed in dust in his hands; it was just riddled with white ants. It came as such a shock to Mutembo that he roused himself to curse it as a vile fraud before he died, saying that even a helpless baby will cry if bitten by an ant and this super-idol could not save itself or cry out against the meanest insect that brought its destruction.

There and then he vowed that if he ever did get better he would see the God of his Christian cousin. Mutembo did get better and when strong enough went off to hunt buffalo. When he had shot a buffalo, a stranger turned up and helped him cut up the meat. In return Mutembo gave him a nice load of meat as a present. The stranger was very pleased and grateful, and said, "I like you very much so now I will give you the very best I have." Mutembo thought of a similar statement when he received his vile and useless idol, but this man was a Christian, so he showed Mutembo the way of salvation through faith in the Lord Jesus, and added to it his own testimony of having turned to a living and true God from dead and lying idols. Mutembo was convinced and pleased, saying he would get saved, so he asked the man where he had got saved. The man replied that an evangelist called Petelo had led him to Christ. Mutembo decided to go to the same Petelo to get the same salvation. The Christian man gladly took him to the evangelist's village, but Petelo was away, so the

(Continued on page 456)

★
LIGHT AND POWER

IT WAS with no little satisfaction that we discovered how two very familiar verses from the Bible had been a blessing to one of America's most eminent scientists. The man to whom we refer is Dr. George Washington Carver, the great Chemurgist, a son of negro slaves.

Dr. Carver has performed such outstanding miracles in his work, converting raw farm products to industrial purposes, that he has been awarded high medals and offered distinguished positions. Million dollar businesses have developed from his research. His famous experiments with peanuts led to the production of three hundred useful articles resulting in a

\$200,000,000 a year peanut business.

A reporter from the *Baltimore Sunday Sun* interviewed the eighty-year-old genius from Tuskegee Institute (Colored) in Alabama and heard from his own lips the secret of his wizardry. Dr. Carver explained that his Bible was as important as his laboratory. He illustrated by quoting two passages from the Bible, one of which he called his "light" passage, and the other his "power" passage. The "light" passage was Proverbs 3:6, "In all thy ways acknowledge Him and He shall direct thy paths." The "power" passage was Philippians 4:13, "I can do all things through Christ which strengtheneth me." Dr. Carver is great on earth because he recognizes a greater One in Heaven. He is a scientist but the One Who gives him light and power is the *Creator*.

We have come to a day and hour when men must have *light* and *power*. They have come to the end of their own abilities and must look elsewhere for aid. Must we ask for a divine hand to write these words of guidance and power across the sky with celestial ink? Must we ask for them to be engraved on golden plaques and manna-like dropped from heaven at every man's feet? Need we perform a miracle to impress men's hearts? Ah no. "The just shall live by faith" and "We walk by faith and not by sight." Dr. Carver's verses are as mighty in a 50c Bible as on a priceless parchment. They have the same meaning whether spoken by God or repeated by angels or men. What we need to do is *believe* them. Dr. Carver says that they work.

—E. E. L.

★
*Watch for the new departments beginning
in the January issue!*

SPEAKING ENGAGEMENTS

OF

PRESIDENT W. S. HOTTEL

Jan. 3-17, 1943 — Calvary Baptist Church, Hazel Park, Mich. The Silver Jubilee Singers of Chicago will have charge of the singing. The pastor of the church is Rev. Arthur Hottel, 563 East George Street, Hazel Park, Mich.

Jan 10, 11, 12, Eighth Annual Mid-winter Conference for Northern Indiana. Held at the First United Brethren Church, South Bend, Indiana. The pastor is Rev. Roscoe Wilson, 602 S. St. Joseph Street, South Bend, Indiana. Dr. Bob Jones, Jr. of Bob Jones College, Cleveland, Tennessee will share in this conference.



Inside WASHINGTON D.C.



By
• DAN GILBERT •

Director, Christian Press Bureau in the Nation's Capitol

The war has reached a definite "turning point." But we should be careful not to exaggerate its significance. The war has not yet been won. In fact, total victory is not yet in sight. What has actually happened is simply this: the Axis dream of world domination has totally exploded.

This much is certain: Hitler can never become master of the world. Since world dominion was the Nazi aim, it is clear that—from their own standpoint and purposes — the Hitlerites have lost the war. The Anglo-American aim has been the total destruction of the totalitarian states. From our standpoint, it cannot yet be said that we have won the war.

We have stopped Hitler. We have set bounds to his field of operation. But he is still entrenched — not only in Germany, but throughout Europe. We have a long way yet to go to perfect a program for dislodging him.

Wars, in modern times, are fought on two fronts: the diplomatic and propaganda front; and the military front. It is worthwhile to bear this in mind. A nation can win on the military front and lose on the propaganda front. In the past, America has been more successful in winning on the military than on the political front.

Hitler was most successful when he confined himself to the propaganda front. He won a long series of "bloodless victories" by negotiating around the conference table. After the so-called "peace of Munich," Hitler's greatest "bloodless" triumph, Senator Borah said, "Hitler now has achieved greater power than any man in all history. The greatest mistake he could make would be to sacrifice it by plunging his country into bloody conflict."

If Hitler and his aides find themselves hopelessly losing on the military front, they will doubtless turn again to the propaganda or diplomatic front. It is a naive conclusion to assume that the Nazis will fight to the bitter end — to their own extermination. When they see that their cause is hopeless, dictators behave much after the fashion of rats fleeing from a sinking ship. A rat — or a dictator — is never more dangerous nor more resourceful!

Faced with defeat on the military

front, what can the dictators be expected to do? Resort to their old tricks of negotiation and undercover diplomacy.

Hitler rode into power, posing as an anti-Bolshevik. For years, he promised war against the Soviets. Then, in 1939, he swallowed his words, reversed his position, and entered into the Nazi-Soviet peace and cooperation pact, which he later broke to declare war against Soviet Russia.

Faced with defeat, Hitler can be expected to do some more word-swallowing and compromising. If his position becomes desperate enough, he doubtless will go to any length to have peace — a separate peace with Russia, that would salvage his regime, at least in part.

But more desperate than Hitler, will be the German people themselves. When it becomes apparent to them that Hitler has led them down a blind alley to destruction, they will doubtless throw off his yoke, make pretensions and professions of repentance, and seek a peace on a compromise or negotiated basis.

In the last war, Germany maintained her arrogance until her own soil was about to be invaded. Then, she was ready to call it quits. Italy may be expected to follow the same formula. Indeed, already there are "peace feelers" out from many important Italian elements.

The Japanese have proved themselves to be the wiliest and craftiest of all diplomatic double-dealers. They have played their game with uncanny caution. They have carefully refrained from tying up their own fate with that of Germany. It is not true that Germany and Japan will necessarily fall together.

Japan has maintained herself in such a position that she has at least a fair opportunity to survive for some time after Germany has gone down.

Japan has studiously and steadfastly maintained her neutrality with Soviet Russia. Military strategy this summer dictated a Japanese attack on Siberia. It would have helped Germany and greatly weakened Russia. After a prolonged negotiation with the Soviets, the Japs reaffirmed their neutrality with the Soviet Union. What did the Japs receive in return for their gracious

promise to refrain from attacking Siberia? One can be certain that the Japs had an important purpose in keeping the good will of Soviet Russia.

No one can be certain, but the Jap strategy would seem to be this: Japan is looking for the collapse of Nazi Germany. Russia, England, and America will crush Germany. They could also crush Japan. Russia is Japan's neighbor. Russia's help would be a tremendous factor for England and America. But without Russia, the task of defeating Japan would be enormously increased.

After Germany is defeated, Russia, England, and America will be the dominant powers in the world. If Japan hopes to be permitted to survive, she must base her hopes upon a continuing friendship with Soviet Russia.

In planning the new world order, Japan hopes to have a place, even if her allies — Germany and Italy — have none. Soviet Russia could be a powerful spokesman for Japanese interests. Does this clarify the strange willingness of the Japanese to refrain from attacking Siberia this summer, even though military experts almost unanimously expected such action?

Certainly, it was dictated by Japanese interests. Siberia is a dagger at Japan's back. With Russia in the war against her, Japan could not last for long — that is, if Russia could concentrate on the Asiatic front, and if she were not at the same time involved in war with Germany.

Obviously, to survive, Japan must do one of two things: destroy Russia or maintain peace with her. Japan and Russia have been traditional enemies. If Japan intended to continue to regard Russia as an enemy, and seek her final destruction, she would have carried out the Siberian invasion this summer.

With Hitler knocking ferociously at the gates of Stalingrad, and with Russia straining every war nerve to hold off the attack, an invasion of Siberia would probably have been successful. Russia would have been ground to pieces between the Nazi-Jap pincers.

But Japan chose the other course. She preferred to play an independent role, which would insure her own sur-

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The ENFLESHMENT of the *Living Word*

BY W. S. HOTTEL

PRESIDENT, THE DENVER BIBLE INSTITUTE
EDITOR, *Grace and Truth*

And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth (John 1:14).

No man hath seen God at any time; the only begotten Son, Which is in the bosom of the Father, He hath declared Him (John 1:18).

THE WORD rendered "Word" in this fourteenth verse is peculiar to John. It occurs twice in this first chapter of his Gospel (John 1:1, 14). In his first Epistle John uses the designation "the Word of life" (I John 1:1). From the uses John makes of this word it is perfectly clear that he is referring to a Person. It would be neither reasonable nor logical to speak thus of any thing save a Person. Compare John 1:1, 14 and I John 1:1-2. John is clearly referring to our Lord Jesus Christ, the Second Person of the Triune Godhead, as we gather from the passages referred to.

This designation "Word" in John's day had a definite connotation. There is no explanation offered in its usage; there is no inquiry made concerning it, because the meaning was clearly understood. This word was familiar in the philosophical discussions of the day, and both the Jews and the Gentiles knew its meaning. The Greek term *logos* was used to designate the historic Person, Jesus of Nazareth. By the use of this term John shows what Jesus Christ was from all eternity and also what He became in time. The eternal Word became the incarnate Word.

I. THE FACT OF THE INCARNATION

John says, "The Word was made flesh."

1. *In this telling declaration we have the revelation that the Son of God, Himself God, became incarnate.* The word "flesh" can only mean in this place perfect human nature—spirit, soul, and body as Christ's humanity was thus constituted (John 12:27; 11:33; 13:21; 19:30, 38-42). The word "flesh" here means the totality of human nature (Heb. 2:14).

It will be observed that the word "incarnation" comes from the Latin words *in* and *caro*, *carnis*; flesh, meaning "in the flesh." To become incarnate therefore is to come in the flesh; it is to become a man. This is exactly what the eternal Son of the living God did. He, Who "was with God," and Who "was God," in the beginning, that is, from all eternity (John 1:1), became flesh and appeared among men.

The Son of God, Himself God, in His pre-existent state could not be *seen*, nor *heard*, nor *felt*. He "was made flesh," and could then be seen, and heard, and felt, as John also informs us in his first Epistle (I John 1:1).

2. *There was a set and particular time when the "Word was made flesh."* The words rendered "was made" are more literally rendered "became" (John 1:14, A.S.V.), which denotes both a crisis and an act. The "Word became flesh" at His birth of the Virgin Mary (Matt. 1:18-23; Luke 1:26-35).

Christ was not always flesh, for He is the uncreated and eternal Son of the living God, Whose "goings forth have been from of old, from everlasting" (Micah 5:2). Isaiah speaks of Him as the "Child born" and the "Son given" (Isa. 9:6), which includes both His incarnation and humanity, and His eternity and Deity. At His incarnation the Lord Jesus was the Child born, but as the Son given He always did exist and was never created nor born. At His incarnation He took on Him the "seed of Abraham" and "took part" of flesh and blood and so became a man (Rom. 1:3; Heb. 2:14-16).

Now the use of the word "flesh"—"The Word became flesh" (John 1:1, A.S.V.)—is very significant. It refers to that which is terrestrial and material. John does not say, "The Word became a *Man*," which would be true to fact, but he says, "The Word became *flesh*." The inferior part of man is mentioned. This marks the marvelous self-emptying of the Son of God. The Apostle Paul says, He "took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself" (Phil. 2:7-8). It is evident and clear, then, that the Son of God, Himself God, became incarnate, and took on Him nothing less than the nature of man, of course,

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I HAVE no hesitation right at the outset in declaring that the book which we are to call *A Miracle Book* is the Bible, the Word of the Living God. From beginning to end such a claim can easily be made, a claim which cannot be made of any other book. Some books may have some miracle, but this Book is all miracle. It not only tells of miracles which happened, but the Book itself is a living miracle. It impresses one who reads it that from cover to cover it is no mere human document.

We do not want to be concerned at all just now as to who wrote the Book or why or when. Nor are we going to take time to try to explain how the manuscripts disappeared or what has become of them. The great matter is: the Book is still here; it has behind it a long, magnificent, miraculous history. For centuries the Book has been speaking effectively to the hearts and lives of multitudes; it is still speaking. I want to know what message it will speak to my heart and conscience and what that spoken message will really do to influence my life toward high and holy things. My chief concern is to know if the Book is blessedly human as well as mysteriously Divine.

We need to recognize at the outset that the Book will leave us languid and lifeless unless we approach it reverently and sacredly. The Book will never tolerate irreverence. This is one proof that It is Divine. The frivolous man will freeze when he draws near to the burning bush while the reverent will be warmed and thrilled, and come away with a burning heart. The Book has no blessing for the unbiblical. To the simple and childlike the Scriptures will speak volumes of truth. To the blasphemer the Book will be blank and dumb.

You say "I see nothing here!" That statement reveals you, declares you more loudly than if the story of your soul were spread across the sky. You say "I see." That saying shows you have prayed the prayer, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." A great Personality has suddenly drawn near to you and a holy fire has begun to glow in your soul and you should count yourself a most blessed man.

Grammar is good. Without it you cannot make speech. But the higher translation goes beyond grammar, making provision to meet human need, giving elevation to human desires, and sanctification to human endeavor. So the Book becomes more than a text-book. It reveals itself a life-book for living people. The Book belongs to the human heart during all of its days and in all of its ways. It is for the poor man, the suffering man, the sorrowing man, the working man, the dying man, the rich man, in fact for all men everywhere. There is no other

The POWER of the Written Word The Miracle Book

BY ALBERT HUGHES, B. A., D. D.

book that can rightfully be called *The People's Book*. Just as the earth is the people's earth, and the sky the people's sky, and the air the people's air, so the Bible is the people's Book.

Let no one tell you this Book is not yours. Whoever he may be, who seeks to take the Book from you, be he Pope or Parson, is a thief. He is an hireling and not a shepherd. He holds his office for what he gets out of it. But as such, he is the worst bandit the world has, and commits a crime far more foul than that of Barabbas or Judas Iscariot.

There are several considerations we desire to make concerning the Book, that we trust will be of great interest and special helpfulness.

THE BOOK IS OLD YET EVER NEW

Though all are willing to admit that the Bible is an old Book, we cannot by any means argue that it is the oldest book. It is now well known that the books of the Old Testament were all in evidence in the time of Christ. Also we know that the books of the New Testament had all taken shape soon after the commencement of the Second Century A. D. So the Bible in its present form has been in the world for at least eighteen centuries. Because of that fact

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By I. S. McElroy, Jr.

The story of a student-pastor's method which others, both pastors and laymen, may follow with profit.

THE FIELD was most unpromising. It was a country charge near a university. Consecrated young students for the ministry had been serving the church for years, thus paying their college expenses, and gaining practice in preaching. The spiritual life of the people was reflected in the run-down condition of the church building. For years the pastor's salary had not been paid in full. The young men had been preaching and working the best they knew, but the church had not prospered.

A new student was put in charge. In humility he felt that he could not preach any better than those who had preceded him; and in his visitation he discovered a great need. His habit at every home he visited was to read the Scriptures and offer prayer. Then he would ask if they read the Bible regularly in their home. Almost everywhere the answers were the same, "No, sir. We understand it when you read it to us; but we don't get anything out of it when we read it ourselves."

He planned to meet this need. He began to ask, "Would you like to learn how to read the Bible so you would get something out of it yourself? If you would, set the time, and I will gladly teach you how to read the Bible."

His efforts along this line in one year brought the following surprising results: The pastor's salary was paid in full; the awakened interest in the people was shown in the expenditure of \$3,000 for repairs to the church property; and one hundred heads of families were added to the church on confession of faith in Christ at the evangelistic meeting following the year's work. Such results are prayed for by every pastor, but seldom come so quickly and abundantly.

Two Scriptural promises are brought to mind by these surprising results and the methods used: "Them that honor Me I will honor" (I Sam. 2:30); and, "So shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. 55:11).

The method followed by this young student which brought these very blessed results was simple. In response to his offer to teach the people to read the Bible for themselves, a farmer set an evening and agreed to invite in some of his neighbors. The student went out early that afternoon to get acquainted with the families invited. "I hear you are invited over to Farmer Blank's home this evening. Certainly hope you will all come. Be sure to bring your Bibles, as we are going to learn to get something out of the Bible for ourselves."

Several families gathered. Then, with Bibles in hand, the young man explained that this was not to be a solemn prayer meeting, but an eager, reverent searching after the truth. The message which God has revealed in the Bible for each person will differ according to that person's needs. They were not there to discuss the different messages, but to find out what that message was for each. The young pastor directed them to turn to a familiar passage of Scripture, and follow as he read it. Then a simple set of mimeographed questions was given to each one, and these were read aloud by all. The Scripture passage was then read silently by all, and then responsively with the questions in mind, followed by a second reading of the questions. The next reading of the Scriptures was in unison, followed by another reading of the questions.

By this time most of those present were ready with their own answers as to:

What does this passage teach me to believe?

What does this passage teach me to become?

What does this passage teach me to do?

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HYMN STORIES

GRANDMA ALLEN COMES TO THE RESCUE

By Robert Harkness, D.D.

It was a time of crisis in the life of the musical youth that Grandma Allen came to the rescue. Born and raised in a home where the bare necessities of life were made possible only by close and constant economy, he was threatened with a denial of the musical study so essential to his later development. As a boy he had musical ideas and aspirations. The frugal financial condition of the home made the home budget a matter of exacting care. Repeated suggestions of musical study met with stern refusal. The boy realized the futility of further requests.

But there was one vital factor with which the musical enthusiast had not reckoned. Grandma Allen said little but thought much. And as she pondered the matter over in her mind, she took the Lord into partnership for a solution of the difficult problem. She dearly loved her bright young grandson. At the critical moment, she sensed a tense situation. She longed for him to have a chance to make good with his music. Untrained though he was at that time, Grandma Allen, looking through eyes of love and devotion, saw possibilities in her grandson. So she came to the rescue.

An Opportunity

In July and August of the year 1860, a "Normal Academy of Music" was held in Geneseo, New York. The youth wanted very much to attend, but he had not a dollar in the world. He was sick from disappointment. Writing of this experience later he said: "I was so disappointed that I thought everything had come to an end, that my life must be spent as a farm hand or a country schoolmaster." While he was feeling so discouraged and bitter, his grandmother came into the room. She looked at him keenly. Then, laying her little withered hand on his shoulder, she said, "Now Phil, tell me. How much will it cost?"

The boy brightened at this suggestion. "A great deal—as much as thirty dollars," came the reply. "That's quite a good deal of money," she remarked.

A Gift of Love

She had not much to offer, but she was determined to do her part to make possible his musical education. She was willing to give all she had. It would be a sacrifice—but it was a sacrifice of love. The time had arrived when he should have an opportunity to develop his music. The Academy was not far

away. "I think we can manage it, Phil," she suggested as a gleam of hope appeared. "Yes, I think we can. I have an old stocking that I've been dropping pieces of silver in for a great many years. Perhaps there are thirty dollars in it. If so, you shall have them and go to Normal."

Her grandson's face beamed. The old stocking was brought from its secluded hiding place, and carefully, painstakingly the money was counted. There were thirty dollars—and a little more. And the whole world owes a debt of gratitude to Grandma Allen whose generosity made possible the first definite training of P. P. Bliss—sweet singer of the grace of God.

When Little Means Much

Little did she dream of the turn in the tide of her grandson's musical affairs as she called him to her side and presented him with the money. She was a devout woman. She knew how to pray the prayer of faith. She knew how to live up to the conditions of answered prayer. She realized that thirty dollars—plus God—would do much. "Take the money," she said, as the recipient's face was wreathed in smiles. "Go to the Academy and take that course of music," she continued

as the youthful musician expressed his deep sense of gratitude. "And while you are at Normal, I shall be praying for you that God will bless you and give you success."

A New Outlook

A new outlook on life came to young Bliss. After years of toil and hard work, he realized a life-long ambition. Born in Clearfield County, Pennsylvania, July 9, 1838, in the usual log cabin occupied by the early settlers of the mountain and forest region of northern Pennsylvania, this youth now realized, by contrast, the joy of opportunity. At the age of eleven he went away from home to work on a farm. He wore his "best suit" as he went, carrying all his other personal possessions in a handkerchief.

A Deciding Factor

Those early years of hardship and want were marked by one outstanding ray of light—the light of the Gospel. The log cabin was not without its sanctity. Grandma Allen kept the Gospel light ablaze so that at the age of twelve years, young Bliss definitely accepted Jesus Christ as his personal Saviour. Herein we discover the root and source of the strong spiritual message interwoven into his later songs. From boy—
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The Glory of the God-Head

In the Gospel of John

BY ALBERT HUGHES, B.A., D.D.

LAST INSTALLMENT THE TIME.

"After these things." While this is a general formula, yet it indicates a definiteness of time. A new occasion is pointed out to us, a fresh departure in His ministry. The things of chapter five are over, and following that, there is the journey from Jerusalem, in the South, to Galilee in the North, and then comes this interesting event of chapter six.

It is the time of the Passover. "And the passover, a feast of the Jews, was nigh." This was the national feast of the Jews held annually in the month of April, celebrating the great deliverance of their fathers from Egyptian bondage. Whenever this season came around, the Jews hoped for another deliverer who would lead them, this time, out of Roman bondage. As the people sprinkled the door posts with blood and ate the sacrificed lamb, our Lord knew that all this told of Him and typified His great sacrifice which was sure and soon to come. He was preparing to lay down His life so that the people might be provided with the Bread of Life.

At the time of the feast, all the thoroughfares were thronged with travellers tramping their tired way to the Holy City. It is doubtful if our Lord attended this particular Passover, owing to the great hostility toward Him, but He took advantage of the feast to teach the truth to the travelling throngs.

There is one other point as to the time. The other evangelists tell us one thing of which John is silent: "*the day was wearing away.*" The disciples urge that the people be sent away so that they can buy victuals before the stores close. The day will soon be spent, but ere it is, our Lord will do a great thing for the multitudes, and John says this

great work for the hungry is a sign of His Deity. He is the Great Provider for life that He has created.

So here we are in the north-east of Galilee, on a mountain near Bethsaida; the feast of the Passover is nigh, and it is toward the close of the day.

THE SYNTHESIS OF THE SIGN

The breathing spell in the mountain is disturbed. "Jesus lifted up His eyes," and no doubt the disciples saw what He saw, "a great multitude." Some of these people have come around the shore of the sea from the West to the East, and it took them longer to arrive than it had Jesus and His disciples, who had crossed the sea in a ship. This crowd, that had followed Him, was increased in size by other pilgrims whom they met upon the way, and who were told of the wonderful things that He did. Every town and village gave its quota until there were five thousand men, and probably twice as many women and children. Our Lord went into the mountain for rest for Himself and His disciples, but they got little rest. He came into the world not to be ministered unto, but to minister, and here we see Him busy again.

We shall best get at the analysis of the passage by attending the great meal that the Master made for the multitude. We shall enjoy ourselves there as we consider together: the Preparation, the Demonstration, and the Manifestation.

THE PREPARATION.

This preparation has to do with the Lord, the disciples and the people.

The Lord. "Jesus therefore lifting up His eyes." Our Lord's eyes were forever going to and fro throughout the whole world. He always saw before anyone else did, and He saw differently from all others, and He saw more than

anyone else. On this occasion He saw the weary, fainting, hungry multitudes. It was what our Lord saw that brought about the miracle. He could never see helplessness without ministering to it. Jesus was tender and thoughtful and full of compassion.

The Lord, who knew all men, knew how far the people had travelled: He knew how long they had been without food, and, to meet their need, He surrenders His own requirement for quietness and rest. He knew what they needed, and He knew He could and would supply all their need.

This was always His way with the crowd. Matthew says, "When He saw the multitudes He was moved with compassion on them because they were as sheep not having a shepherd." The scattered, unfed multitudes always stirred His heart and He loved to do them good.

The disciples. The sign was for their sake as much as for the multitude. He would stimulate the disciples' faith in His ability and bounty while ministering to the crowd. The disciples' hearts hungered to know Him better, and in supplying the physical needs of His congregation, He would deliver a powerful discourse to them.

As a preparation for this discipline He turns and asks Philip a question. "Where shall we buy bread, that these may eat?" This question reveals, first of all, the thoughtfulness of Jesus for the needy multitudes. No one else had thought of it. The crowd had gone blindly into the desert place, not considering how they would get out again in time to provide for their physical needs. Sometimes even the most spiritual of people are the most thoughtless in practical things. Our Lord always sees any impending danger and difficulty. He is conscious of the complications the circumstances are likely to create, and He knows the way out. Is it not good to know that He had made it His business to be considerate for His creation? Even the sparrows are under His supervision. It costs Him more to feed the sparrows of the world than the whole revenue of our nation. This was

His consideration before He made the sparrows.

The question "Where shall we buy bread?" was asked of Philip, not because Philip was standing near, not because Philip had charge of the commissariat, not that the scene is set somewhere near Philip's birthplace; but "This He said to prove him." Philip's faith needed strengthening. The Master would see how far Philip believed. The Lord knew that Philip could not supply the food, but He hoped that Philip could supply the faith that food could and would be supplied. Jesus knew what He would do, but He hoped that Philip also knew that something would be gloriously done, having the Master in the midst.

Philip was the disciple of despondency. He was always down in the mouth, having a gloomy outlook of everything. The least reverse upset him. He looked through colored glasses, and any difficulty distorted his viewpoint. But we must not be too hard on Philip. This situation indeed was serious, sufficient to upset the stoutest soul. They are far from the stores; it is a desert place; the night is fast approaching and the whole situation is serious! But the true disciple must always be on the crest of the circumstances, however crushing, if Christ be in the center. Through Philip, the Lord would make the disciples see the inadequacy of their own resources, and the inability of their own power; but He did hope that they would see His ability and believe that He was adequate for all the needs of men at all times.

Philip's answer, and he speaks for them all, is a very poor and paralyzed effort to meet the problem. How little vision he has of Divine power as he propounds his puny problem: "Two hundred pennyworth of bread is not sufficient." Poor Philip is still living in the realm of pennies where pounds are just as easily provided! He answers in the natural, when he ought to have reached out into the splendors of the supernatural. How wonderful it would have been if Philip had replied, "We need not buy, for Thou canst supply." But, are we any quick-

er to see with confidence the Divine resources far above and beyond all our need? Philip's answer may have been a common sense one in view of the circumstances, but it was an answer bereft of a consciousness of the Divine power. Common sense is not always commensurate with Christ's presence and power.

Philip's friend Andrew, to whom Philip often went with his difficulties, could help out very little. Andrew comes down from the two hundred pennyworth to five barley loaves and two fishes. This is all the supply that could be found and Andrew's faith says, "What are these among so many?" Five thousand hungry men and five cookies! One loaf per thousand was scant supply. It was almost a laughable situation; the whole thing is ludicrously disproportionate.

Barley loaves were mean kind of food to set before hungry men at the end of a tiring day. It is not only a desert place, but they are facing desert conditions. They are as near destitution as they have ever been, and, if the Master be only a man, it looks serious for them all.

Have they forgotten the three preceding signs? Have they lost sight completely of the water made wine, and how they enjoyed drinking the best which came on last? Have they forgotten how that, with a word only, the nobleman returned to Capernaum to find his son alive? Has the picture already faded from their minds of the paralytic at the pool of Bethesda, carrying his cot, who for thirty-eight years had been carried upon it? Do they fail to see that in their midst was the Psalmist's Shepherd who always led beside still waters and into green pastures, who prepared for him a table before his enemies and made his cup run over with Divine plenty? This Great One is now in their midst, and can He not prepare a banquet among the boulders? Oh! had they only seen it and not said, "Two hundred pennyworth of bread is not sufficient;" "Five barley loaves and two fishes, but what are these among so many?" Our Lord never deals in penny worths, or even in five barley loaves

in themselves. He *satisfies* the thirsty soul and feeds the hungry with the eternal supply. This great truth the Lord will teach them again very gently, patiently, compassionately, lovingly. Oh, that we, their successors, could see all that there was in the sign! Conscious at all times of our own need, and our inability to meet the need, let us with great rejoicing believe both in His willingness and His ability. May our poor selves be emptied of their insufficiency that we might be filled with the sufficiency of God.

The people. Their preparation is that they should sit down in companies ready for the feast. This is done for the sake of orderliness and obedience. A disarranged crowd cannot receive the food. God is not the God of confusion, but of peace. One mark of the supernatural is its orderliness. Eternal things are perfect in their plan and proportion. Also we are to see whether the crowd will believe enough in Him to sit down in faith and expectancy, ready for His supply. The wondering, waiting people did sit down quietly and patiently to see what He would do.

THE DEMONSTRATION.

Now comes the sign itself, the miracle by means of which the meal was made for the multitude.

He took the loaves. Christ always uses what is on hand. *The water* He made wine; here He uses *the bread* they have found. "Bring *them* hither to me." He could have provided without those loaves; He did it on the shore of Galilee later as told in the twenty-first chapter of John; but it pleased Him on this occasion to use the supply they brought Him, "five barley loaves and two fishes."

He gave thanks. This must have been an impressive part of the feast. The recorder mentions it the second

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IMPORTANT NOTICE! This is the last instalment of "The Glory of the God-Head." We have been unable to complete this series in the months allotted to these studies. About 50 pages of the book have not been printed. Those so desiring may obtain the entire book from Institute Book Nook, Box 1617, Denver, Colo. 117 pages. Price 35c, paper.

HELPS

BY CLARENCE L. SWIHART

FOR GOD'S WORKMEN

sexes, especially in education; there should be a working fellowship; there should be training in Christian practices, attitudes, and faith; health and recreation should be available for all; the home should be an educational center; there should be economic security for all in the home."

—News in the World of Religion

A JEW'S DIAGNOSIS

A Jew by the name of Milton Meyer, according to Ernest Gordon in the Sunday School Times, recently wrote an article for the Saturday Evening Post in which, among other things he said:

"The men who established this nation spent three hours every Sunday listening to prophets like Jonathan Edwards preach on goodness, and then went home and thought about it. They were interested in being good because they thought that some day they would be judged. But their descendants, having denied the existence of goodness and the coming of judgment, are not interested in being good, but in getting by."

SPAIN CLOSES CHURCHES

Three hundred Protestant places of worship in Spain are now reduced to ten, 11,000 Bibles and Gospels sent to Spain have been destroyed.

—Christian Beacon

CHINESE CHRISTIANS

Chinese Christians number one in a thousand of the population. But in "Who's Who in China" more than one-half of the names are from eighteen Christian colleges and universities.

LIQUOR WINS BATTLES

If you will call the roll of decisive battles of history, you will find that liquor played a vital part in the outcome of a startling number of them. Pearl Harbor, Port Arthur, Trenton, Hastings, Babylon, Nineveh—so runs the roll, and in each instance it was on "the morning after the night before."

—Church Herald and Holiness Banner

PERSECUTION IN NETHERLANDS

Several leaders of the Reformed Church in the Netherlands (Holland) have been arrested by the German authorities and sent to a concentration camp. And Dutch church leaders, both Protestant and Catholic, who have opposed Nazi persecution of the Jews in the Netherlands have been warned that if they continue their opposition they will suffer the same fate as the Jews they befriend.

—Herald of Holiness

IS THE WORLD GETTING BETTER?

The following figures throw a great deal of light on this question.

85,000,000 people in the United States are outside the church. This is 63 per cent of our population.

30,000,000 children and youth are without religious training.

There is an active criminal population of 4,500,000. This is 3½ times as many as are enrolled in our colleges.

There is an annual crime bill of \$15,000,000,000 (\$120 for every man, woman, and child).

The national liquor bill in 1939 was \$5,000,000,000, a little short of 50 per cent of the country's food bill. We spent in 1939 \$15.33 per capita for education and \$38.60 per capita for liquor.

These figures are alarming enough

to shock one's moral sensibility. Let God's people pray and labor in the Gospel as they have never prayed and labored before.

CHANGES IN CHINA

Something of the changes in ideas and in ideals which has taken place among many thousands in China in recent years may be gleaned from these "Standards for a Christian Home" which have been adopted by the National Christian Council of China and broadcast through churches and schools: "Both parents should be Christian; the law of love should predominate; there should be respect for personality; there should be equal opportunity for both

"Strange Things Happen"

By Thorpe





BIBLE SEED THOUGHTS

Conducted by Charles R. Johnson

THREE MEN

- I. The Devil's Man
"Goliath"
I Sam. 17:4-10, 16, 23
- II. Man's Man
"King Saul"
I Sam. 17:11, 24, 33
- III. God's Man
"David"
I Sam. 17:26, 32, 34-37, 40-51
—J. F. S.

KINDS OF CHRISTIANS

- I. Rowboat Christians
(Have to be pushed)
Eph. 5:14
Rom. 12:11
- II. Sailboat Christians
(Are blown about)
Eph. 4:14
James 1:6
- III. Postage Stamp Christians
(Licked before starting)
Acts 15:37-38
Exod. 3:13; 4:1; 4:10
- IV. Rocking-horse Christians
(Lots of action, getting nowhere)
Acts 15:5
Gal. 1:8; 2:11-13
- V. Steamboat Christians
(Go in any weather)
II Tim. 4:1-7
II Tim. 4:16-17
—M. J. G.

PRECIOUS THOUGHTS ABOUT THE LORD JESUS

His Humanity

- I. A Humble Man (Phil 2:8)
- II. A Poor Man (II Cor. 8:9)
- III. A Weary Man (John 4:6)
- IV. A Lonely Man (Mark 6:47)
- V. A Praying Man (Luke 6:12)
- VI. A Hungry Man (Luke 4:2)
- VII. A Thirsty Man (John 4:7)
- VIII. A Crucified Man (Luke 23:33)

His Divinity

- IX. A Risen Man (Luke 24:39-40)
- X. A Glorified Man (Heb. 1:3)
- XI. A Coming Man (I Thess. 4:16)
—J. T. S.

WHY DID GOD BECOME INCARNATE THROUGH THE MEDIUM OF A VIRGIN

- I. To Be Made in the Likeness of Men
Phil. 2:6-7
- II. To Reveal the Father
John 14:9

III. To Die, Which Was the Only Way to Save Sinners
Heb. 2:9

IV. To Make An Atonement Sufficient to Satisfy a Holy God
Heb. 10:1-10

V. To Destroy the Works of the Devil
I John 3:8

VI. To Destroy the Devil
Heb. 2:14
John 2:19
Heb. 13:9

VII. To Overcome the Sins of Our Fallen Nature
Rom. 8:3-4

VIII. To Deliver Us from Bondage through the Fear of Death
Heb. 2:14-15

IX. To Present Us before the Father
I John 4:17

X. To Judge the World
John 5:27-29
Acts 17:31
—J. O.

CHRIST'S HUMILIATION AND EXALTATION

Seven Steps in Humiliation

Phil. 2:7-8

- I. Made Himself of no reputation
- II. Took upon Him the form of a slave
- III. Made in the likeness of men
- IV. Found in fashion as a man
- V. Humbled Himself
- VI. Became obedient unto death
- VII. Even the death of the Cross

Seven Steps in Exaltation

Phil 2:9-11

- I. God hath highly exalted Him (Humanity occupying the highest place in the Universe)
- II. Given Him a name which is above every name
- III. At the name of Jesus every knee shall bow
- IV. Of things in heaven
- V. And things on earth
- VI. And things under the earth
- VII. And every tongue confess that Jesus is Lord
—J. W. K.

NOTHING—ANYTHING—EVERYTHING

- I. Nothing
A. With God *nothing* shall be impossible
Luke 1:37

B. Without Me ye can do *nothing*
John 15:5

C. In *nothing* be anxious
Phil. 4:6 R.V.

D. Lacked *nothing*
Luke 22:35

II. Anything

A. Is *anything* too hard for the Lord?
Gen. 18:14

B. If ye ask *anything*
John 14:14

C. He shall receive *anything*
James 1:6-7

D. Lacked ye *anything*
Luke 22:35

III. Everything

A. I know that Thou canst do *everything*
Job 42:2

B. In *everything* by prayer
Phil. 4:6

C. In *everything* give thanks
I Thess. 5:18

D. Let *everything* . . . praise the Lord
Ps. 150:6
—B. C. M.

THREE DAYS

- I. The *Dayspring* (Christ's Birth)
Luke 1:78
- II. The *Daysman* (Christ's Mediation)
Job. 9:33
- III. The *Daystar* (Christ's Second Coming)
II Peter 1:19
—T. B.

PICKED UP HERE AND THERE

When Christians are not satisfied in their lives, they are not satisfactory in their walk.

If we don't keep up, we can't catch up.

At the present it is late, but not too late. "Now is the day of salvation."

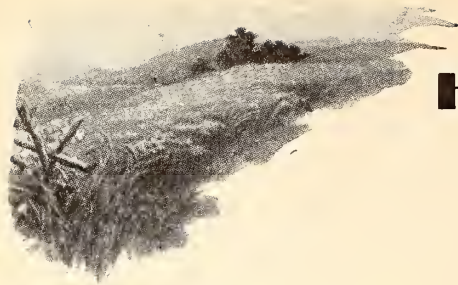
It is because Christ is the Son of God that Satan wanted him to doubt it.

The nearer any child of God is to the Father, the more Satan will vex him.

All believers are alike disciples, though some have not made the same progress as others.

Christ's temptation was not to see if He would fall, but to prove that He could not fall.

Under grace all are equally forgiven, and all are equally justified from all things and from all charges.



In the HARVEST FIELD

Conducted by
B. Grace Crooks

Rev. Leon I. Rosenberg of the Bethel Mission of Eastern Europe, Inc., writes: "Truly, Americans who live under the flag—the stars and stripes—have ample reason to be thankful, being enriched with manifold blessings—especially with liberty and freedom of worship. Our hearts should overflow with praises to God from Whom all blessings come. Let us not permit the enemy to dim our gratitude to God." This appeal was made at the close of a prayer letter relating the sufferings of orphaned Jewish children in Poland. Mrs. Rosenberg asks prayer that the Lord will enable her to maintain a soup kitchen this winter to care for the children who cannot be admitted to the Bethel Orphanage for lack of room. One little orphan girl said, with tears in her eyes upon seeing a few starved children soliciting help, "Please, take them. I will give them my place to sleep. I will not be hungry and you can give them my portion." The cold Polish winter jeopardizes the orphans, for they are so illy equipped, not having sufficient clothing or bedding, because practically everything was lost at the time of their forced evacuation. The heart-cry of the missionaries on the field in the midst of these distressing circumstances is "PRAY."

Mr. and Mrs. Otto Deming and Joan are now on their way with their trailer house to the Aztecs of Gerrero, south of Mexico City in old Mexico. They were greatly impressed with the courtesy and helpfulness of the people upon their entrance. They ask our prayers as they seek to master the language, adding that "a letter now and then would be refreshing."

Miss Lillian Daniel ('28) is engaged in city-wide Child Evangelism work in Lakeland, Florida.

Rev. James Hanson ('42) has recently taken a pastorate in the First Baptist Church of Red Wing, Minnesota.

Rev. Clarence Clark ('41) is assisting in the work of the Denver Rescue Mission, of which Rev. Fred Meldau ('20) is Superintendent.

Rev. Ivan Pulis ('34) is now pastoring the church at Livingston, Montana.

Rev. J. C. Hoover of the West Side Jewish Center of Denver and Rev. A. H. Yetter ('28), pastor of the Berean Fundamental Church of Denver and instructor in the Institute, were the speakers at the week of special meetings in Arvada, Colorado, which were held alternately in the Presbyterian and Baptist churches, during the week of November 8 through 15.

Rev. and Mrs. W. R. Hunrichs, former students and missionaries of the South American Indian Mission, Inc., have returned to their station at Aquidauana, after a brief vacation on the sea coast of Brazil. They elected to stay on the field during their furlough rather than to return home lest they might have difficulty in getting back to their work.

Rev. Lester Huber, former missionary to Africa, now the Superintendent of the Southern Bible Training School, Inc., of Dallas, Texas, is rejoicing in the signal blessing of God upon this training school for negro Christian workers. Classes are held five nights a week, Monday through Friday, as most of the students work during the day. Mr. Huber asks an interest in our prayers.

The Ceylon and India General Mission in their Prayer Fellowship Bulletin make the following prayer requests: For Mr. and Mrs. Paget and their daughter who were released from an internment camp in the Philippines according to word received in August through Government channels, but nothing more has been heard from them or about them. The Mission praises God for the provision of missionary allowances and for the ability to communicate these funds to the missionaries by cable. There is still the open door for the preaching of the Gospel of the Lord Jesus Christ in India. Let us be ceaseless and earnest in prayer that God will deliver not only India but other countries as well from the merciless devastation of the invader, praying also for the safety of missionaries and their children under every circumstance.

In our September "Harvest Field," we listed a number of service men for whom prayer had been requested. Since

then, requests have been received for the following: Pvt. Richard Baltar, unsaved brother of Mrs. Quentin Renn, former student; Robert Hyink, brother of Rev. Henry Hyink ('40), who is on a destroyer; Chaplain Louis B. Alder in his work among the service men at Fort Warren, Wyoming; Kenneth Hawk of Jackson, Michigan; Harry Zietz of Denver who is now in South Pacific Force of the navy.

"WITH CHRIST"

Mr. H. A. Whaley, the beloved father of Rev. Paul Whaley ('36), Mrs. Ralph Morningstar ('37), and Mrs. Darrel Handel ('38), went home to be with the Lord on November 13. Our sincere prayer is that the God of all comfort will be very precious to each member of the bereaved family.

CAMPUS NEWS FLASHES

Rev. W. S. Hottel, president of the Denver Bible Institute, recently held successful Bible conferences with Dr. J. F. Cuthrell, pastor of the Madison Avenue Baptist Church of Cleveland, Ohio, and with his nephew, Rev. Arthur Hottel, pastor of the Calvary Baptist Church of Hazel Park, Michigan. Dr. Cuthrell sent in the following report of the meeting: "The Second Annual Bible Conference held in the Madison Avenue Baptist Church was a most successful one. This writer several years ago met Rev. W. S. Hottel in a Bible Conference in Cleveland. Two years ago, Dr. Hottel taught a class in the chapel of the Union Gospel Press, and it was there I really learned of his wonderful knowledge of the Scriptures. We engaged him for an eight-day Bible Conference in spring last year. The teaching was so helpful and enlightening, we immediately engaged him for our Second Annual Conference this year. At this Conference, Dr. Hottel was at his best. We had a real scriptural feast. If at all possible we shall want his services again next autumn. Our people believe the Word, and will take no substitutes; therefore we have been mightily pleased with the work of this man of God. I am persuaded that he is God's man for the high office to which he has been chosen in the Denver Bible Institute, and will with the aid of the Holy Spirit make a most successful executive."

Following these conferences, President Hottel returned to the Institute where his time has been fully taken up with organizational responsibilities, the exposition of the Word in the Special Instruction Hour, and a week of special meetings which were held in the Institute Auditorium at 2047 Glenarm Place. He is accompanied by his wife.

The Berean African Missionary Society

The Foreign Missionary Department of the Denver Bible Institute

Rose Encinas, Home Secretary

UNDERGOES OPERATION

On Saturday, November 7, Rev. Irving M. Lindquist went to St. Luke's Hospital. The purpose of his going three days before his operation was so that he might be under observation and be built up preparatory to the operation. The operation was performed on Tuesday, November 10. Both the appendix and gall bladder were in bad shape and were removed. We are glad to report that the operation was a real success. However, Mr. Lindquist has been extremely weak and miserable. But that is to be expected and we are certain that under the blessing of God he will make a complete recovery in the next few weeks.

Although we have sought to "cut corners" in every way that would not jeopardize his well-being, the expense of this operation and hospitalization will be very large. We do not yet know what the physician and surgeon will charge, but the hospital bill for the first week amounted to \$90.00! We are grateful for the gifts toward his expense that have been received in the last few days and trust that many more friends shall be burdened to help meet this need. Relief from financial care during his convalescence is vital, so we are looking to God's people for the same hearty cooperation that we have received in the past.



NEWS FROM IKOZI

Several letters have been received from Mrs. Amie during the past few weeks. She says she has finished the first draft of her Grammar. It has 105 typewritten pages. Now she is working on the Lesson Book based on the Grammar. Besides this, she has been overseeing the workmen on the station, and teaching Bible and Physiology. In view of the fact that she has not been very strong, it is remarkable that she has been able to do so much.

Miss Johnson has the business end of the station to manage besides supervising the housekeeping and the school. She finds great delight in the school children. In one letter she says, "I wish you could see the children of the Mission. It would do your heart good. Some of them are really letting the Lord work in their hearts. Others are a disappointment sometimes, but for the most part they are a joy to us." Mrs. Amie wrote in another letter of a thirteen-year-old

boy coming to Miss Johnson after school hours and asking about the conjugation of a French verb! This does indeed show an eagerness to learn.



Would God have you help one of these?

There are about 93 children at the Ikozi station and about the same number at Musuku. This represents \$1.00 per month for each one. When the Board does not have sufficient funds to send to the field, the missionaries themselves give of their own means toward the care of the children rather than to send them away. And how could they send away such lovely, bright-faced children as those pictured on this page? They feel anything they can do for them is absolutely worthwhile. Would the Lord have you do something to maintain these boys and girls on the Mission Station so that they may grow in the knowledge of the Saviour? Here is an investment that cannot go wrong but rather will bring dividends far beyond our fondest expectations. Send your contributions at once to the Home Office and they will be forwarded with the next remittance to the field.



MUSUKU NEWS

The Jansens have had their difficulties at Musuku. Mr. Jansen had a tooth extracted but the roots broke off and were left, and as a result he has been having trouble ever since. He says, "The place has closed but the roots are still in and it is still sore. Recently I have been having pain in the small of my back. We believe my kidneys are overburdened on account of the poison that those infected roots are throwing into my system. The Shabunda doctor was here last week examining the school children and he did not think it serious as long as I had no fever. He said I should go to a dentist and have those roots out, but dentists are few and far between out here. I have written to another doctor about it but

have not yet heard from him. In the meantime I shall be careful and think everything will be O.K. It has been my plan to visit native villages again. Yesterday I made a trip to a near village and my kidneys and back bothered me for two days, so I will have to go slow."

Medical Work

Mrs. Amie and Kitele have charge of the medical work at Ikozi. But Kitele has been very ill, so the responsibility has fallen on Mrs. Amie. At Musuku Mr. Jansen has charge of the medical work. His wife wrote, "Mr. Jansen says to tell you that his medical work is prospering very well. How we could use a nurse! We have so many sores and other things to care for daily. Just the last two months we have had an epidemic of mumps which nearly swept the whole mission. Not everyone had the mumps, but there was a representative from every group! I understand they have had a time with the mumps at Ikozi too."

We are indeed sorely in need of a nurse and we trust that our Christian friends are praying definitely for the way to open for our nurse, Miss Elizabeth Hess, to go to the field. She is eager and ready to go, but her support, of course, must first be raised. Miss Hess will be ready to go out in deputation

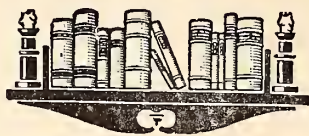
(Continued on page 449)



A tropical ulcer

Book Reviews

Conducted by
C. Reuben Lindquist



APPLES OF GOLD IN PICTURES OF SILVER

Apples of Gold in Pictures of Silver, written by William H. Lee Spratt, is a very interesting and informing booklet. Having visited Palestine, the writer is able to throw light upon certain passages and expressions in God's Word that are very helpful and interesting. For instance, he explains "The Good Shepherd," "The Twenty-third Psalm," "The Crown of Thorns," and other figures and passages in the light of Palestinian customs. In reading this account, you will find that His Word will be even more precious as you read its pages.

Apples of Gold in Pictures of Silver, by William H. Lee Spratt. Publishers, The Moody Press, Chicago, Illinois. 40 pages. Price, 25 cents, paper.

—N. V. S.

MOVIE MAD AMERICA

Movie Mad America should be read by every Christian leader and layman; yes, and by unbelievers that their minds might be awakened to the awful downward course that men and women, and boys and girls of our land are being led by moving pictures. The author does not discuss the problem so much from the scriptural angle as from the standpoint of existing conditions. Some startling facts are revealed which every one should know.

Movie Mad America by U. E. Harding. Published by Zondervan Publishing House, 847 Ottawa, N. W. Grand Rapids, Michigan. 55 pages. Price, 25c, paper.

—N. V. S.

THE TRIPLETS GO PLACES

This is an interesting story for children because it has action in it. The triplets really go places and do things. Because they have had good Christian training in the home, they were used of the Lord to be a spiritual blessing to others, especially to "Little Bit," who had some bad habits and no knowledge of spiritual things. It is just the book for children from eight to twelve years.

The Triplets Go Places, by Bertha B. Moore. Publishers, Wm B. Eerdmans Publishing Co., 234 Pearl Street, Grand Rapids Michigan. 72 pages. Price, 50c, cloth.

—A. W.

DYNAMITE IN EUROPE

Dynamite! What power! Yet God's Word is the dynamite in the hearts of men. This book, *Dynamite in Europe*, is indeed a thrilling and interesting account of the travels of God's servants through that war-torn country. Hearts were waiting to receive the message of comfort and hope. For instance, the author speaks of meetings held in Hungary, that country which was later ravaged by the Nazis, where 4000 would meet to hear the Word of God. Such weeping and heart-searching to find the way of salvation! Did you ever hear, even in so-called Christian America, of 2,500 meeting for a daily prayer meeting? If your heart is not burdened for souls now, it will be after reading this interesting tale.

Dynamite in Europe, by Eva Stewart Watt. Publishers, Zondervan Publishing Company, Grand Rapids, Michigan. 237 pages. Price, \$1.00, cloth.

—N. V. S.

THE SOUL OF A PRIEST

This book, *The Soul of a Priest*, by Dr. L. H. Lehman is a startling revelation of the ordeals which those who enter the priesthood must endure. The author himself studied for the priesthood, and although eager to do the thing he felt God wanted, he became convinced that the deceptions taught and the penances imposed were not of the Lord. After being a priest for a time, he found the Lord Jesus Christ, and turned from Catholicism to the One Who died for him.

The Soul of a Priest, by Dr. L. H. Lehman. Publishers, Loizeaux Brothers, 19 West 21st Street, New York, N. Y. 163 pages. Price, \$1.25, cloth.

—N. V. S.

LESSONS FROM LEVITICUS

This book is just what the title indicates—a number of brief, spicy lessons from the book. The author possesses a remarkable ability to state much in few words. Each chapter is full of good meat and will prove helpful in obtaining "juice" from this Old Testament Book. However, there is a strong denominational note running throughout the book which denies the security of the believer and which stresses sanctification and holiness in what we believe to be an unscripural manner.

Lessons from Leviticus, by W. G. Heslop. Publishers, Baker's Book Store,

Grand Rapids, Michigan. 128 pages. Price, \$1.00, cloth.

—V. F. A.

PEARLS FROM THE PROPHETS

This book is a study of Ezekiel. The author picks nuggets of great truths from the Prophet and groups them in a most interesting and attractive manner. In most cases the text is placed on one side of the page with the interpretation on the opposite in a separate column. The Book of Ezekiel is bound to take on a new interest for the reader after studying this book. However, the same criticism must be made of this book as of others by the same author. He constantly refers to his denominational slant on sanctification, holiness, and his definite holdings to the Arminian doctrine.

Pearls from the Prophets, by W. G. Heslop. Publishers, Baker's Book Store, Grand Rapids, Michigan. 183 pages. Price, \$1.00, cloth.

—V. F. A.

SIMPLE STUDIES

A series of three books of 95 pages each in which the well-known Dr. William L. Pettingill presents his latest commentaries on some of the epistles of the New Testament. The first booklet is entitled, *Simple Studies in First and Second Corinthians*; the second, *Simple Studies in First and Second Thessalonians, First and Second Timothy, Titus, and Philemon*; the third, *Simple Studies in the Epistles of James, First and Second Peter, First, Second, and Third John, and Jude*. Every pastor, teacher, Sunday-school superintendent, and Christian layman should avail themselves of these inexpensive helpful booklets.

Simple Studies, by William L. Pettingill, D.D. Publishers, Fundamental Truth Publishers, Findlay, Ohio. Three volumes of 95 pages each. Price, 35c each, paper.

WILL HITLER OBTAIN WORLD DOMINION?

A thought provoking discussion dealing with the rise and fall of the world empires up to the present time. Mr. James F. Spink is well known as a Bible teacher and editor of "Faithful Words" magazine. Throughout this timely discussion he demonstrates that the rulers and nations which now seem to be in ascendancy, are already disqualified from obtaining world dominion. He contends that there cannot be a fifth world power. Therefore the dictators of the present time have no place in the fulfillment of God's prophetic program. We commend this book to our readers as helpful and instructive.

Will Hitler Obtain World Dominion? by James F. Spink, F.R.G.S. Publishers, Loizeaux Brothers, Bible Truth Depot, 19 West 21st Street, N. Y. 64 pages. Price, 25c, paper.

The Days of Youth

The Candle's Gleam

By Florence Taft Fowler



Winston saw it—the candle in the window—as he passed along the street that night. Its little gleam out into the darkness and the storm lifted his heavy heart and stilled the aching for a moment. It drew his attention to the scene within, for through the window he glimpsed a smiling, golden-haired child playing upon the lap of her mother. Happy and serene, under the rays of the soft light above the arm-chair, the woman sat and fondled her child. What loveliness, what peace and contentment. The beauty of the picture gripped his heart and he stood for a moment and watched. Suddenly he came to himself and passed on in the darkness, but he was glad for what he had seen, and glad that they had not drawn the shades as so many had along that endless row of houses.

To Winston it seemed an endless row, for the storm had grown more intense and the cold was sharp and biting. His scantily clad body shivered as the gusts of wind struck him full in the face. Pulling up his collar as high as it would reach and stretching his cap tighter over his ears, he hurried along toward the place where he would sleep that night. His papers had sold out early and the small handful of change from them was tightly grasped in his pocket. Even this amount would gladden the heart of the one who waited to greet him. He thought of her and his soul warmed inside his shivering body. If only she could be happy again. If only—his mind dwelt again on the scene in the window he had passed a few minutes before—if only his mother could enjoy such happiness, though he was glad she had not seen the candle and the lovely child and the happy mother. The contrast would make her more unhappy. And the ache went deeper in his own breast, then rose in a sob again and again as he marched bravely through the storm. Approaching the dingy shack which he called home, he brushed away the tears with his shabby coat sleeve and tried to hold himself more erect as he reached the door. Cautiously he pushed it open. More from habit than from necessity tonight, he opened the door with caution.

"Well, Win, bless you boy! 'Bout froze I guess, aren't you?"

"Oh, I guess not, Mother," but he

drew close to the little round heating stove and shivered as he rubbed his arms and legs and stared at the diminishing lumps of coal in the box in the corner.

"Where is Winnie, Mother?" His question carried an anxious tone.

"You couldn't guess where your sister has gone, Son."

"No? Where has she gone? You sound glad."

"We will miss her, of course, but I am glad. It is a lovely place, the Welfare says. They got it for her. The woman wanted her right away so they came and got her after school."

"Oh—so she has to work, too. What is she doing, Mother?"

"Just taking care of a child after school and helping with dishes and little things. It won't be hard. She will be home every week-end for a while. Under the circumstances it will be best since—since—" But she did not need to finish the sentence. Winston fully understood.

"Did you hear anything about him—about Dad today?" He searched his mother's face as the answer came slowly.

"I was over to see him after I went to the Welfare. He was about the same. They say he will be out again in a few days. Then I 'spose it will be the same thing all over again." The hopelessness in her heart came out in the words which she wished she had not spoken. Then she shifted the subject. "The Welfare will not do another thing for us, but with Winnie working and having a nice place to live that will help her and help us. Maybe we can get by if we don't have too much cold weather. Here now, Son, sit down to your supper. It is nice and hot and will warm you up. Wish it were more, but some day things may be different. I hope so."

"Thanks, Mother. This looks good. Umm, tastes good too. Boy, my mother is a good cook."

She used to be—when she had more to do with. But it can't always be this way. Things always change sometime. Son, I pray every day for a change."

But in another ten days it was the same. The husband and father was released from the hospital where he had

been taken for treatment for acute alcoholism after a drunken brawl. Then after a week's work he had drawn his pay, and the liquor stores and beer gardens had exchanged his dollars for the vile poison he had poured down his throat to make of a man a brute and a degenerate. He staggered into his house cursing, threatening and molesting. Too intoxicated to be vicious as at other times, when the family had fled from the house in terror, he was tumbled into bed to stay till he sobered up.

Win was glad his sister was gone. She was his twin and he missed her more than he allowed his mother to know, but secretly he rejoiced that she at last was not called upon to endure the days he knew were ahead of them when his father came home in such a condition. It was three days before the man was able to go back to work. The agony of those days seemed more than the boy and his mother could bear. When he became sober enough to be about the house, his violent temper displayed itself in abusive language and physical demonstrations of brutality to his wife and son.

But leave him his wife would not, though she was constantly advised to do so for the sake of her son, if not for her own well-being. Sometimes, with courage at low ebb and her frail body worn with care and the tragedy of her daily existence, it seemed impossible to go on in the trial. Then, she would fall upon her knees when alone and cry out the burden of her soul to the One Who was able to comfort. Hope would rise again, and with it renewed courage to meet the sordid days of repeated appearances of her drunken husband.

Winifred came home week-ends for a few hours, but always was enthusiastic to return to her work and her other home. Her father could not understand—so hardened, so unsympathetic, and so void of love was he because of the constant influence of alcohol upon his sensibilities.

Meanwhile the days wore on and Christmas Day was near at hand. It was night and the poor dupe of the beer gardens stumbled toward home after his nightly sojourn. In his stupor he unconsciously left his regular route and wandered into an unfamiliar street. It seemed an endlessly long way and the long row of houses loomed dark and forbidding as he stumbled along. Occasionally lights shone from a window where the shades had not been drawn, making it easier for him to see his path. Finally, becoming conscious that he had lost his way and did not know how to return home, he suddenly stopped in his tracks and found himself in front of a house where lights shone from the windows shedding a warm light upon his pathway.

(Continued on next page)

Looking up, he saw through the window a lovely child seated upon the lap of a beautiful woman. The child smiled happily and impulsively clasped her arms about the mother's neck as the mother fondly planted a kiss tenderly upon the brow of the child. A light shone upon their faces from a lamp above, casting a halo about their heads. It was a picture of love, of peace, of serenity. The man without seemed unable to wrest himself from the scene and move along. Something held him on the spot. "Could this be heaven?" he asked himself. "Where was he? Where had he seen such a picture of loveliness before?"

Then there stole into his brain a recollection: A lovely fair-haired child resting upon her mother's breast, another child—a little boy—playing at her knee. Out of the dim consciousness of his stupefied mind it arose to distinctness. It was a picture of reality—the reality of the past. The sweetness of the memory-picture reached down into his heart. It swept his emotions into ecstasy. It was true. A decade ago it was true. His own wife in her loveliness—his child, Winnie. He clenched his fists and beat upon his breast in remorse.

But as he watched again he saw another movement through the window. A young girl entered from an adjoining room bearing a lighted taper in her hand. Smiling she came toward the window, the light of it cast a glow upon her face. Deftly she placed the candle in the window and turned to the mother and child. Amazement swept over him. His senses returned. The past and the present pictured there before his very eyes! Remorse shook his soul. The young girl was Winnie, his child!

"So this is where she works. Why? Why? Why?" It came through his mind like a reverberating echo. The answer came methodically, aloud: "I am the reason why. I have driven her here. Oh God, I have!"

The reality of his present dawned upon him clearly—his frail wife, failing in health, his ill-clad son. Where were they now? He thought of the hovel as compared to this home of comfort and love before him. He thought of Winston, his own flesh and blood, out, perhaps on some cold street corner that very moment, trying to sell his papers for the nickels that would buy their food the next day.

He fell upon his knees. "Oh God, Oh Christ, my Saviour!" He seemed to see that Wonderful One standing with outstretched hands beckoning him to come. "Forgive my wickedness. Oh God, my sin, my sin! Take it away! Lord, I come."

There stole into his heart a peace, a sense of rest and supreme joy he had never known. The burden of his sin was gone. He rose from his knees and looked about him. Yes, there was the window with the candle gleaming out its little light into the darkness. The occupants of the room had disappeared. He wanted to rush to the door and claim his child whom he had seen a few moments before—but he dared not. She would not understand. He must go home. He must prove himself.

A few minutes walk brought him to his own door. With a more steady step than he had known for years he entered. His wife looked up startled.

Win rushed to his mother's side to protect her. But no menacing fists fell upon her.

"My dears," he cried. A light shone in his face and a smile was upon his lips. He reached out his arms in welcome to them. "Darling, don't be afraid. Winston, son, can you—can you forgive your father? God has done it. I—I have met Christ. I will never touch another drop!"

Through the tender mercy of our God . . . the Dayspring . . . has visited us, to give light to them that sit in darkness and in the shadow of death (Luke 1:78-79).

THE END

GARY By Phil Saint

A QUIET, SINCERE TESTIMONY





Wit's End Corner

Conducted by Ada M. Hess

Answers on page 449

1.

WHAT RULER

1. Talked to the wise men?
2. Came to Jesus at night?
3. Daughter was raised from the dead?
4. In Corinth, believed because of Paul's teaching?
5. In Achaia, was beaten because he believed?
6. Caused all the little children, two years old and under, to be killed?
7. Brought spices and helped Joseph of Arimathea put Jesus' body in the tomb?
8. Made Joseph next to himself in

power?

9. Held the Israelites in bondage until God sent ten plagues on him and his people?
10. Asked for wisdom, and God made him the wisest man?

2.

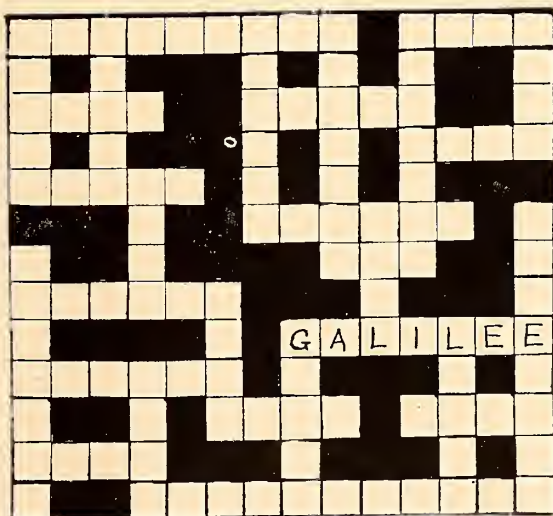
Can you go from sick to heal in six moves?

1. SICK
2. ----
3. ----
4. ----
5. ----
6. HEAL

3.

Starting with Galilee, count the squares crossing this word and find a word in the list that has the right number of letters and keys with the letter in Galilee, where it crosses. Continue in this manner until all words are used.

1. Galilee
2. life
3. ascended
4. distributed
5. Samaria
6. night
7. Nicodemus
8. well
9. gave
10. Rabbi
11. time
12. three
31. Luther
14. her
15. Andrew
16. answer
17. dove
18. aged
19. iron
20. cover
21. ever
22. wind
23. word



24. marvel
25. giver
26. Sabbath
27. heal
28. whither
29. light

4.

Can you make sixty words from the name Nicodemus, in 30 minutes?

5.

Scrambled words from the Sunday-school lessons for the month of January.

- | | | | |
|-------------|-------------|---------------|-----------------|
| 1. gilth | 6. deervice | 11. condimuse | 16. pritis |
| 2. divor | 7. veebile | 12. urrel | 17. owlbeth |
| 3. nignigne | 8. rowld | 13. hingt | 18. tharley |
| 4. shelf | 9. carge | 14. norb | 19. shiper |
| 5. swintes | 10. hurtt | 15. gomkind | 20. givesaltner |

- | | |
|----------------|---------------|
| 21. ratmassnia | 31. tware |
| 22. ropetwat | 32. restupeec |
| 23. shavert | 33. nuddher |
| 24. ranteel | 34. southdna |
| 25. pare | 35. hissef |
| 26. feedistit | 36. vealos |
| 27. rujelmase | 37. tow |
| 28. hadbeets | 38. vife |
| 29. dlibn | 39. wevelt |
| 30. aabbhst | 40. darbe |

6.

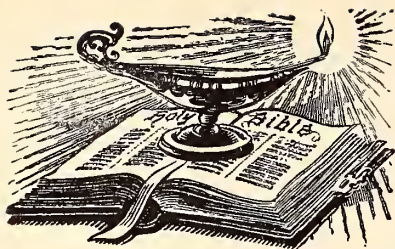
TRUE OR FALSE

1. Jesus is called the Word.
2. All things were made by Jesus.
3. He gave all who believed on Him, power to become the sons of God.
4. John the Baptist was called the Light.
5. Nicodemus was a Gentile leader.
6. Nicodemus said, "Ye must be born again."
7. The Samaritans loved the Jews.
8. The woman at the well thought Christ was a prophet.
9. The disciples said the fields were white for the harvest.
10. Jesus stayed in Samaria two days, and many believed.
11. Bethesda was a pool of water in Jerusalem.
12. A multitude of blind, lame, and sick people were in the water.
13. An angel troubled the water.
14. The blind man was made to see by the angel.
15. Jesus said, "Rise, take up thy bed and walk."
16. The Jews were glad he could carry his bed.
17. They asked who healed him.
18. The Jews persecuted Jesus.
19. Five thousand men were hungry.
20. Jesus asked Philip where to buy bread.
21. Andrew had five loaves and two fishes.
22. Jesus gave thanks before they ate.
23. The 5000 men had all they wanted to eat.
24. There was nothing left.
25. The men believed.

7.

Scripture you should know in the Book of Galatians.

1. I am crucified with Christ: nevertheless _____
2. But that no man is justified by the law _____
3. There is neither Jew nor Greek, there is _____
4. Stand fast therefore in the liberty wherewith _____
5. For all the law is fulfilled in one word, even in this _____
6. Now the works of the law are manifest, which are these _____
7. But the fruit of the spirit is _____
8. Bear ye one another's _____
9. For if a man think himself to be something _____
10. Be not deceived; God is not mocked: for _____
11. And let us not be weary in well doing _____



LIGHT ON THE LESSON

INTERNATIONAL SUNDAY-SCHOOL LESSONS

Expositions by H. H. Stewart

Illustrations by E. Glen Lindquist

Object Lessons by Myrtle Stewart

THE GLORY OF THE SON OF GOD

FIRST QUARTER, LESSON 1
SUNDAY, JANUARY 3, 1943

Lesson Text: John 1:1-18

Devotional Reading: Colossians 1:9-18

Golden Text: "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

LESSON EXPOSITION

The lesson committee has arranged a series of lessons in John's Gospel for the first quarter of 1943. A few of the lessons for the second quarter are also taken from this book. We are indeed grateful for this opportunity for a somewhat systematic study of this great Book in our Sunday-schools. We trust that teachers will earnestly urge their classes to read all the material which is omitted from the Sunday-school lesson studies. Great good will come from a faithful study of John's Gospel. We are sure that a diligent, open-minded study of this great Book cannot help but produce the results John anticipated when he wrote the Book—"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John 20:31).

The fourteen verses assigned for our lesson today constitute most of what is commonly known as the prologue of John's Gospel. The first eighteen verses are ordinarily considered as the prologue or the introduction to the book proper. We classify the material as follows:

- I. The Identity of the Word
John 1:1-2
- II. The Activity of the Word in Creation
John 1:3
- III. The Vitality of the Word
John 1:4-5
- IV. The Identity of the Witness to the Word
John 1:6-8
- V. The Activity of the Word in Redemption
John 1:9-13

VI. The Nativity of the Word
John 1:14

I. THE IDENTITY OF THE WORD
John 1:1-2

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

We would like to give our readers our conception of the word "Word" as applied to Christ by John. This Gospel writer also employs the same term in his epistle. In speaking of the God-head he refers to them as "the Father, the Word, and the Holy Ghost" (I John 5:7. See also I John 1:1 and Revelation 19:13.) In time past we were puzzled by this designation for Christ and perhaps there are those who now would like a few words of comment.

In the Greek New Testament there are several words translated "word." Only two, however, occur very often—*logos* and *reema*. *Reema* is the nearest equivalent of our English "word." *Logos* is a much more comprehensive term. Besides being translated "word" in the New Testament it is also translated "communication," "saying," "cause," "account," and several other ways. It literally means "the expression of the innermost thought or being of the individual. Hence, the "Word of God" is the expression of the Father in the Son. Verse eighteen of this first chapter of John hears out the above truth. "No man hath seen God at any time; the only begotten Son, (the Word) Which is in the bosom of the Father, He hath declared (revealed) Him." The Son is the Father's expression of His own being to the world. He is the Word of God. The Bible is frequently referred to as the Word of God, for it is God's written revelation of Himself.

John begins his Gospel "in the beginning." Before creation, before time, the Son and the Father in eternity past, is John's starting point. He had a special purpose in so doing, just as had the other Gospel writers in the special manner in which they introduced Christ. Matthew introduces our Lord with a genealogy going back to David and on to Abraham. The significance—Matthew sets forth Christ as King, thus the genealogy which proves Jesus'

right to the throne of His father David. Luke introduces Christ by narrating His lowly birth and then follows with a genealogy going back to Adam. His special purpose—to set forth Jesus as man; thus his genealogy and account of His birth. Mark includes no genealogy. He is setting forth Jesus as the suffering Servant. Accordingly he begins with Jesus preaching the Gospel in Galilee. But John's special purpose was to round out the fourfold picture of Christ as He had been presented by the prophets—the King of Israel, the perfect Man, the suffering Servant, and God incarnate. So John is especially emphasizing the fact that Jesus is God, as we have already noted from his own statement—"these are written that ye might believe that Jesus is the Christ, the Son of God." Accordingly he begins with Jesus the Word in the beginning with the Father.

John not only begins with Jesus in the beginning with the Father, but he sets forth the fact that Jesus was One with the Father—"And the Word was God." As the second person in the Trinity, Jesus is the Son, but He is nonetheless God than is the Father.

II. THE ACTIVITY OF THE WORD
IN CREATION

John 1:3

All things were made by Him; and without Him was not any thing made that was made.

Jesus is the Creator of all things. That is part of the special work of the God-head entrusted to Him. We recall that when man was created, the God-head counselled together and said: "Let us make man in our own image." But obviously Jesus was the One Who performed the act.

We would like to call attention to two verses which not only confirm the above but also add that Jesus is the Sustainer of the Universe. We quote from the Weymouth translation for the sake of clarity.

For in Him (Jesus Christ) was created the universe of things in heaven and on earth, things seen and things unseen, thrones, dominions, principedoms, powers—all were created, and exist, through and for Him.

And He is before all things, and in and through Him the universe is



one harmonious whole (Col. 1:16-17).

Jesus created the universe and He now sustains it. The whole universe hangs together and is made into a harmonious whole by Him. He Who spake and the worlds were framed, He Who flung out the sun and planets, now holds them together and makes them into a cosmos instead of a chaos.

III. THE VITALITY OF THE WORD

John 1:4-5

In Him was life; and the life was the light of men.

And the light shineth in the darkness; and the darkness comprehended it not.

In Christ is life and light. When God (the Word) created man, "He breathed into his nostrils the breath of life, and man became a living soul." Physical life came through Him. Spiritual life came through Him also. He is the One "Who hath abolished death and brought life and immortality to light through the Gospel" (II Tim. 1:10). He is the source of all light to men who must have forever groped in darkness.

In man is death and darkness. Immediately after God put man on earth and breathed life into him, that creature plunged himself into both physical and spiritual death, and into darkness as well. Since that time man has been a creature of death and can anticipate nothing better than death and destruction should God not intervene. Since that fateful day of disobedience, man has been a creature of darkness. Through the centuries he has groped for light, regaled his soul in illusions of light, but nevertheless, remained in darkness. And again had God not intervened, he must have forever remained that way.

But God did intervene. The great Life and Light of heaven came into the world to become these very things to men. He came to be the Way, the Truth, and the Life to men. But so few comprehend. So few want God's adequate provision. So many prefer rather to grovel on to death, groping in darkness, yet always hoping that in themselves some way may be found.

IV. THE IDENTITY OF THE WITNESS TO THE WORD

John 1:6-8

There was a man sent from God, whose name was John.

The same came for a witness, to bear witness of the Light, that all men through Him might believe.

The Jews were expecting (or should have been expecting) four people to come into the world. All of these four are mentioned in John's interview with the priests and Levites sent by the Jews to ascertain his identity. These were the Christ, Elias, that Prophet, and the voice of one crying in the wilderness (John 1:19-23). First of all John in-

formed them that he was not the Messiah. Evidently the Christ Who should come was the One first thought of. Then they asked him, "Art thou Elijah?" "I am not," was his answer. "Art thou that prophet?" Again he answered in the negative—"No." Then at their request John revealed his identity by reminding them of Isaiah's prophecy of another that should come: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaiiah." (See Isaiah 40:3.) Thus John testifies that he is one of the four and that his mission is to prepare the way for the important One of the four—the Messiah, the Christ.

And John the Baptist did faithfully witness for the Lord. He witnessed at the Jordan to the coming of Christ. He witnessed to the Deity of Christ when He came out to the Jordan to be baptized of John. Later John witnessed to two of his own disciples saying, "Behold the Lamb of God." John was indeed a true witness to "the Lamb of God that taketh away the sin of the world."

He was not that Light, but was sent to bear witness of that Light.

John was mistaken for the true Light, but he always vigorously denies such identity. Conversely of Jesus he said: "He it is, Who coming after me is preferred before me, Whose shoe-latchet I am not worthy to unloose." On another occasion he said: "I am not the Christ, but that I am sent before Him . . . He must increase, but I must decrease."

V. THE ACTIVITY OF THE WORD IN REDEMPTION

John 1:9-13

These verses which come before us in this section can be best treated individually.

That was the true Light, Which lighteth every man that cometh into the world.

Some translators substitute "there" for the introductory "that" in the above verse. We believe this change is better. "That" makes the verse sound like a dependent clause attached to the preceding verse. This is not the case. This verse stands alone, for it introduces

a new thought. The thought is that at the very time John was witnessing to his coming, the true Light was making His appearance.

Now we are faced with the question: "What is involved in lighting every man that cometh into the world?" The preceding context says that the "Light shineth in darkness and the darkness comprehended it not." The succeeding context states that "the world knew Him not," and "His own received Him not." It is evident that all men are not lighted with the full saving knowledge of Jesus Christ. But it is just as certain that all men that come into the world are lighted, for the verse plainly says so. We believe that a passage further on in the Gospel of John throws light on this passage. Jesus, in speaking of His sacrificial death, said, "And I, if I be lifted up from the earth, will draw all men unto me." Clearly this does not mean that all men will come to Him for salvation. But it does mean that Jesus is drawing them nevertheless. The Spirit of God that proceedeth from the Father and the Son is now drawing on the hearts of all men. Every person in this world has been drawn Godward by the Holy Spirit. Every person has been given this heaven-sent light which makes him accountable to try and learn of the true Light.

He was in the world and the world was made by Him, and the world knew Him not.

Anomalous! The Creator of the world came into the place He had made, but His creation failed to recognize Him. How sin has deadened the hearts of men and blinded their eyes!

He came unto His own, and His own received Him not.

Greater anomaly! He came specially to the nation of Israel. He was born of the seed of Abraham. He came as was foretold by their own prophets. He gave special signs to that nation. Yet, "His own received Him not." How great the darkness, since their light had become darkness (Matt. 6:23). How terribly sin blinds!

But as many as received Him, to them gave He power to become the sons of God, even to them that be-

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lieve on His name:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

All that is comprehended in these two verses will not be understood until finite minds become infinite minds. But we can grasp enough now to fill our hearts with joy and gratitude. Simply by opening our hearts' door to Him and receiving Him, we may become the Sons of God. Born into the family of God, not by human instrumentality, nor by human works, not by anything that man can do, but by the will of God. Only eternity can reveal the complete blessedness of those who wisely receive Him.

VI. THE NATIVITY OF THE WORD

John 1:14

And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.

Space prohibits anything but a brief comment on this verse. Since an article fully treating this verse appears in this issue, we shall waive even our brief comment. See page 422 for "The Enfleshment of the Living Word," by the Editor.

THE LESSON ILLUSTRATED

The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth (John 1:14).

When Queen Victoria had just ascended her throne she went, as is the custom of Royalty, to hear "The Messiah" rendered. She had been instructed as to her conduct by those who knew, and was told that she must not rise when the others stood at the singing of the Hallelujah Chorus. When that magnificent chorus was being sung and the singers were shouting "Hallelujah! Hallelujah! Hallelujah! for the Lord God

omnipotent reigneth," she sat with great difficulty. It seemed as if she would rise in spite of the custom of kings and queens, but finally when they came to that part of the chorus where with a shout they proclaim Him King of kings suddenly the young queen rose and stood with bowed head, as if she would take her own crown from off her head and cast it at His feet.—J. Wilbur Chapman

While Mr. Kirkland was a missionary to the Oneida Indians, being unwell, he was unable to preach on the afternoon of a certain Sabbath, and told Peter, one of the head-men of the Oneidas, that he must address the congregation. Peter modestly and reluctantly consented. After a few words of introduction, he began a discourse on the character of the Saviour. "What, my brethren," said he, "are the views which you form of the character of Jesus? You will answer, perhaps, that He was a man of singular benevolence. You will tell me that He proved this to be His character by the nature of the miracles which He wrought. All these, you will say, were kind in the extreme. He created bread to feed thousands who were ready to perish. He raised to life the son of a poor woman, who was a widow, and to whom his labors were necessary for her support in old age. Are these, then, your only views of the Saviour? I will tell you, they are lame. When Jesus came into the world, He threw His blanket around Him, *but God was within.*"—Arvine

JESUS INSTRUCTS A GREAT TEACHER

FIRST QUARTER, LESSON 2

SUNDAY, JANUARY 10, 1943

Lesson Text: John 3:1-16

Devotional Reading: I John 3:1-10

Golden Text: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

LESSON EXPOSITION

Dialogues are usually interesting. Radio speakers, advertisers, etc., have found that their message can often be more effectively delivered by presenting a dialogue rather than a monologue. Justin Martyr found in refuting the heresies of Judaism in the early Christian era, that he could best do so by creating conversations between a Christian and a Jew. In this way he answered all the arguments of Judaism with Scripture. These writings he called *Dialogues with Trypho the Jew*.

The message that is brought to us through this dialogue between Christ and Nicodemus is no exception as far as interest is concerned. But more than being interesting, these sixteen

OBJECT LESSON

OBJECTS: A Gospel of John and a nickel.

EXPLANATION: The purpose of this lesson is to illustrate the value of a right choice. Ask one of the children to come to the front. Tell him that you want to give him something and that you will allow him to make a choice. First show the nickel and discuss some of the things he could buy with that if he should choose it (ice cream, etc.). Then hold out the Gospel of John, explaining the value of God's own Word, which tells about His Son and how to have eternal life. Let the child choose. He will probably take the book of John. Ask the class whether he made a good choice. Now ask him to open the book, and there he will find a dime which you have glued to the inside of the cover. Show that he has received a book which tells him how to be saved and how to have joy, and in addition to all this, he can have twice as much pleasure as he could have had by making the other choice. Have the child read John 1:11-12. Explain that when Jesus came, some were foolish and did not choose Him, but others chose to receive Jesus, the Living Word of God. And they not only had the joy of having Christ in their hearts and of having eternal life, but they also became the children of God. Now make the individual application, bringing out the special joys and blessings of being a child of God.

verses constitute one of the most informative conversations ever carried on. Here the intellect of a great teacher comes into contact with the divine knowledge of the Great Teacher. That intellect which is of this world, that which is carnal, that which is finite, is found to be utterly inadequate to solve eternal problems. But the One Who came down from above illumines the mind of the one who is from below with heavenly knowledge. So today, like Nicodemus, we too may come and sit at the feet of the Great Teacher and learn the truth of the entrance requirements to the kingdom of God. This is truly one of the most profound sections of the Word of God. It demands our most earnest heed and diligent application. May God make this lesson on the New Birth the vital lesson He intends it should be to each one of us.

This dialogue between Jesus and Nicodemus consists of three questions and three answers:

I. A Question about Entrance into the Kingdom

a. The Question

John 3:1-2

b. The Answer

John 3:3

II. A Question about the Possibility of the New Birth

a. The Question

John 3:4

b. The Answer

John 3:5-8

III. A Question about the Manner of the New Birth

a. The Question

John 3:9

b. The Answer

John 3:10-16

I. A QUESTION ABOUT ENTRANCE INTO THE KINGDOM

a. The Question

John 3:1-2

Lest someone accuse us of mishandling the Scriptures, we hasten to assure our readers that this first question was not stated, but only implied. Of course we could not even have read the implication had not our Lord looked into the heart of Nicodemus and given the answer before the question was asked. We will look at this in just a moment. But before we look at the question, let us take a look at the questioner.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

Nicodemus was a Pharisee. This meant that he was a strict conformist to the Law of Moses (and the traditions of the elders) as a means of securing the righteousness necessary to enter into the Messianic Kingdom when it should be set up.

Nicodemus was a ruler of the Jews. This means he was a member of the Sanhedrin, the highest governing body of Jewry. Qualifications were very high for this position. He must be at least forty years of age, of clean moral character, and be recognized as a true scholar.

Nicodemus was "a master of Israel" ("The teacher of Israel," R.V.). He was likely a scribe or teacher of the Law and hence belonged to that branch of the council which represented the learned class of the nation.

Nicodemus came to Jesus by night. It seems that the only reasonable explanation is that he was afraid of what his friends would say. There are some admirable qualities about Nicodemus, but he does seem to have been too greatly concerned about what others might think or say.

The same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him.

It was the miracles that convinced Nicodemus that Jesus was a God-sent teacher. But it was the conviction that this God-sent Person must be the Messiah that was the chief concern of this Jewish ruler. For Jesus' answer to him indicates that Nicodemus was especially interested in the Messianic Kingdom and the entrance requirements. Doubt-

less, he was wondering if the old conceptions of the Pharisees as to the nature of the Kingdom would hold good.

b. The Answer

John 3:3

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

We first of all note the distinction between the kingdom of which Nicodemus was inquiring and the one of which Jesus was thinking. The Jews were all looking for the setting up of an earthly kingdom with the Messiah as King and the nation of Israel as the head of the nations. They were right in expecting this, for God has so planned and will yet carry out these plans. But they were wrong in putting the material aspect of this Kingdom ahead of the spiritual aspects of the Kingdom of God. Jesus ignores Nicodemus' problems about the Messianic kingdom and starts instructing him about the Kingdom of God. This great spiritual kingdom is now in existence. It is made up of all of God's sentient creation who are submissive to His rule. Entrance into this kingdom is dependent upon a new birth. "Except a man be born again, he cannot see the kingdom of God."

II. A QUESTION ABOUT THE POSSIBILITY OF THE NEW BIRTH

a. The Question

John 3:4

Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

We are not to interpret this question in its strictest literal sense. Of course Nicodemus was not so foolish as to think that our Lord was suggesting such a possibility. But doubtless he was thinking that if it was necessary for a man to become a new creature in order to enter into God's kingdom, such was an impossibility. "How can a man be born when he is

old?" There he was—a man of over forty years of age; fixed in his habits; trained in certain ways of thinking; and now Christ tells him that he must become a new creature. He must be born again.

b. The Answer

John 3:5-8

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

First of all, we shall try to explain the puzzling phrase "horn of water and of the Spirit." The conjunction translated "and" is the Greek word *kai*. This word may be translated either "and" or "even." Had this word been translated "even" in this passage it would read, "born of water even the Spirit." [This would be in exact agreement with our Lord's symbolic use of the figure water in John 7:38-39:

He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit.)

Hence, we believe that Christ was speaking of water as a figure symbolizing the Spirit.

The new birth is a spiritual birth as contrasted to the physical birth. In physical birth the child receives much that determines the future. His appearance, nature, and much of his character is determined by his birth. But unfortunately, all of this that he receives in his natural birth is natural. It is of the earth earthy—that which he receives which is inherent is from Adam. Adam fell into sin and with him fell all posterity. Thus the physical

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birth gives one a body that will eventually deteriorate and die. It gives one a carnal sinful nature, that is at enmity with God. Consequently if such a person is to become a fit subject for the kingdom of God, he must undergo a radical change. But this radical change cannot be a mere transformation; it must be the result of a new birth. First of all, he must have a new nature. In this spiritual rebirth he receives the nature of Christ Himself. He receives new desires, new aims in life. While it is true that at the time of the new birth, the person does not receive a new incorruptible body, yet that is provided in his salvation and he will receive it eventually.

The Holy Spirit is the agency by which this new birth is brought about. He is the One Who regenerates—imparts new life—to the person who places faith in Christ.

To illustrate the working of the Spirit in the new birth, the Lord uses the illustration of the wind. We can see the effect of the wind as it blows. We may hear the noise as the trees rustle. We can feel the movement of the wind. But other than the effect it produces we can know nothing of the working of the wind. "So is every one that is born of the Spirit." We can see the effect the working of the Spirit has on the life of another. We feel the effect of the Spirit working in our own lives. But how the Spirit of God goes about working out this new birth, we know not.

III. A QUESTION ABOUT THE MANNER OF THE NEW BIRTH

a. The Question

John 3:9

Nicodemus answered and said unto Him, How can these things be?

Whether or not Nicodemus was beginning to show some spiritual understanding in connection with the great problems which God had to solve when He devised the plan whereby He might make spiritual beings out of carnal sinful beings, we know not. But regardless of whether he had begun to see the

magnitude of the new birth, it is a stupendous feat. When God devised the great plan of salvation, He conceived something far greater than ever could have been designed by the intellect of finite man.

b. The Answer

John 3:10-16

Before Jesus sets about answering the question Nicodemus has just raised, He asks one Himself.

Jesus answered and said unto him, Art thou a master of Israel and knowest not these things?

We do not believe that Jesus was merely using irony. However, it was ironical that Nicodemus, as a spiritual leader (for as a teacher he was such) as well as a political leader knew nothing of God's plan for entrance into His kingdom. But he was no different from many today who are not born again, hence, have not spiritual minds—only carnal—yet go about instructing others supposedly in spiritual things. But we believe that Jesus was rebuking Nicodemus for not knowing these things. He could have known them. He might have studied Ezekiel's prophecy of the spiritual rebirth of Israel (Ezek. 37:11-14). He might have familiarized himself with the fifty-first Psalm. There he could have read David's confession of inbred sin (vs. 5) and his prayer for a clean heart (vs. 10). He might have read numerous other Scriptures which would have told him something of the truth which Jesus was now setting forth in such a plain manner.

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven.

Our Lord was, in these passages, bringing out the contrast between that wisdom of the world—that with which

Nicodemus and his kind were instructing others—and the kind of knowledge that comes down from above. It is strange indeed why those who could not possibly know anything about God's will will set themselves up as authorities and ignore the heavenly wisdom of Him Who came down from above. Yet there are many who today are scoffing at the idea of the necessity of a new spiritual birth. And many of these do claim to follow the teachings of Jesus. Well, Jesus taught nothing more clearly nor more emphatically than the necessity of the new birth.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in Him should not perish, but have eternal life.

For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Since Jesus compared the manner of spiritual birth to the action of the wind in order to show how difficult it is to explain, we shall not try to explain something that God has asked us to believe, but not to understand. But in the verse before us Christ points out some marvelous truths to Nicodemus that we can understand.

First of all, Christ points to one example in the Old Testament where Israel received life for a look. The story is a rather familiar one. It is recorded in Numbers 21:4-9. Israel had sinned. God sent fiery serpents among the people, and many of the people died from the bite of these venomous snakes. The people confessed their sin and urged Moses to pray to God to take the serpents from their midst. Moses prayed to God, but He did not take the serpents from the midst of the people. He instructed Moses to make a fiery serpent and set it on a pole before the people. Then God promised "everyone that is bitten, when he looketh upon it, shall live." And Moses made a serpent of brass and placed it as God had commanded him, and they that looked lived. Life was received for a look. The spiritual life that God has to give to those who desire to be born again is a free gift of God. God has nothing to sell or trade. He only deals in gifts.

But someone must pay the debt of sin. For God had promised that "the soul that sinneth, it shall die," and that He would "by no means clear the guilty." Therefore God must be faithful to His word. He cannot clear the guilty unless He devises some way to meet the demands of His holiness and justice as He has set forth such in His Word.

And so Jesus tells Nicodemus that just as the serpent was lifted up even so also must the Son of man be lifted up. There on Calvary's cross He was a little later lifted up to meet the

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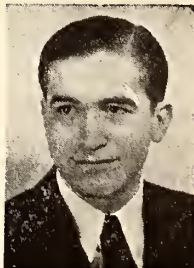
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demands of justice which a righteous God imposed. He fully paid the debt of sin. He fully satisfied the demands of a righteous God. Now God can be faithful to His Word, for He punished His Son in place of the guilty sinner. But it was imperative that Jesus be lifted up on the cross if ever a sinful man was to come into God's righteousness.

Now that the debt of sin is fully paid, God can set forth the most wonderful message ever brought to mortal man: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Two "musts" stand out in this lesson. "So *must* the Son of man be lifted up." God's only plan to make a new creature out of a sinful man was for His Son to die, be buried, and rise again. The second must is, "Ye *must* be born again." Those who would enter into the Kingdom of God *MUST* become new creatures. This is done as the Holy Spirit takes them down into death and burial with Christ, and then raises them with Him in a new resurrection life.

We readily admit that the necessity of the new birth is entirely foreign to the thinking of the natural man. But the fact that it is foreign to his thinking only goes to prove that he does need to be given a new spiritual mind, whereby he can think properly on spiritual things. And this can only come to the mind that is illuminated from above.

THE LESSON ILLUSTRATED

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16).

A story has been often told of the fondness of parents for their children; how in a famine in the East a father and mother were reduced to absolute starvation, and the only possibility of preserving the life of the family was to sell one of the children into slavery. So they considered it. The pinch of hunger became unbearable, and their children pleading for bread tugged so painfully at their heart-strings, that they must entertain the idea of selling one to save the lives of the rest. They had four sons. Who of these should be sold? It must not be the first: how could they spare their first-born? The second was so strangely like his father that he seemed a reproduction of him, and the mother said that she would never part with him. The third was so singularly like the mother that the father said he would sooner die than that this dear boy should go into bondage. As for the fourth, he was their Benjamin, their last, their darling, and they could not part with him. They concluded that it was better for them all

to die together than willingly to part with any one of their children. Do you not sympathize with them? I see you do. Yet God so loved us that (to put it very strongly) He seemed to love us better than His only Son, and did not spare Him that He might spare us. He permitted His Son to perish from among men "that whosoever believeth in Him should not perish, but have everlasting life." —C. H. Spurgeon

In September, 1878, a dreadful accident happened on the Thames, when an excursion steamer, named the *Princess Alice*, was cut down by the *Bywell Castle*, an outward bound merchant steamship. More than seven hundred persons that day found a watery grave. Among the brave efforts that were made on that occasion to save the drowning people, one of the noblest was made by a man who was in charge of a small boat at some distance from the scene of the collision. Rowing with all his might into the midst of the struggling passengers, he pulled several of them one after another into his little boat, which was now full and in danger of sinking, and prepared to row away. But when he saw the white upturned faces of many others, and heard their piteous cries: "Oh, save me, sir!" "Don't leave me, sir!" it is said that in agony he threw up his arms and cried: "Oh, God, that I had a bigger boat!" His heart was large enough to save all who were perishing, but his boat was too small—his power was limited. Not so with Christ. He is the Life-Boat of perishing humanity, and in Him there is room for the whole race, for "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." —R. Brewin

OBJECT LESSON

OBJECTS: Large letters cut out of construction paper to make a vertical chain spelling the word "GOSPEL." (Make a slit at the bottom of the letter "P" and a slit at the top of "L" so that the letter "E" will hook in between the "P" and "L".)

JESUS WINNING SOULS

FIRST QUARTER, LESSON 3

SUNDAY, JANUARY 17, 1943

Lesson Text: John 4:1-42

Devotional Reading: II Corinthians 5:14-20

Golden Text: "And he that reapeth receiveth wages, and gathereth fruit unto life eternal" (John 4:36).

LESSON EXPOSITION

Dr. J. E. Conant tells of a pastor who, passing a big department store, followed a sudden impulse to go in and talk to the proprietor on the subject of his salvation. Finding him, he said:



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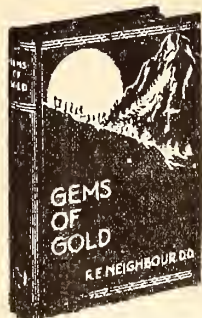
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EXPLANATION: This lesson illustrates the fact that the Gospel as given in John 3:16 is God's only way of salvation. Attach a string to the letter "G" and hang it up (if possible on a blackboard). Let this letter represent God (write the rest of the word "God" on the blackboard). Hold up the letter "L" and let that represent life. Tell how some people think that if they try to live a good life, they will please God and be near to Him so that they can climb into heaven. Place the "L" underneath the "G" and let it fall just as we do when we try to be good without the Lord's help. Show how far our life is below God. Then introduce John 3:16 as the only way to get to God. Beside the word "God" write the first part of the verse: "so loved the world that He gave His." Hook the letter "O" to the letter "G," as shown in the illustration, and write or say the words "only begotten." Now attach the "S" and refer to the words, "Son, that whosoever believeth in Him should not." Add the "P" and the words, "Perish, but have." The letter "E" comes next with the word, "Everlasting." Now the letter "L" will fit in to represent "Life." Have the class read the verse from the board. Call attention to the fact that you have the word "Gospel," and the Gospel is God's good news of salvation, which He tells in John 3:16. Now go back over the verse and deal especially with the fact that it is God's only Son Who links us with God, and that it is through Him alone that we can come to God. Call attention to the fact that the offer is made to everyone — "whosoever believeth." The result is everlasting life — God's gift to everyone believing in His Son.

"I've talked beds and carpets and book-cases with you, but I've never talked my business with you. Would you give me a few minutes to do so?" Being led to the private office, the minister took out his New Testament and showed him passage after passage which brought before that business man his duty to accept Jesus Christ. Finally the tears began to roll down his cheeks, and he said to the pastor, "I'm seventy years of age. I was born in this city, and more than a hundred ministers, and more than five hundred church officers have known me in a business way, but in all these years you are the only man who ever spoke to me about my soul." —From *Moody Monthly*

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The business of the Christian is soul-winning. Any born again person who thinks that he is not to be a winner of souls has the wrong conception of the Christian life. God has a place for every child of His to labor in His vineyard, and all the labor should ultimately result in souls being won to Christ. Some may be called primarily to teaching, or shepherding, or giving, or even only praying, but whatever the task, regardless of how important or how lowly, it should be performed with the aim that in some manner it will contribute toward the salvation of souls.

But regardless of the special work to which God has called each child, there is one common work that all may participate in and that is personally testifying for Christ. We may all become soul-winners in this manner. Yet we are persuaded that very few of God's people are faithful in this work. Were they, we surely would not hear so many testimonies like that of the business man above. But if each one of us will stop and think, doubtless, we will remember but few times when someone has approached us about our salvation. We have all been very negligent in this manner. We trust that this lesson will stir us to bear forth a faithful testimony, that others might come to know our Saviour, too.

It is our purpose to bring some truths from the entire lesson text which is assigned for today. The lesson text is John 4:1-42. The printed text includes only verses twenty-seven to forty-two of the above passage. So we shall not try to give a verse by verse analysis, but shall merely note some significant things from this exceptionally important section of Scripture. We outline our discussion as follows:

- I. Jesus' Example in Soul-winning
John 4:1-27
- II. The Disciples' Instruction in Soul-winning
John 4:31-38
- III. The Samaritan Woman's Zeal in Soul-winning
John 4:28-30, 39-42

I. JESUS' EXAMPLE IN SOUL-WINNING

John 4:1-27

Jesus set the example for us in personally dealing with souls about their need of eternal salvation. The incident at Jacob's well at Sychar where Jesus led a poor Samaritan out of darkness into light was not unique. He came to seek and to save that which was lost, and He labored ever so faithfully at this task. Some nineteen different instances are recorded in the New Testament where Jesus stopped to personally deal with some needy soul. If our Lord and Master could take time for such individual work out of the busy program He carried on for only a brief three and one-half years, surely each of us can afford to spend much time in this fruitful ministry.

When Jesus and His disciples started northward on their journey from Judea to Galilee "He must needs go through Samaria" (vs. 4). Now this was not the route the Jews ordinarily took in going from the southern kingdom to the northern and vice versa. They almost always went east and crossed the Jordan, then up the eastern side of the river and crossed back over when they arrived at Galilee. The reason was that the Jews hated and despised the Samaritans, and would have no dealings with them (vs. 9). This animosity dated back to the Assyrian invasion. At that time the Israelites were carried out of the land and colonists were brought in from diverse places to occupy the cities of Samaria. These colonists and the Israelites intermarried bringing about a mixed race of Samaritans, greatly despised by the Jews. Down through the years there had come this feeling and a strict severance of relationships. Jesus must needs go through Samaria, not because it was a closer route, we are persuaded to believe, not because it was an easier route; but because He had a work there to do.

Jesus became wearied and needed rest (vs. 6); He became thirsty and needed a drink (vs. 7). Jesus was subject to these human needs. However, in this instance we believe that a Divine passion more than the physical need—a passion for lost souls—was driving Him to seek rest and drink. For when the disciples returned from the city with meat and they urged Jesus to eat, He declined, saying, "I have meat to eat that ye know not of." So we are persuaded that His tarrying in Sychar for rest and drink was primarily for the opportunity afforded of giving rest and living water to a weary, needy soul, rather than the satisfying of His own physical needs.

The pause at Jacob's Well gave Jesus the desired opportunity. To that well came a degraded, sinful woman; and Jesus ministered to her needs. It is interesting to note how Jesus opened up a conversation and led to the heart

of her soul's problem immediately by using the thing of common interest—the water—and quickly led from that to the "living water." There is always some way of tactfully turning the conversation to spiritual things if we are willing that it shall be turned that way.

In a few brief sentences Jesus pointed out to the woman the folly of seeking only temporal things (vss. 13-14), the sinfulness of her own dissolute life (vss. 16-18). He turned the conversation back to her need of salvation when she would have introduced a controversial matter (vss. 20-24), and then finally brought her to the place where she recognized Him as the Messiah (vss. 25-26).

When the disciples returned, they were amazed to find Jesus talking to this woman, though they did not ask Him why (vs. 27). It did not occur to them that this poor sinful woman could be a candidate for heaven, but she was more than that—she was already elected. So many of us, like the disciples, go along from day to day little realizing that there are souls all around us in sin who would be really glad to find that some one was interested in their soul's salvation.

J. Wilbur Chapman tells the following story of one of his greatest regrets:

We have an idea that men do not care to talk about their soul's salvation, and our lips have been sealed. I have possibly the saddest testimony of anyone. I roomed with a man in college for almost two years; I was a student for the ministry and knew that he was not a Christian, and I never warned him once. At the close of my college course he said to me, "Why have you never asked me to be a Christian?" And when I told him that I thought he did not care, he told me that that was the reason he had chosen the room with me, that there had not been a day or a night that he was not willing to talk. And then, try as hard as I would to lead him to Christ, I failed. Another classmate won him; and a little later, going to his home in the South, he was a victim of yellow fever. He is saved today, but will never shine as a "star in the crown of my rejoicing." The unsaved people do care, and they many times long for you to speak.

—Revivals and Missions

II. THE DISCIPLES' INSTRUCTION IN SOUL-WINNING

John 4:31-38

Jesus first of all instructs the disciples in the importance of spiritual matters over physical matters (vss. 31-34). We have already noted that when the disciples returned with meat that Jesus declined to eat then, for He had more important matters before Him. Now this does not mean that Jesus en-

dorsed fanaticism, for He did not. He realized the necessity of caring for physical needs. But it does appear that He wished to stress the importance of our spiritual work. Ofttimes we let the commonplace duties keep us from taking time to speak to souls—and that is letting the secondary crowd out the primary. The Christian who cannot postpone a meal for a little while, or set aside some task to deal with some unsaved person, needs to be awakened to a new appreciation of values. May we all ask God to give us the grace to honestly say as did Jesus to the disciples: "My meat is to do the will of Him that sent Me, and to finish His work."

Jesus next instructs His disciples in the urgency of the work of soul-winning. "Lift up your eyes, and look on the fields: for they are white already to harvest" (vs. 35). Think of that needy country of Samaria right next to Judæa, and the Jews calling themselves God's people, and yet detouring around Samaria when they wanted to go north. However, we need not go back to those people to find an example of inconsistent Christian work. Many of us Christians faithfully help support missionaries in Africa, yet do not lift a finger to reach the lost colored people living in our own city. We do need to send the Gospel to the far corners of the earth, but likewise, we need to reach out with the Gospel to those living near us. Every nook and corner of the globe is a prospective place to witness for Christ. If any thing should move us to give out the Gospel, it surely should be the needs of lost men and women.

God promises rewards to those who faithfully labor to win souls to Christ. "And he that reapeth receiveth wages" (vs. 36). Some will contend that it is not right to work with a view to receiving rewards. Of course that should not be the dominant motive. But God has promised them, and it is right that we should faithfully serve, expecting to some day be rewarded. To labor for rewards in the future is certainly a higher motive than to strive that we might receive the recognition and praise of men now.

God promises success to the faithful servant: "... and gathereth fruit unto life eternal" (vs. 36). Too often we deceive ourselves by thinking that it is no use to witness for Christ, but, nevertheless, we will just be faithful. God says that the reaper will gather fruit unto life eternal. God has promised to use His Word wherever it is given forth. We should give out the Word in the confidence that He will bring forth results.

Christ next enjoins upon the disciples that they recognize the cooperation involved in the work. First, they should recognize that "we are laborers together with God," for "one soweth and another reapeth" (vs. 37). We should rejoice to realize the great honor of such teamwork, and we should be quick to recog-

nize our rightful place in this partnership. (See I Corinthians 3:5-9.) Furthermore, we should recognize the cooperation among brethren in such work (vs. 38). If there is one field of endeavor in the world where there should be complete unity, it should be in the work of winning the lost to Christ. Yet, it seems as though perhaps there is less concerted effort among members of the Body of Christ than is found in any other group in the world. This can only be remedied when the end in view becomes greater in our eyes than the means to that end. How we should all pray that God will give us a passion for souls! Then we would all labor harmoniously with God and with one another.

III. THE SAMARITAN WOMAN'S ZEAL IN SOUL-WINNING

John 4:28-30, 39-42

When the disciples returned from the city, the Samaritan left. As Christ finished His instruction to the disciples the woman returned, but she was not alone. With her came many of the Samaritans of that city. This woman had immediately learned the secret of soul-winning—getting men and women to Jesus. Our personal work can be as simple as the work of this Samaritan woman. All she did was to say, "Come, see a man, which told me all things that ever I did: is not this the Christ?" Just as simply we too may urge people to

read God's promise—John 3:16; 5:24; 6:37; Romans 10:9-10—and then urge them to open their heart to Jesus and let Him come in (Rev. 3:20).

"And many more believed because of His own word" (vs. 41). Just as the spoken Word was powerful to convince the unbeliever, so now is the Written Word powerful. It will do its work if given a chance to move on the heart of the unbeliever—Romans 1:16, Hebrews 4:12, and Isaiah 55:11.

Here are just a few practical suggestions to the child of God who would like to become a soul-winner. Urge others to read the Bible. Your persuasion may be the very thing needed for someone to start searching God's Word. Better still, you might call on the unsaved and offer to show them God's promises. Many would really be glad to have someone come—not to argue about the Bible, but to humbly point out the way of salvation. Handing out Gospel tracts that have a clear salvation message is a very effective method of reaching the lost. Furthermore, this ministry frequently opens the way for a more effective work, as often the recipient of a tract will ask questions and invite further help. Christians who worship at a place where the Word is proclaimed can always serve the Lord by inviting the unsaved to attend services. Thus many will be saved as they hear the Word proclaimed from the pulpit. Last, but not least, we all may contrib-

Shall We Let Them Die Without Christ?

The war is raging on in the most destructive way in the foreign countries. Thousands of young men are dying daily on the battle fronts. Hundreds of civilians are perishing from destructive bombs. People are being carried into eternity with unpardoned sins, without Christ and without hope.

Our land, thank God, has not experienced as yet those horrors as Europe, Asia, and Africa do, but who knows what is ahead of us? The future looks very indefinite and dark. God may allow us to go through the same testings as other kingdoms are passing through. The night will overshadow us as it did those continents, and the opportunities of winning precious souls for Christ will cease.

Our dear Brother or Sister in the Lord, while God keeps the evil forces away from our own land, I am pleading with you to help us with your prayers and gifts to give the Gospel to the Russians and other Slavonic people, and the Jews in the United States, Canada, and South America.

We have several missionaries working already on these fields, but we would like to engage ten more at once in our own land of freedom. We want to tell the Russians, Ukrainians, Polish and other Slavs, and the Jews living in this country that Christ has died for their sins and that He will gladly forgive them their sins and give them eternal life, if they will turn to Him and will live according to His Word.

We need your help in this Work speedily, in order that when the dark days come, Slavs and Jews may die under the ruins of our cities peacefully with the words on their lips, "For to me to live is Christ, and to die is gain." "For I know whom I have believed." Philippians 1:21; II Timothy 1:12.

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ute a great deal to the salvation of the lost by praying earnestly for them. God delights to work when Christians pray. There is power in prayer!

We are confident that this lesson is one of real import. Soul-winning is always important. But now it seems to take on special significance. What reason would God have for sparing the professedly Christian nations from the menace of godless tyranny other than that they might start doing the thing a Christian nation should do—carry the Gospel to the rest of the world? And the way for the Christian nation to do this is for the individual Christian to begin giving the Gospel out to every unsaved person that he has the opportunity to deal with. The Gospel will soon spread from "Jerusalem to the uttermost parts" if we begin in earnest here at home.

THE LESSON ILLUSTRATED

A noted evangelist was once holding a series of services in a church whose minister was a man of long experience and of great influence. One night as they sat on the platform together, the minister pointed out to the evangelist a man in the audience. "For twelve years," he said, "I have tried to win that man to Christ; I have preached to him so long that I sometimes find myself doing it almost unconsciously." "From the pulpit?" asked the evangelist. "From the pulpit, yes." "How many times have you gone to him with the love of God in your heart and said: 'I want to see you become a child of God?'" "I must confess," said the minister, "that I have never spoken to him personally and directly concerning his salvation." "Then," said the evangelist, "perhaps he is not impregnable after all." That night the evangelist, after the service, caught the man before he got to the door. He spoke only a few words, but they were earnest and loving. And the next evening in the "after ser-

vice," in which many souls have found lasting peace and eternal life, the man was on his knees with the tears streaming down his cheeks. It was the personal touch that did it. The sermon is effective with many. Music has brought salvation to many a life. But in thousands and thousands of cases it is only the personal touch that wins.

—William Thomas McElroy

OBJECT LESSON

OBJECTS: A very small pebble and a basin of water.

EXPLANATION: The purpose of this lesson is to show the influence of a Christian who witnesses for Christ. Review the story of the woman of Samaria, especially bringing out the fact that as soon as she knew that Jesus was the Saviour, she ran to tell others in the city of Sychar. Many believed in Him because the woman told them about Him, and as they in turn talked about Him, others went out to see Him and believed. Emphasize the influence of this one person.

Now let the children see the basin of water. Mention that the water is now very quiet. Show them the pebble, calling attention to the fact that it is very small. As you throw the pebble into the middle of the basin, tell the class to notice that the water all moves, even at the very edge. Remind the children of the times when they have thrown rocks into a lake or river. They will re-

member that a small circle forms about the place where the rock entered and that a larger circle forms about it, etc. They will be interested to know that while it was the rock which started the water to move, it is the water itself which keeps up the motion. The children can easily be shown that the rock represents the boy or girl who accepts Jesus and then tells his friends. He does not keep quiet as some Christians do. If one child accepts the Saviour and wins a friend, and that friend wins another, there will soon be many circles reaching all over the world with the good news.

For the older children an effective lesson can be brought by means of numbers. On the blackboard place a figure one. This person comes to know the Lord, and he witnesses to another, who also believes (place a figure two on the board). These two believers each win another soul the next day, and the number of believers doubles. On the day following each of the believers wins another to the Lord, and again the number doubles. Continue to double the numbers on the board until the number is large enough to show that much could be accomplished if each of us who know the Lord would be soul-winners. If it were possible to continue at this rate, soon the whole world would be evangelized. Of course this is only theoretically true, but it does show that many more souls would be saved if every Christian were an ardent soul-winner.

JESUS THE GREAT PHYSICIAN

FIRST QUARTER, LESSON 4

SUNDAY, JANUARY 24, 1943

Lesson Text: John 5

Devotional Reading: Ps. 116:1-8

Golden Text: "Wilt thou be made whole?" (John 5:6)

LESSON EXPOSITION

Another healing lesson comes before us today. Healing is always a subject of interest. But perhaps too much stress is put on physical healing. Certainly too much controversy is waged about the scriptural position on the matter. We need to get God's mind and attach to healing the same significance that He does. Since physical healing comes in the realm of the temporal, the earthly—for the body is corruptible—then we know that God does not attach the significance to it that He does to that which comes in the realm spiritual and eternal. Our primary purpose in this lesson shall be to show that healing has greater spiritual significance than physical.

However, before we give what we believe to be the proper interpretation

of the lesson for today, we will give a brief exposition. The story of the healing of this impotent man at the pool of Bethesda is largely self-explanatory as far as the local message is concerned, but perhaps we can make a few comments that will be helpful.

I. EXPOSITION

The place where the healing was effected was on one of the small porches or porticoes surrounding the pool of Bethesda. Bethesda is a Hebrew word meaning, "House of Mercy." We are unable to learn very much about this place. The second verse of the lesson, which gives us the description, seems to be a trifle obscure. However, adequate information is given for necessary purposes. It is clear that at this place was a pool surrounded by some structure where a multitude of infirm gathered.

The purpose for the gathering of the impotent folk—the blind, the halt, and the withered—at this place was for healing. There is a question as to whether or not there was any measure of success in their efforts to obtain the desired healing. The Authorized Version says that at a certain season, an angel troubled the waters of the pool and the first one to enter after this supernatural intervention was healed of

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his infirmity. However, the Revised Version omits the last part of verse three—"waiting for the moving of the waters"—and all of verse four. The revisers believe that this portion is an interpolation, i. e., that it was not in the original Greek text. Many of the best available manuscripts do not contain this portion. However, some of them do. Our opinion is that these words do not belong there, but that some scribe added them to a text from which other copies have been made. Possibly the purpose for adding them to the text was to explain verse seven. But, we must admit that we do not know.

We wish to assure our readers that questioning the authenticity of this portion does not in any wise constitute a question about the inspiration of the Scriptures. The Bible as we have it has come to us as the result of translating the original Greek manuscripts into the English. Since many ancient manuscripts are available, it stands to reason that some errors should have crept in as the various copies were made. However, the vast number of these manuscripts that have been uncovered in recent years as archeologists have diligently searched the Bible lands, has made it possible to readily detect these errors. Having such a great number of texts to compare, it is easy for the scholars to pick out the mistakes that have crept into a few. However, when our Authorized Version was translated in 1611, the scholars did not have access to those recently discovered. Likewise they did not then have access to a very fine ancient manuscript owned by the Catholic Church, which is now available.

If the above questionable passage does belong in the inspired text, then we know that it means what it says. We know that God must have used an angelic messenger to remind His people that He was still on the throne and still mindful of the needs of suffering humanity. But if this passage is spurious, then we may infer that the Jews gathered here due to some superstition that had arisen from the irregular natural disturbances of the water. Or it could be that these disturbances were due to demon activity. Demons are always very active where matters of physical healing are concerned. They try every means to lure people to seek their aid for curing illness.

The one person of this multitude that is of interest to us is the one that our Lord picked out to deal with. This man had been infirm for thirty-eight years. Jesus saw him lying there and took pity on him and made him whole. The man was then able to rise, take up his bed, and walk away. Evidently, the man was not very appreciative, for we find no record of any expression of thanks, not even so much concerned as finding out the name of his benefactor.

The multitudes of Jews assembled

here took no note of the healing of this crippled man, but they did take note of his carrying his bed on the Sabbath. Note their rude accusation: "It is the Sabbath day: it is not lawful for thee to carry thy bed." They evidently intimidated the healed man, for he lost no time in explaining to them that he was acting on the authority of another: "He that made me whole, the same said unto me, Take up thy bed, and walk." Again they responded, entirely ignoring the healing, but emphasizing the law-breaking: "What man is that which said unto thee, Take up thy bed and walk?" Obviously they were determined to fix on someone the blame for what they thought to be a severe infraction of the law. That they had some idea as to the real identity of the man is a pretty good guess. They must have suspected that it was Jesus, for His fame had gone around a good deal. Their zealous search after the identity of the person who could heal was rewarded, for Jesus let them find out His identity. He again made Himself known to the former cripple, and he, with seemingly downright treachery, hurried to tell the Jews that Jesus was the man. So they were able to more severely persecute Him and make determined plans to put Him to death.

II. INTERPRETATION

Too many singular events are brought out in this incident to give the ordinary spiritual interpretation, i. e., that Jesus was showing compassion on the people and revealing to them that He was the One able to help them. Now we immediately grant that the above is true, but we believe there was a deeper significance.

If Jesus was healing primarily because He took compassion on the sick, why did He merely pick out the one and leave the great multitude of other infirm unhealed?

Jesus did not heal the man because he had faith, for there is not the slightest evidence of any shown. When Jesus asked the man, "Wilt thou be made whole?" there was no indication that the man realized that he was face to face with the only One Who really was able to help him. His mind was still on getting into the pool, from whence he hoped for healing. Jesus made the man whole before there was any move made to respond to Jesus' command, "Take up thy bed, and walk," which shows that the man did not take the step of faith to be healed. Furthermore, the man after his healing acted like an ungrateful wretch, in informing the Jews that Jesus had healed him, when he knew their evil intent. This certainly indicates that no work of faith had been done in his heart.

Jesus deliberately instructed the man to either break the law or to do that which was commonly interpreted by the Jews to be seriously breaking the law—carry a bed on the Sabbath day. (See

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Jeremiah 17:21-22. Whether or not carrying a bed violated Jeremiah's injunction is questionable.) We know that this was unnecessary, for the man doubtless had some provision made whereby he could be at the pool on the Sabbath without carrying his bed. Thus, Jesus could have permitted him to carry out his former plans without specifically instructing him to carry away the bed.

These significant things lead us to believe that Jesus was trying to bring a spiritual message to the Jews. Jesus did heal the man out of compassion, for He is compassionate—too compassionate however, to gratify the fleshly desires of the natural man and let him go on his way to destruction heedless of his spiritual needs. Accordingly Jesus employs physical healing to teach spiritual truths.

So we now raise the questions, "What is the significance attached to physical healing? What is God's program as far as healing is concerned?" To answer these questions let us go back in the history of the nation Israel and observe God's plan for them in connection with healing. God had promised them physical healing, and freedom from disease, but it was contingent upon keeping the law. (See Deuteronomy 7:11-12, 15.) Now God knew that neither Israel nor any other unregenerate people could claim healing or any other blessing on the basis of law-keeping. The sad, deplorable condition of the man at the pool of Bethesda, multitudes of other infirm people there, and crowds everywhere seeking Jesus' healing touch, all testified to the fact that the blessings of God could not be obtained on the basis of law-keeping. Yet the bigoted leaders, as well as many of the rest of the nation, "strained at a gnat"—picked out the minor details of legality, and "swallowed a camel"—they utterly ignored their sinful, infirm, helpless condition, and the failure of all their efforts to help themselves.

God intended that when Israel should realize their sinful condition and their utter helplessness to remedy it, that they should cry out to Him for mercy and grace. And how lovingly God bestows this on those who call. God intended that they should earnestly implore Him to remove them from the covenant of works, the law, under which

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they had placed themselves, and put them back under the Abrahamic covenant of grace. Rather than noting the infraction of the law according to Jeremiah (Jer. 17:21-22), when Christ healed the paralytic, these Jews should have been thinking of Jeremiah's prophecy: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people" (Jer. 31:31-33).

So we believe that the incident at Bethesda presents the following picture.

The man was crippled. Sickness or infirmity of any kind is always a picture of sin in the Bible, for it is the direct or indirect result of sin. In the case of this man it obviously was the direct result of sin (vs. 14). So Israel's condition could also be portrayed by this sin-sick man.

The poor man was trying to get himself into the pool where he hoped he could be healed. But he was utterly helpless—he could not get into the pool, even if it would have helped him. Israel had been trying in vain by their own efforts to enter into the place of blessing. But the law was powerless to bring righteousness, could they have kept it.

The man had lain for thirty-eight years in this deplorable condition before he was healed through no merit of his own. Possibly this pictures the thirty-eight years which Israel wandered in the wilderness after receiving the law, before God took them in hand and brought them into the land of Canaan by His own power.

The man failed to understand Jesus when He asked him whether he would like to be made whole. Israel failed utterly to comprehend the purpose which God had when He gave them the law. The law was intended to be their schoolmaster to bring them to Christ. When Jesus said to the paralytic, "Wilt thou be made whole?" he should have cried out: "I should like to, but I am utterly helpless." Israel, when they received the law, should have looked up at those standards of perfection and exclaimed: "Have mercy upon us, O God; we can

never attain unto the righteousness of the law. If we ever become righteous, You must find a way for us."

Had the crippled man been willing and open to God's dealing, he would have understood a promise of help in the question Jesus asked, and would have said, "Yes, Lord." Had Israel been willing and open to God's dealing they would have seen in the law their helpless condition and then would have been revealed unto them the great mercy of God. Thus the law would have become their schoolmaster, to lead them to Christ (Gal. 3:24).

Jesus then healed the man of his infirmities. This is a very definite picture of the way God is one day going to pour out His physical blessings on the nation of Israel in that time Isaiah spoke of, when God makes a new covenant with the house of Israel (Isa. 35:4-6).

Jesus next ordered the man to do what was tantamount to breaking the law. He ordered the man to take up his bed and walk. The unmistakable message to Israel was that in Himself the law was done away. "For Christ is the end of the law for righteousness to everyone that believeth" (Rom. 10:4). The law has no more power on the person that has been made righteous by Christ.

THE LESSON ILLUSTRATED

Look at that heart-stricken woman whom the minister asked, "Are you in the habit of attending church?" "Yes," said she, "every church in town; but I come away as bad as I go. I read the Bible every day — always read it. I am sometimes a little comforted, but it leaves me as wretched as ever." "Do you ever pray for peace?" "I pray for peace every day, and sometimes I get it, and then I lose it. I am a miserable woman." "Madam, when you pray, to whom do you pray?" "Why, to God. To whom else should I pray?"

JESUS THE BREAD OF LIFE

FIRST QUARTER, LESSON 5

SUNDAY, JANUARY 31, 1943

Lesson Text: John 6

Devotional Reading: Psalm 63:1-8

Golden Text: "Jesus said unto them, I am the Bread of life" (John 6:35).

LESSON EXPOSITION

We hope that all of our readers have taken very seriously our suggestion to read all of the Gospel of John. A very choice portion will have been omitted by those who failed to read the part between the lesson for last week and the material assigned for today.

The last part of the fifth chapter

"To whom else? Stop, now, and read this verse, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Who said that?" "Jesus." "Have you ever been to Jesus for rest?" The woman looked amazed, and the tears welled up in her eyes. A light like that which flooded the top of Mount Hermon with glory beamed upon her. Church, Bible, prayer, all vanished, and her yearning heart saw no one in the universe save Jesus only. She was liberated from years of bondage on the spot. The old burden was lifted off, and her feet, like hinds' feet, leaped for joy.

—Cuyler (condensed)

OBJECT LESSON

OBJECTS: An apple and a knife.

EXPLANATION: The memory verse, John 5:6, is the basis for this lesson. Hold up the apple and discuss its beauty and the fact that God made it. Now cut it into many small pieces and ask whether anyone can put it together again. The class will readily see that it is easy enough for anyone to cut the apple, but that only God could make it as it was at first. Refer to the lesson story of the man at the pool of Bethesda. Mention his long illness with no one to help him, and then the Saviour's question, "Wilt thou be made whole?" Show that this man is a picture of the person who is ill with sin and that as it was only the Saviour Who could make this man whole, so it is only the Saviour Who can make those who are ill with sin whole, or well and strong. Explain that sin can cut into our lives as the knife did into the apple. We cannot make our lives whole because there is sin in them, but we can ask the Saviour to do something, and He can and will. When we believe in Him, Christ makes us new (II Cor. 5:17). Bring out the fact that God wants us to have new, beautiful lives so that others can see what He has done for us.

of John constitutes a fourfold witness for Christ. Our Lord brings forth four witnesses to testify of His deity. *John the Baptist* bore witness to His deity (John 5:33-35). *Jesus' works* bore witness that He came from God (John 5:36). The *Father Himself* testified that Jesus was His Son in Whom He was well pleased (John 5:37-38). Last of all, Jesus turned to the *Scriptures* and showed that they testified of Him (John 5:39-47).

In the lesson for today, Jesus brings two more witnesses to convince the multitudes that He is the Messiah sent from God. The first of these witnesses was a mighty miracle. The second witness was the testimony of Jesus Himself. Jesus claimed to be the life-giving bread that will eternally satisfy. So

we discuss the two portions assigned for our lesson under the following headings:

- I. A Mighty Miracle Bears Witness that Jesus Is God
John 6:8-14
- II. A Mighty Saviour Testifies that He Is God
John 6:30-35

I. A MIGHTY MIRACLE BEARS WITNESS THAT JESUS IS GOD
John 6:8-14

The miracle of feeding the five thousand truly was a mighty miracle. It was the only miracle recorded by all of the Gospel writers. It was the miracle probably witnessed by the greatest number of people—five thousand men besides women and children (Matt. 14:21). It was no doubt the only miracle in which all the witnesses participated. A mighty miracle by a mighty Saviour testified to a mighty crowd when the five thousand were fed.

The main significance of this great miracle we believe to be that it clearly revealed to many that Jesus is God. To this we will give special attention in the last part of this section. Some other spiritual applications may be drawn, and we will call attention to a few.

This miracle reveals the abundance of God's provision. Our good friend, Leroy Sargent, points out the contrast here between man's way and God's way. When Jesus raised a question, to prove His disciples, as to the solution of the great problem before them — feeding the multitude — Philip answered: "Two hundred pennyworth of bread is not sufficient for them that every one of them may take a little." Man's way invariably is — "that every one of them may take a little." Most men desire a little religion whereby they ultimately hope to be saved. Many men lay hold of God's promises of salvation and are therewith satisfied. Some men partake of salvation and then seek God's will for their lives. Very few men accept the challenge which was flung out to D. L. Moody — "The world has yet to see what God can do with a man fully yielded to His will." D. L. Moody's answer should be the answer of every Christian — "By the grace of

God, I will be that man." Now we note in contrast God's way: "And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, then the disciples to them that were set down; and likewise of the fishes as much as they would." God's way is always "as much as they would." God has purposed that every man who is willing may be saved, and enter into the fullest measure of blessing. Through His prophet Isaiah, God asked a question that has never been answered: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" Then God issues His great invitation to all men: "Hearken diligently unto Me, and eat ye that which is good; and let your soul delight itself in fatness." Every man who is willing may receive as much blessing from God as he is willing to take.

Another lesson that we may draw from this incident is that God's provision for one is adequate for all. Jesus took five barley loaves and the two small fishes, the necessary lunch for one small boy, and made it adequate for five thousand. The provision which Jesus made on the Cross of Calvary was necessary for one man and was adequate for all. Had there been only one sinner in the world, it would have been necessary for Jesus to have died on the Cross for that sinner to have been saved. And had there been only one sinner, we know that Jesus would have tasted death for that one soul. That which is necessary for one is adequate for all. Jesus tasted death for every man. Every soul that opens his eyes in hell must do so in full recognition that provision had been made for his eternal salvation had he but accepted it.

Now we note the real significance of this great miracle. "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world" (vs. 14). We might raise the question, "How did the Jews know by this miracle that Jesus was the Messiah?" Other prophets had performed miracles. Elijah and Elisha had worked mighty miracles. For some reason, these Jews recognized that Jesus was "that Prophet" which had been foretold by Moses. (See Deuteronomy 18:15.) Some-

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thing convinced them that Jesus was the Messiah.

Obviously, this miracle has a special significance. This miracle directly answered to an Old Testament picture. This picture is recorded in the last part of the sixteenth chapter of Exodus. After God had provided manna to nourish the children of Israel in the wilderness, He commanded Moses to lay up a certain portion of it in the ark to be kept for a continual memorial. "And Moses said, This is the thing which the Lord commanded, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I fed you in the wilderness when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony, to be kept" (Exod. 16:32-34). The ark in a very significant way is a picture of Christ. Consequently, we believe that the manna (bread) placed in the ark bore a singular testimony of the coming Miracle-worker, Who should feed the multitudes with bread.

So on this day when Jesus had performed this great miracle, the people recognized the sign. The word translated "miracle" in verse fourteen literally means "sign."

II. A MIGHTY SAVIOUR TESTIFIES THAT HE IS GOD
John 6:30-35

In this section of our lesson, we find a continuation of the truth taught in the miracle of the feeding of the five thousand. However, Jesus goes further than before and clearly states that He is the true bread which God sent down from heaven.

In this section, Jesus brings out the contrast between the bread that Moses gave and the true bread of God.

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The Jews were ever accepting type for anti-type, the shadow for the substance, figure for fact, picture for person. Consequently, throughout our Lord's ministry, the Jews frequently referred to the types, symbols, figures, shadows, and pictures in Moses as evidence that God was with Moses. Note in our lesson today: "They said therefore unto Him, What sign showest thou then, that we may see, and believe? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." (See John 9:29.) God was with Moses; God did speak through Moses. But in Moses no provision was made for the need of sinful men. All that God gave them

in Moses only pictured Him Who should come and make full provision for the need of the world. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect" (Heb. 10:1). Alas, many Jews failed to comprehend, and tried to find perfection in the Mosaic ordinances rather than seeing Christ in these things.

Now note our Lord's testimony concerning Himself in these matters. Then Jesus said unto them, "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from

heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world." God has never had but one plan of salvation—that which is given through Jesus Christ our Lord. But what a marvelous provision has been made in Him! "And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst."

THE LESSON ILLUSTRATED

An old negro was sent to the hospital, and one of the nurses put a thermometer in his mouth to take his temperature. Presently, when the doctor made his rounds, he said: "Well, Mose, have you had any nourishment?" "A lady done gimme a piece of glass to suck, boss, but I'se still powerful hungry." —The Pathfinder

There are many substitutes for Jesus the Bread of Life, being offered men today, but they are as unsatisfying as Mose's thermometer.

Some food being brought to him (Dr. Raleigh on his deathbed), of which he tried in vain to partake, he put it gently aside, saying, "The Bread of Life is near." —Mrs. Raleigh

OBJECT LESSON

OBJECTS: A loaf of bread or a bun.

EXPLANATION: This lesson is an illustration of John 6:35. As you show the bread discuss its universal use. Following are some of the truths which can be brought out by writing the points on the blackboard or by merely discussing them:

1. Bread is a life-giver.

Jesus is the Bread of life and He gives us life (John 6:48, 51). If we do not have Him in our hearts, then we are dead in sin; we have no life.

2. Bread must be eaten in order to strengthen us.

We must accept the Bread of Heaven, Jesus, before we can be saved (John 1:12; 3:16). We can know that He came to die for us, but if we never believe in Him as our Saviour, then He does not become ours. It is the bread that we take into our bodies which helps us, not the bread which we leave on the plate.

3. Bread is good.

The Lord is good (Ps. 34:8). We can enjoy Him when we know Him.

4. Bread gives strength.

Jesus gives us strength for everything that we need to do (Phil. 4:13). He also gives us the power to overcome sin (Rom. 8:37).

5. Bread satisfies the hunger.

Jesus, the Bread of life, satisfies us so completely that we shall never hunger again (John 6:35). He causes our hearts to overflow with joy.



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is their portion. They are not allowed to voice their sorrow, not permitted to cry nor plead their cause. In their plight, they are doomed to strangling silence.

THE LORD IS PLEADING THEIR CAUSE

The plight of the Jewish people touches His compassionate heart and is a challenge to us. He says, "What you have done to these, the least of My brethren, you have done it unto Me."

TWO-FOLD STARVATION

is gripping the afflicted Jewry of Europe. Without the Bread of Life—the Gospel—souls are perishing and without our material help they are starving.

CHILDREN IN JEOPARDY

The agony of little children suffering from starvation truly cries to Heaven. The Lord's plea for them is "Feed My sheep, feed My lambs."

By assisting Bethel Mission of Eastern Europe—at present the only one left in Poland to carry on Gospel and benevolent activities among the afflicted ones—you are helping in this God-pleasing dual task.

Missionaries of the Bethel Mission are sharing fully with their kin and doing their uttermost among those segregated in the Nazi Ghettos preaching Christ and helping the poor.

The Bethel Mission maintains an orphanage as well as a home for other destitute boys and girls for whose welfare a staff of devoted Christian workers are caring Spiritually and physically.

HELP IS ADMINISTERED THROUGH OUR REPRESENTATIVES IN SWITZERLAND AND SWEDEN

If the compassionate, sympathetic Christian public of America would realize how serious is the situation there, it would result in fervent prayer and in efficient, sacrificial help in the Name of the Lord.

The Bethel Witness with current news from the mission field is freely sent to every friend by addressing HEADQUARTERS: 252 N. Dillon Street, Los Angeles, California.

Here Are the Answers

To the Puzzles on page 435

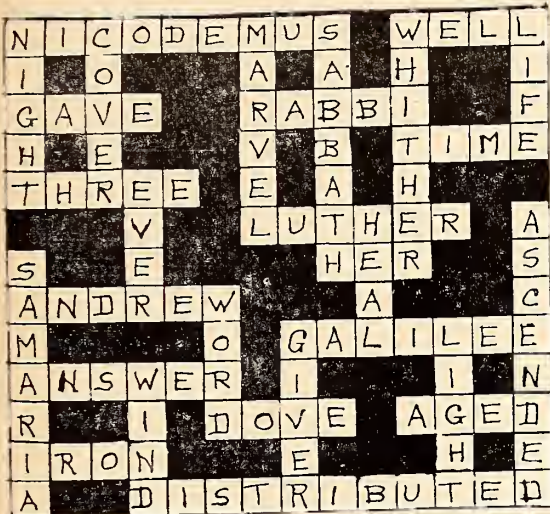
1.

1. Herod
2. Nicodemus
3. Jairus
4. Crispus
5. Sosthenes
6. Herod
7. Nicodemus
8. Pharaoh
9. Another Pharaoh
10. Solomon

2.

1. sick
2. pick
3. peck
4. peak
5. peal
6. heal

3.



4.

If you wish the list of words published, drop us a card and they will be in next month's *Grace and Truth*.

5.

1. light
2. word
3. beginning
4. flesh
5. witness
6. received
7. believe
8. world
9. grace
10. truth
11. Nicodemus
12. ruler
13. night
14. born
15. kingdom
16. spirit
17. bloweth
18. earthly
19. perish
20. everlasting
21. Samaritan
22. waterpot
23. harvest
24. eternal
25. reap
26. testified
27. Jerusalem
28. Bethesda
29. blind
30. sabbath
31. water
32. persecute
33. hundred
34. thousand
35. fishes
36. loaves
37. two
38. five
39. twelve
40. bread

6.

1. True
2. True
3. True
4. False
5. False
6. False
7. False
8. True
9. False
10. True
11. True
12. False
13. True
14. False

15. True
16. False
17. True
18. True
19. True
20. True
21. False
22. True
23. True
24. False
25. True

7.

1. Gal. 2:20
2. Gal. 3:11
3. Gal. 3:28
4. Gal. 5:1
5. Gal. 5:14
6. Gal. 5:19-21
7. Gal. 5:22-23
8. Gal. 6:2
9. Gal. 6:3
10. Gal. 6:7
11. Gal. 6:9

B. A. M. SOCIETY

(Continued from page 431)

work in a couple of months or so. Should any of our readers wish to hear her testimony and see the three reels of movie film taken in Africa, they may write to the home office so that their community may be included in the itinerary. In the meantime, pray for her and also for the missionaries who are trying to hold things together until she comes.

It is not necessary to wait in order to take a pledge for the support of Miss Hess. For her personal support she will need thirty-one Day-a-month pledges at \$2.25 each. These pledges will take care of her food and daily needs as well as her transportation to and from the field—if the pledges are

taken for a period of five years. This is one missionary term. In addition, she will need thirty-one General Fund pledges. These pledges are taken for the general upkeep of the work and the many incidental expenses that are not included in the Day-a-month pledges. It would indeed be a blessing to Miss Hess as well as to her fellow-laborers on the field if several pledges would be taken soon. It would be a real indication of God's approval of her step of faith and of the willingness on the part of God's people to bring physical as well as spiritual blessing to souls in need. Who will be the first to send a pledge as a result of this appeal?

Valuable Premiums—inside back cover

INSIDE WASHINGTON, D.C.

(Continued from page 421)

vival regardless of what happened to Germany. She preferred to keep Russia's friendship—on the assumption, no doubt, that this would make certain her survival after the Nazis had been crushed.

Total victory is a long way off. But the principal hazards and obstacles to it seem to be of a diplomatic rather than a military character. The diplo-

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Foreword by Dr. H. A. Ironside
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mats and politicians of the totalitarian countries will be prepared to grant any concession to prevent total defeat and destruction of their systems.

American and British public opinion will have to be on guard against all pleaders and propagandists who will advance the cause of ending the war short of total victory.

Valuable Premiums—inside back cover

GRANDMA ALLEN

(Continued from page 425)

hood his love for music was intense. But the world would probably never have known him as the composer of many of the greatest Gospel songs had it not been for the foresight and loving sacrifice of a very little obscure woman.

Songs That Live

Is it any wonder that God should entrust to such a noble, trustful Christian the writing of such a sweet, simple hymn as—

*I am so glad that our Father in heaven
Tells of His love in the Book He has
given;*

*Wonderful things in the Bible I see,
This is the dearest, that Jesus loves me.*

Notice also this stirring hymn—
*I will sing of my Redeemer
And His wondrous love to me;
On the cruel cross He suffered
From the curse to set me free.*

And, from many other beautiful hymns by this gifted, consecrated writer, we select the following as a fine example of his great work—

*Man of sorrows, what a name
For the Son of God Who came
Ruined sinners to reclaim!*

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Even a casual glance through the Gospel song book reveals a great list of great songs composed by Phillip Paul Bliss. Look through this list—

- "More Holiness Give Me"
- "Let the Lower Lights Be Burning"
- "I Gave My Life for Thee" (music only)
- "Once for All"
- "Hallelujah, 'tis Done"
- "It Is Well with My Soul"
- "Wonderful Words of Life"
- "Almost Persuaded"

Victory in Tragedy

On December 29, 1876, occurred the Ashtabula disaster, one of the most appalling wrecks in the history of American railroads. Among those killed were P. P. Bliss and his wife who were enroute to Chicago to take part in a "Praise Meeting" to be held New Year's Eve at the Moody Tabernacle. They had spent a happy Christmas with

their children, and were on their way to the Watch Night service. According to statements of persons in a position to know, Mr. Bliss escaped through a window. He endeavored to save his wife when he could have saved himself, and, failing in this, perished with her. This last act was typical of his devotion and self-forgetfulness. Even as the flames from the burning train leaped about him, his voice rang out clearly in a Gospel song. Who but redeemed men and women could die so triumphantly?

Valuable Premiums—inside back cover

POWER OF THE WORD

(Continued from page 423)

the Bible can truly be said to belong to antiquity. However there are some books that can claim greater antiquity. Egypt boasts of a book written at least a thousand years before Abraham. And the Code of Hammurabi, king of Babylon, is as ancient as Abraham.

Some would argue against the Bible because of its age, saying it has outworn its usefulness, and has no message for our day. We admit that age does put many things into the discard. Inventions, literature, art, governments, military machinery all decay through age and must be supplanted by others.

But the Bible, though ancient, is tremendously modern and strikingly fitting. Human nature is fundamentally the same; and, if the message is of God, it can never grow old. If the Bible were put into practise in any age, the needs of humanity in that age would be wonderfully met. The fact that the Book has lived so long and still lives is certainly in its favor. It cannot be denied by an honest heart that, though old, the Bible remains eternally young.

*Our little systems have their day,
They have their day and cease to be.*

But that is not true of this Book or anything related to it. Other ancient books have to be dug out of the tombs, or resurrected from the archives, in order to prove that they ever were. But the Book we are dealing with is still here, moving majestically among us, demonstrating great power and glory as if it had just arrived. Men have tried to kill it, but in turn it slew them and lived on. Men criticized it and grew senile in their cynicism until their friends had to secret them away to asylums for the decrepit or wish that they were dead. But the Word of God "liveth and abideth for ever." To those who want to see it, the Bible is as fresh and

vigorous as the day that it was born. Old it is, but certainly not senile. The Book demonstrates the strength and vigor of youth.

It is the one book of the world more widely published, more widely known, more widely read now than at any other time. It has crossed over from Palestine where it was born and planted itself in every land on every continent from the rivers to the rim of the world, until it is the only real world-wide thing that there is. Never were words truer than the Psalmist's, "Its line has gone out through all the earth, its words to the end of the world." Of no other book can this be said. We dare say it of this Book though it is centuries old.

So on it moves with its music, its poetry, its friendship, its good news, its battle, its prayer, its anathema, its benediction. It refuses to be silent, or to be silenced; to be suppressed, or to be ignored. Other books that are counted great are important only because they point to or help to explain this Book. *Pilgrim's Progress* would have died long ago if its subject matter had not been interwoven with the life of this Book.

Because it is old, it is well tried and therefore more fitting than anything new-fangled. Foes and friends alike have produced abundant proof of its genuineness and glory. Cross-examined by multitudes, in a thousand ways, yet it lives on unashamed and unshaken. In the middle of the eighteenth century, Voltaire predicted that, "In less than a hundred years Christianity will be swept from existence and pass into history as an ancient and foreign relic." The hundred years have long since gone, but the Book lives on. Just after Voltaire, Tom Paine wrote that he had "gone through the Old Testament as a man might go through a wood with an axe felling trees"; that he "had felled the tall cedars in the forests of the Hebrew Scriptures and that though the priests might stick them in the soil again they would not grow." Regarding the New Testament he pronounced it a forgery and an imposture and believed that the evidence he had produced against it could not be refuted. Poor Tom has gone the way of all flesh but the Book lives on.

The Book has been put to the proof and never failed and it is too late now to argue otherwise. For centuries men and women of all ranks have found it to be the Word of Life to their souls. In times of deepest distress and darkness they have trusted its promises and found they did not fail: they followed its precepts and were led out of sin and shame to purity and righteousness: in sorrow they accepted its consolation and thus were they comforted: in temptation they fled to its refuge and found themselves fortified: in poverty they were upheld as if they were wealthy: in death they were supported and passed into the unseen with magnificent

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ourage and splendid vision. Until men and us something better, we can well afford to trust the Book and not be fraid.

THE BOOK IS HUMAN YET DIVINE

That the Bible had human makers needs no demonstration. Upon page after page it is so written. The names of the authors are given to us. While some may question the authenticity of some of the names yet most of them stand unchallenged. There was Isaiah, Jeremiah, Ezekiel, Hosea, Amos. These are undisputed authors. With the utmost confidence some of us would add Moses, David, Job, Malachi, and Daniel. Then we have the New Testament men, these the most of us accept.

That these were all flesh and blood men is beyond all dispute. It can easily be proven now, that Moses lived. The same can be said of David and the others. Archeology has dug too deeply into the dim past for us to dispute them. The Lord Jesus Christ accepted these men, and if He did I am satisfied to.

But behind all the human there is the stamp of the supernatural. Whatever theory of inspiration you hold, you must admit that God is behind it all. The Bible is such a Book that man by himself could not have written it if he would, and would not have written it if he could. Even though the mind of man alone could have been capable of concocting such things, it is most improbable that man would have given himself to such a task.

Man of that day would never have written so dogmatically about the one God at a period when men were worshipping thousands of deities. The Bible in the matter of teaching monotheism is an absolute contradiction to what the men of that world believed and practised.

Man never would have written a document which struck at sin so strenuously when men were such terrible sinners. The Bible demands holiness of men, threatening severe punishment and awful judgment upon men who do not turn from sin.

Man would never of himself have written a book that so belittled man and glorified the Creator as the Bible does.

But above all, it is only by the power of miracles that such a number of writers, living at different times, in different places, using different languages, accustomed to different conditions, possessed of many mental characteristics, could without collusion or knowledge of what the others were doing, produce a Book of such absolute unity and harmony. The Book carries on the face of it the marks of Deity.

Coming to the Bible the honest reader is struck immediately by the loftiness of its character, the depth of its spirituality, the wideness of its vision of eternal realities. The more you know the

Book, the more its inspiration grows upon you until you are lost in wonder, love, and praise. At first, probably, we were fascinated by its literary quality; then we were impressed by the tone of its morality. Little by little the wonder grew until faith was tested, and believing we passed over into that strange experience of love—love for the Book and the One Who gave it.

Believing the Book to be Divine, we submitted to its authority and were immediately rewarded by being brought face to face with a revelation of God which was supreme. A Divine Personality stood out before us, a Personality vital and all-embracing. From that moment on we have been relating all the facts of life to that Personality. God has declared Himself and in that declaration there is the answer to all the age-long problems of the human heart.

So then Moses, Abraham, David, Isaiah, Ezekiel, and Daniel, and the rest are merely points of contact to bring man into relationship with the Divine. In that sense the truth is greater than the vehicle of expression; the revelation is greater than any of the writers who bring it to us. Paul was

the Divine y-chosen medium to express God, but the speaker was God. The Almighty came in expressions of clay, but the clay instruments were all of them unequal to express the fulness of such a Presence. When we come to the Book *the great discovery is God*.

Let us see some of the Divine marks which set the Book forth as so different from any other book.

The writers in no sense exhaust themselves. Though in each case much is revealed yet there is always a most wonderful reserve. You feel that each one could have told you much more if only there had been time or room. In fact we are distinctly told that if everything had been written that they might have set down, the world would not be big enough to hold the books. The revelation we have in the sixty-six books which go to make up the Divine Library is the shorter edition. Bye and bye we shall have the joy of reading the unabridged edition. Here we find that much has been said in the fewest possible words to make their meaning clear. Here we have oceans in a teaspoon, the infinite in the finite, sublimity in brevity, but in no sense at all do we have fi-

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THE BOOK CONDEMNS YET TREMENDOUSLY APPEALS

Where is there a book that dare speak with such boldness concerning badness? There is no book in the world that reproaches man for his wrongdoing like this Book. It scolds, threatens, condemns. The reason which Jeremiah gave for the men of his day neglecting the Word of the Lord still stands. He said, "*Behold! the Word of God is unto them a reproach; they have no delight in it.*" Why have they no delight in it? Because it speaks against their sin, condemns bitterly all their wrong-doing. They are enraged and exasperated because the Book has found them out and thunders against their idolatry and immorality.

Nowhere else in all literature do we see the awful depth of human depravity as depicted here. Where else would you read, "*The heart is deceitful above all things and desperately wicked,*" referring to the human heart? What other book would tell you that out of the heart came forth such things as "evil thoughts, murders, fornications, adulteries, thefts, false witness, and blasphemies?" This sacred source is the only one that reveals the heinousness of sin, the offensiveness of grieving a holy God. No human drama depicts degeneracy so definitely as that. Transgressors in most literature are glorified and exalted until they become heroes and almost immortalized, and every boy wants to become a Dillinger or a Capone. In the Bible sinners are an abomination in the sight of the Lord, and His eye searches out the impurities and iniquities. The Bible points out men of highest station, saying, "*Thou art the man.*" It even tells a king that it is not lawful for him to be living with his brother's wife.

Because of its severe attitude toward sin, sinners neglect the Book—reject the Book—dissect the Book—condemn the Book. Yet the Book goes right on its imperious way making men smart who refuse its counsels.

Just as wicked men cannot bear the company of holy people, so sinners refuse to walk in the light of the Word. The Pharisees went out from the presence of Jesus one by one, smarting severely under His stinging sentences; but instead of submitting to His saving way, they plotted how to murder Him. So has it ever been with sinners in their attitude to the Book. "*Everyone that doeth evil hateth the light and cometh not to the light, lest his works should be reproved.*"

Yet the Book makes a tremendous appeal to the sinner, even as it condemns his sin. It presents to humanity men and women who wondrously con-

quered. Not that they were perfect, but they overcame. So we have Abraham, who would leave all to believe God; Joseph, who would suffer in a cell rather than sell his soul and grieve his God; Moses, who turned his back on Egypt's riches to be God's servant; David, who despised the honors of men to fit in with God's purpose; and Daniel who was willing to be a captive and face danger and death in the lion's den rather than give up his contact with the Divine.

And the Book shows us that what these men did others can do, and the Book appeals to us to submit to this way of victory. Its arms are forever stretched out to the bruised and beaten, offering them deliverance and hope.

Valuable Premiums—inside back cover

THE ENFLESHMENT

(Continued from page 422)

sin excepted. He became a man like every one of Adam's children, taking on Him human nature. Since "all flesh is as grass," He, too, felt the weakness and frailty to which human nature is subject and of which it is the heir.

The doctrine of the incarnation and humanity of the Son of God must be guarded with the utmost care and diligence, since many doctrines which belittle His glorious Person are being taught which arise out of this teaching.

First, we need to carefully remember that the Lord Jesus was absolutely sinless in His human nature. There was no sin in Him, neither did He know or do sin (Heb. 4:15; I John 3:5; I Pet. 2:22). It is true, the Apostle says, He was made in the "likeness of sinful flesh" (Rom. 8:3), but then it was but the "likeness of sinful flesh" and not sinful flesh itself. His human body was called "that holy thing" by Gabriel, when he announced to Mary the conception by the Holy Spirit and the birth of the "Son of the Highest" (Luke 1:35). The only touch and experience of sin the Lord Jesus ever knew, was when He "bare our sins in His own body on the tree" and was made sin for us (I Pet. 2:24; II Cor. 5:21).

Second, it is also to be noted that the Lord Jesus was not two distinct persons, but one Person combining two distinct natures. It was the same Person, Who was the eternal Word, Who became a visible, tangible human Being, possessing both the Divine and human natures, but combining them in one Person. He was the God-man, the Divine-human One.

Third, it is likewise to be remembered that the Lord Jesus never ceased to be God. He was as truly God, when in the flesh as He was in the eternal past—in the beginning. His deity was veiled by His humanity, and at times He was pleased to reveal and manifest His power and glory. The Lord Jesus was

"God . . . manifest in the flesh" (I Tim. 3:16). As the God-man He lived, wrought, taught, suffered, bled, died, and rose again from the dead. The blood wherewith the Church of God was purchased was in some mysterious yet real sense the blood of God (Acts 20:28). It is as the God-man likewise that Christ ascended, and is now seated at the right hand of the Father in heaven and will come again.

II. THE PRESENCE OF THE INCARNATION

John says, "The Word became flesh, and dwelt among us." The expression "dwelt among us" more literally rendered is, "tabernacled among us." The thought is that of living in a tent rather than in a house.

1. *There is undoubtedly an allusion here to the Hebrew Tabernacle in the wilderness, in which God dwelt among His own chosen and redeemed people Israel* (Exod. 25:8; 40:34-38; Lev. 1:1).

2. *The word "dwelt" or "tabernacled" implies that it was not a hurried visit the Lord Jesus paid this earth, but that He took up a permanent abode.* Angelic beings, in human form, visited this world again and again, but their stay was short. The Son of God took up His abode among men. The words "among us" mean in the midst of those who witnessed His Person and life. The Lord Jesus actually lived among men for some thirty-three years. In the presence of Christ, God lived among men (Matt. 1:23; I Tim. 3:16).

By being made flesh the eternal One became a man. The Divine personality took up human nature, embodied Himself and tabernacled among men. The Divine and human natures interpenetrated each other, becoming one. In this union there was not the intermingling of two natures merely, but the one personality united to human nature. Christ became in time what He was not in eternity, the God-man as to His nature; but He was at the same time what He had been from all eternity, God only as to His person. He did not cease for one moment to be God. John does not say "the Word exchanged His person with flesh," but "the Word became flesh." He was still the same Person even though He had taken up human nature.

This mysterious union which was effected, became inseparable. What the Son of God became, He is still. He linked Himself with humanity so fully and so perfectly that He is said to be the "last Adam" (I Cor. 15:45). Christ is forever a glorified Man, the great Priest-King.

III. THE GLORY OF THE INCARNATION

John says, "And we beheld His glory, the glory as of the only Begotten of the Father."

1. *The word "beheld" more literally rendered is "contemplated."* It was not a mere passing glance men had of the

Son of God incarnate, but a long enough sight of Him to actually contemplate His Person and His life. What men did not contemplate was "His glory." There is here a possible allusion to the Old Testament shekinah. As the occasion afforded and demanded, the Lord Jesus manifested and showed forth His glory (John 2:11; 11:40; 12:41; 17:5).

2. *The Divine glory of Christ was displayed in several ways.* It was displayed in His authoritative ministry (Matt. 7:28-29), His marvelous miracles (John 3:2; Acts 2:22; 10:38), but especially in His glorious transfiguration (Luke 9:32; II Pet. 1:16-18). The apostle John and those who witnessed His earthly life, who had a heart for Him and faith in Him, saw the glory that was manifest. It was the same glory of God that was revealed and manifested of old in the Tabernacle and the Temple (Exod. 16:10; 40:34; Ezek. 1:28, etc.).

3. *The glory manifested in the Lord Jesus was "the glory as of the only begotten of the Father."* In this fact the Lord Jesus is marked off as the unique Son of God from that of the other children of God (John 1:12). It also marks and indicates His peculiar filial relation to God the Father. The word "begotten," from the Greek, *imigenitus*, implies that in some mysterious sense Christ is the very offspring of the Father's own life and nature. It denotes His eternal and unique Sonship. The glory which John declares, "We beheld," was the glory that became and was suited to the "only begotten of the Father." His unique Sonship was evidenced and witnessed to by the glory which He manifested.

IV. THE MANIFESTATION OF THE INCARNATION

John says, "The Word became flesh, and tabernacled among us, full of grace and truth." "Grace" means "that which causes pleasure." It implies comeliness and winsomeness, kindness and good will, and the favor of God toward sinners. "Truth" means reality, light and revelation. It implies real comfort and reality, in contradistinction to the types, figures, and shadows of the Law.

1. *The Lord Jesus incarnate manifested and revealed the favor of God toward sinners, and made known the truth of God toward sinners in relation to human destiny.* When He came, the

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grace of God which brings salvation appeared to all men (Titus 2:11; 3:4-5). When Christ came and accomplished human redemption, the Gospel of Christ became the message of reality to the human race (Luke 24:46-48; Rom. 1:16-17). Truth signifies the whole revelation of the scheme of redemption, and it therefore signifies the Gospel of God and of Christ.

2. *The Lord Jesus was full of grace and truth because He was their personal embodiment and personification.* The fulness of the grace and truth of God found their full manifestation and revelation in the Lord Jesus Christ, and grace and truth as revealed in the Lord Jesus stand in contrast with the Law, which reveals the righteousness and holiness of God. The Law demands perfect obedience and only blesses the good, but grace provides a perfect obedience in the only One that ever lived Who could and did obey it perfectly, and it saves and blesses the lost, unrighteous and condemned, through faith in Jesus Christ. What grace provides and offers, truth proclaims and makes known. All this is the marvel of the Incarnation. What a marvelous manifestation! (Cont. next page)



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V. THE REVELATION OF THE INCARNATION

We find this in the words, "No man hath seen God at any time; the only begotten Son, Which is in the bosom of the Father, He hath declared Him" (John 1:18).

1. *The eternal God has never been seen by mortal eye.* At first glance this seems like a contradiction; but the de-

vout student of Scripture is not satisfied with first glances. He looks oftener and deeper, and when he finds an apparent contradiction, he is constrained to serious and diligent study. Upon thorough examination he finds the truth of Divine revelation. This verse teaches, as we learn from careful study, that no man has ever seen God, the Father, save as He is revealed in the Son, Jesus Christ. When we read, therefore, that certain characters saw God in the Old Testament times, it does not contradict this declaration by John. They did not see the Divine Essence, God, in His Triune Person, but in angelic form or in a Theophany. God is Spirit and not material (John 4:24), and He is invisible (I Tim. 1:17; 6:16). The Eternal God in His Triune Person cannot be seen by mortal eye.

2. *The only begotten Son, Who is in the bosom of the Father, He has declared God.* The words "hath declared" may be rendered "hath revealed." From the Greek it is said to mean "to lead the way, to make known by expounding." Hence, the English word "exegesis." Compare Luke 24:35; Acts 10:8; 15:12, 14; 21:19. Becoming incarnate, Jesus Christ gave us an exegesis of the Father, He gave us an exposition of God. The Apostle writing to the Colossians says of Christ: "For in Him dwelleth all the fullness of the Godhead bodily" (Col. 2:9). Those who saw Jesus Christ

in human form saw the Father (John 14:8-9).

Jesus Christ revealed the Father's wisdom, holiness, power, compassion, hatred of sin, and love for the sinner, in the fullest possible way. He has also given us a full revelation of how God can be just, and at the same time justify the ungodly. His sacrificial death upon the Cross is the revelation of this great spiritual teaching (Rom. 3:24-26).

The Son of God, Who came in flesh to reveal the Father God, is in the bosom of the Father. This is without a doubt a figurative expression, which God in His goodness uses to accommodate Himself to man's capacity of comprehension. If God had spoken otherwise, finite man could not comprehend it. This expression denotes the unity of the Father and Son, and it reveals the intimacy between them. The eternal Son knew the secrets of the eternal God, and He became enfleshed in order that He might reveal the Father. What a blessed revelation! To know Jesus Christ is to know God, and that is eternal life (John 17:3).

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GOD STILL SPEAKS

(Continued from page 424)

They were surprised and delighted to find that young and old could answer the questions; and in their answers they found God speaking to their hearts from His Word. Of course, they wanted to meet again the next week! So the young student suggested that, during the week, each one try reading a chosen selection of the Bible with the questions to be answered; and that the families use the same method followed by them in this first meeting in reading the Bible together. Many families during the year took up this practice.

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GLORY OF THE GOD-HEAD

(Continued from page 427)

time, saying in verse twenty-three, "where they did eat bread after that the Lord had given thanks." The giving of thanks was the Lord's habit, and this habit has become a great pattern for His people. There was a well-known formula of thanks familiar in every Jewish home: "Blessed art Thou, Jehovah our God, King of the world, who causest bread to come forth from the earth." Whether or not He used this is not stated.

He brake and distributed the bread. These doubting disciples are the Lord's agents to give the supply to the needy people. "He gave the loaves to the disciples and the disciples to the multitude." By means of others our Lord does His work. In grace, as in nature, He craves the cooperation of His people.

When and where the multiplication took place we are not told: whether before it left His hands, or as it left the hands of the disciples, or in the hands of the people. There is no need for us to know. It is enough to know that the miracle took place that the people were fed and satisfied. From man to man the disciples went, and the bread and fish failed not. Like the meal in the barrel, and the oil in the cruse, there was an abundant supply for all.

Whatever the procedure, it seems great to think of the miracle happening as the disciples gave forth the bread. At first they probably gave out sparingly and skimping. You can see doubting Thomas and pessimistic Philip and little-faith Andrew starting out with one piece that the Master had given them. How carefully they would choose a crumb and apologetically hand it to the first man. They express their regret that it cannot be more, but "you know, there is such a crowd." On they go, mustering more courage when they see that their piece failed not; and one can imagine them going back to the first ones fed saying, "Sorry I had such little faith, here is another piece." So it continued until every group was provided for, and all the people *"were filled."*

Plenty left over. There is no skimping of supply, and when all are satisfied there is ample remaining. This is a manifestation of the marvel of the miracle, and another illustration of how God always does His work. What was gathered up are not the crumbs left by the crowd, but the untouched pieces never distributed. John says, "the pieces that remained over." This is the sign of the supernatural, the superabundance of Divine provision, proving the affluence of the Giver and the reality of the gift. Any housewife knows the

difference between crumbs swept up and pieces that remain over. The crumbs swept up are thrown out to the birds, but the pieces left over are economically used for the meal of the morrow. Let the illustrations be burned into our souls, "Little is much when God is in it." Such is always the Scripture measure: "pressed down, shaken together, running over." Hopeless scarcity becomes abundant superfluity. He supplies needs, but He supplies abundantly if only permitted. This is the principle of divine performance. "Oh for grace to trust Him more."

No matter which of the seven signs we study, each one is the story of superabundance. The wedding at Cana can continue for many more days since Jesus arrived, for the six waterpots, holding from two to three firkins apiece, were filled with wine. The nobleman's son is made more than well; he is alive again. The paralytic is not made to creep, but to walk and carry his bed. It is always the story of the over-plus of grace. Such is the way when Jesus is at hand to work. There is not only quality

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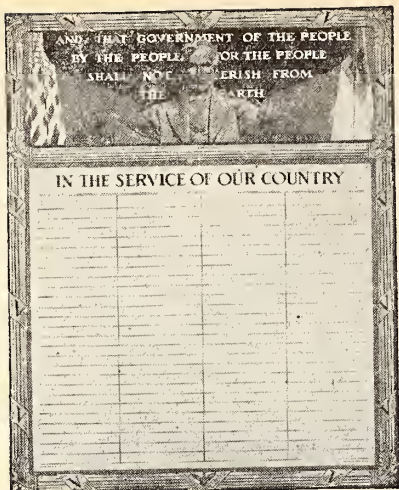
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—water into wine, but quantity—six pots of wine, and twelve baskets of bread. These pieces of bread are to be collected. There must be no waste. Nothing must be lost. Carefulness is the criterion of consecration, consistent with the whole work of creation. Frugality is a result and also a sign of gratitude. God's children should never be prodigal, just because it pleases Him to provide plenty.

It is generally suggested that there were twelve baskets because

there were twelve apostles—a basket for each. But, we must remember there were thirteen in the holy band; is there to be no basket for the Lord? These baskets of pieces rightly belong to the boy from whom the bread was borrowed; at least, there is a promise in the Word to cover this; a promise which tells us that whatsoever we loan to Jesus we get back one hundred-fold in this life as well as in the life to come. Those who give up houses and lands,

relations and friends, get them back one hundred-fold. So here we see the hundred-fold given back to the boy. According to the Scripture, our sacrifice for Him always comes back pressed down, shaken together and running over. We are not able to measure the loaves loaned or the pieces picked up, but the Lord is faithful who promised, and here is an illustration of His faithfulness. He always abundantly repays for services rendered. Peter's boat, borrowed for a pulpit, is returned to him packed to the rim with fish. The boy's borrowed bread is returned to him in twelve baskets of pieces. So is it always when we invest ourselves for Him.

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WHITE ANTS ATE HIS GOD

(Continued from page 420)

Church elders urged him to get saved there and then. He replied, "I don't know you lot by sight or repute; I must have the head man and get saved properly." The man went home followed by the prayers of the Church and later by Petelo himself, who gladly sought out and led Mutembo into life, peace, and joy in the Lord Jesus.

Mutembo got baptized in water, taking the name of Joshua, and went all around the village with a new joy. He only wanted to pray to his Lord and God, and often shut himself away to pray alone. His wife was in long labor, so all the villagers and family pressed Joshua to call in the witch doctors, to save his wife's life and that of the child. He refused them all, shutting himself in a hut alone to pray. As he prayed the child was born, but apparently dead. The family cursed him, and others began to wail the death of the child. Joshua shouted through the closed door telling them to bring the evangelist from the next village so that he could give the child a Christian burial, but that they must leave him alone to pray, for he must pray or die, and pray he did while they wailed. Soon the child moved and then cried, and then all the village was in an ecstasy of joy; they had seen a miracle. The mother and child both did well.

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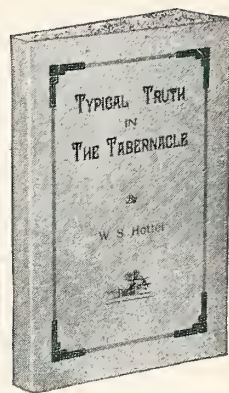
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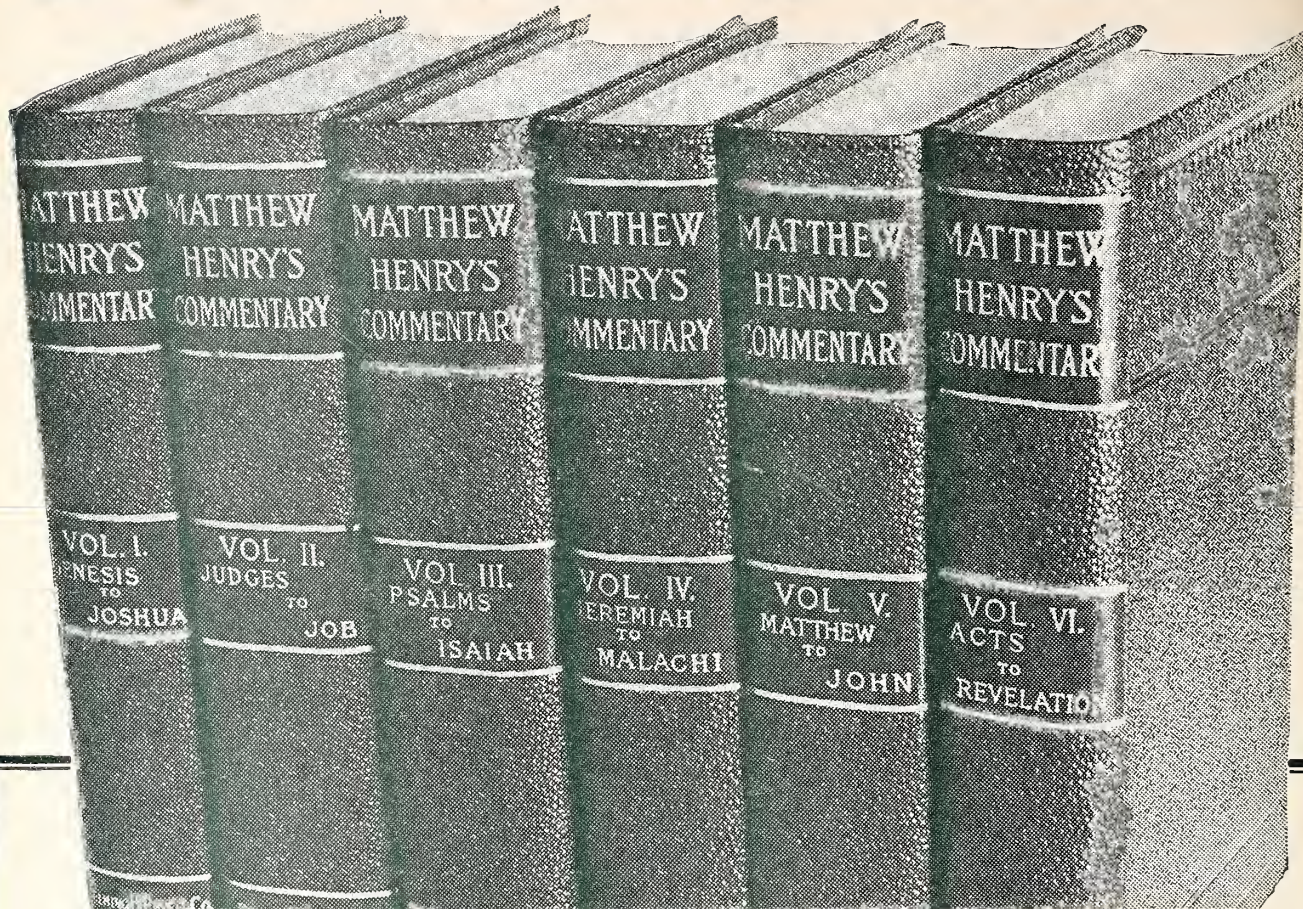
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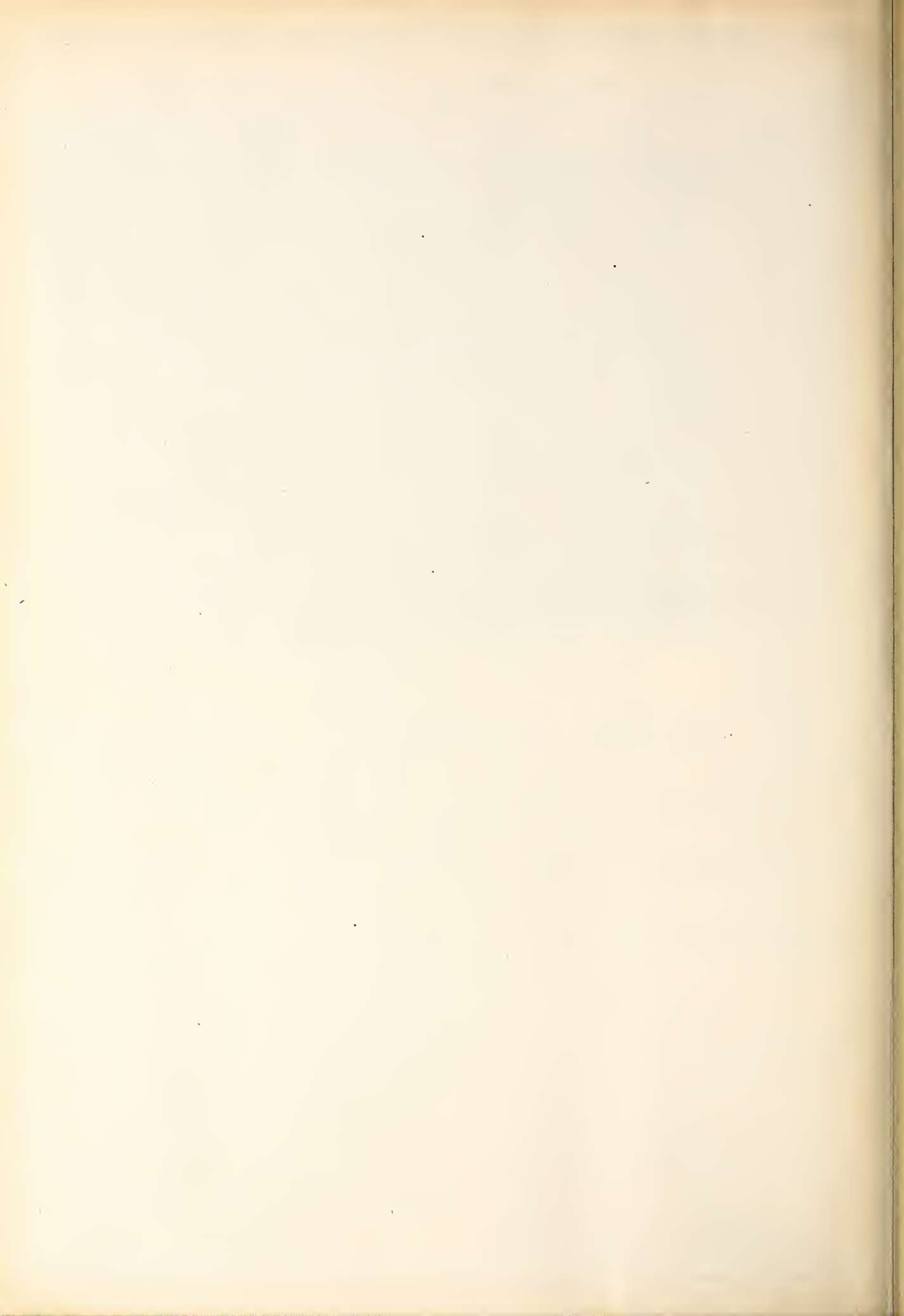
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